

and *The Song of the Chant*. Now she has given us a book in which Gregorian Chant is analyzed and studied in the same manner in which she has presented it to her classes during the past three decades. Judging by the book, she has been a most successful teacher.

Pope Pius X imposed upon the people anew the obligation of singing the Ordinary of the Mass: Kyrie, Gloria, Credo, Sanctus, and the Agnus Dei. Marie Pierik has spent a life time doing her share of labor in trying to bring this wish of the Holy Father into reality. Here she has produced a textbook in which the art of interpreting chant has not assumed theoretical airs of a complicated and intricate nature.

The work opens with a brief prologue highlighting Jesus as the first Christian Cantor. Then in the first three chapters are found a history of Gregorian Chant, of the Proper of the Mass, and of the Ordinary. Chapter the Fourth describes and illustrates the neums, gives the pronunciation of Liturgical Latin, outlines a few breathing and vocal exercises, and analyzes the relation of rhythm and interpretation of the verbal and musical text. To illustrate perfectly what she means in a practical way, she closes her work with an analysis of a complete Ordinary with chironomic drawings. This work is recommended to all musicians and to priests who may be encouraged to start congregational singing through this review of the rules on Chant.

A.G.

The Children of LaSalette. By Mary Fabian Windeatt. St. Meinrad, Indiana, Grail Publication, 1951. pp. 187. \$2.50.

The Children of LaSalette is a strong and beautiful story, which was enacted in 1846. Our Lady appeared to two children at La Salette, in the diocese of Grenoble, France. She told them of her weariness in restraining the avenging hand of her Son, set to strike a sinful humanity. She was weeping when she said to them: "Come near, my children. And don't be afraid. I am here to tell you great news. If my people do not submit, I shall be forced to let go the hand of my Son. It is so strong, so heavy, that I can no longer withhold it. How long a time have I suffered for you! . . . Six days have I given you to labor, the seventh day I have kept for myself, and they will not give it to me. Those who drive the carts cannot swear without introducing the name of my Son. These are two things which make the hand of my Son so heavy."

At the time, the apparition of La Salette caused considerable commotion in France and thousands flocked there. Eventually, a beautiful basilica was erected and it has been the scene of countless miracles.

But the world did not heed the warnings. Our Lady of La Salette, acting as an intermediary to assuage the griefs of her erring children and to enlighten their terrifying darkness, gave us her truly maternal counsel and hope surged up in the heart of this twentieth century. She warned us to amend our life and to do penance. But she had to repeat this message at Lourdes and Fatima!

This book, relating the true story of LaSalette, is by an author who knows her subject thoroughly and has the ability to write in an interesting fashion. It is divided into thirty-four short chapters with seventeen illustrations by Gedge Harmon, which add to the attractiveness of the volume. It is a book which can be recommended to all, but should prove especially appealing to children. Ch.E.N.

S. Thomae Aquinatis Super Evangelium S. Matthaei Lectura. Editio V revisa, cura P. Raphaelis Cai, O.P. Romae, Marietti, 1951. pp. x, 429.

The House of Marietti continues its project of presenting newly corrected and semi-critical editions of the works of St. Thomas in manual form. This is the first of the Scriptural works.

Little needs to be said about the commentary itself. All but 16 verses of the whole Gospel are commented upon by St. Thomas in the manner of the theology professors of the thirteenth century. First he gives the words of St. Matthew, a chapter at a time; then he divides the whole chapter into logical sections; and finally proceeds to an explanation of the whole chapter, verse by verse, according to the division given. Much of his commentary is taken from other places in Scripture, from the great Fathers, Doctors, and ecclesiastical writers of previous centuries. It is interesting to note that the greatest number of citations are from St. Augustine, St. John Chrysostom and St. Jerome, in that order.

The present edition has many advantages over its predecessors. In the preface, the editor, Father Cai, O.P., takes up the question of the authenticity of this work, and shows that it is really not a work that St. Thomas wrote personally or even corrected. Rather it is what is called a *reportatio*, that is, the reproduction of the notes of a student who took down carefully everything that he heard from the lips of St. Thomas in his classes. Being a student's set of notes, it naturally labors under a few defects, but taking the work as a whole these are very few indeed. Sometimes the first person singular or the imperative is used, so that one might imagine he were sitting at the feet of the Master of the Sacred Page, listening to the lecture in person. Although this is not