

Saviour Jesus Christ in the crib, on the cross, and in the tabernacle. The book is replete with pertinent scriptural quotations serving as the source of divine authority.

We highly recommend this little book to be thoughtfully read by all those who are following Him Who is meek and humble of heart along the road to a deeper spiritual life. We recommend this little book to all who are seeking the kingdom of God—for, "God resisteth the proud but to the humble he giveth grace" (Jos. 4: 6; 1 Pet. 5: 5.)—and it is a terrible thing to be resisted by the Lord. C.A.F.

The Progress of the Liturgy. By Dom Olivier Rousseau, O.S.B. Transl. by the Benedictines of Westminster Priory, Vancouver, British Columbia. Westminster, Md., The Newman Press, 1951. pp. 208. \$2.75.

The Benedictines of Westminster Priory have made a minor contribution to liturgical literature in English with their translation of Dom Olivier Rousseau's *The Progress of the Liturgy*. The work is historical, tracing the evolution of what is called the Liturgical Movement from its germination at the beginning of the nineteenth century until the time of its full flowering under Blessed Pius X. All the great names—overwhelmingly Benedictine—associated with the liturgical revival plod through the pages in a ponderous procession, and a valiant attempt is made to analyze the ideas which moved these celebrated figures to action. Father Rousseau writes a heavily Gallo-centric narrative, the efforts of a few of the other European countries being thrown in like so many planetary satellites. Now it is unquestionably true that the French were the spearhead and moving force behind the liturgical regeneration which came about in the last century, but the facts will have to be administered in more palatable doses to the American reader who, it can hardly be presumed, is confirmed in his adulation of all things done by "the Eldest Daughter of the Church." There are some books so nationalistic in concept and tone that any attempt to translate them is bound to meet with complete unsuccess. Added, in obvious deference to Americans, is an appendix on Bishop England and the Missal in English, taken from an article by Msgr. John K. Ryan which appeared in 1936 in the *American Ecclesiastical Review*.

It is difficult to determine whether the unattractive characteristics of the book are the fault of the original author or of the translators; it seems impossible, however, to let the translators escape without the burden of the blame either for unduly bothering to translate a poor

book, or for making a weary translation of a work deserving better treatment. The chapters are copiously laden with very valuable information about important men and their work on behalf of the Church which was so sorely beset by heterodox influences from within and without her ranks, but the presentation is so haggard that only the most ardent liturgical *enragé* could survive the ordeal for more than a few pages. If any potential reader is in hopes of finding a competent account of modern progress in the liturgy, we bid him carry on his quest. L.K.

Saint Benedict and His Times. By Ildephonse Cardinal Schuster, O.S.B., Archbishop of Milan. Translated by Gregory J. Roettger, O.S.B. With a preface by Rt. Rev. Alcuin Deutsch, O.S.B. St. Louis, B. Herder, 1951. pp. 392. \$6.00.

The difficulty involved in writing the life of St. Benedict is pretty commonly recognized. Civilization owes to him and to his sons an enormous debt, but of the Patriarch himself we know precious little. Père Lagrange steadfastly refused all his life to write a "life" of Christ. He believed it was impossible in the face of the meager knowledge we possess of Christ's life among men. Yet the biographer of Our Saviour has vastly more to work with than the biographer of St. Benedict. Excepting the Rule itself, which indirectly testifies to the character of the man who wrote it, all we know of the life of Benedict for certain is what we read in the pious account of the miracles of St. Benedict which Pope Gregory the Great wrote for the edification of the faithful of the sixth century. His Eminence, Cardinal Schuster argues that this document is entirely worthy of our trust; that St. Gregory was a reliable chronicler. The circumstance, nevertheless, of this vacuum with regard to the chronological ordering of Benedict's life puts the biographer at an immediate disadvantage. He is forced by the nature of the case to write what is more a history of his subject than a biography; a history, moreover, which must rely on deduction and arguments *a pari* more than on objective evidence.

All this can be said of any biography of St. Benedict. Within these limits, therefore, Cardinal Schuster has done a competent job of weaving in St. Gregory's account of the miracles of Benedict with the historical, juridical and literary background of the age. The method is one of exegesis of the account of St. Gregory. Whether St. Gregory's document will suffer all that the author reads into it is open to question. The reader will probably be distressed by the frequency of