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 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 Gallasentric 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 ladened with very valuable in­
formation 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 enraged could survive the ordeal for more
than a few pages. If any potential reader is in hopes of finding a com­
petent 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.

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. Greg­
ory’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