

to be done; how many men needed not just an occasional visit from the chaplain but a complete and thorough course of instruction in their religion' (p. 144). The appendices consist of lists of chaplains who were killed, prisoners and wounded. These complete an admirable little book.

ROLAND POTTER, O.P.

ST THOMAS D'AQUIN. By A.-Z. Serrand, O.P. (Editions du Cerf; Blackfriars Publications; 1s. 3d.)

There is a sensitive perception, a delicate ironical malice that is wholly French, and a zest for truth about this sketch of St Thomas's character that make it altogether delightful and far more revealing than many a longer work. Nor is it only economy of nature and grace which that personality, perfectly integrated with his teaching, exemplified. The author skilfully balances the graciousness and self-assurance of the saint's human nature with the aptness of the divine grace he received to perfect it.

Père Serrand is an iconoclast among hagiographers, but one as discriminating as the skilled restorer of ikons who, sure of his touch, is not afraid to strip off romantic overpaintings. What he uncovers is the authentic masterpiece of God's working in a spirit as human as our own, however much more gifted and privileged. C. R.

EXTRACTS

DOES THE REFORM of the Latin text of the Psalter foreshadow a reform of the Breviary itself? asks Dom Capelle in *Les Questions Liturgiques et Paroissiales* (Mont César, Louvain). Cardinal Nasalli Rocca di Cornegliano, Archbishop of Bologna, has published a paper, *De Breviario Romano et Kalendario eiusdem Brevariū reformando*, which suggests that the question will soon become a practical one.

Dom Capelle summarises the Cardinal's three principles of reform:

(a) *Length*. The duties of the pastoral ministry have become so heavy that a modification of the daily *Onus* is now a necessity. This matter must be frankly faced.

(b) *Truth*. The rules of a balanced historical criticism must be applied to the official prayer of the Church. How many erroneous statements continue to be made in our breviary, to the detriment of its dignity and to the respect owing to its reader! This parasitic vegetation must be cut away.

(c) *Moderation*. We must guard against filling up the liturgy with new feasts that are alien to its spirit. The Cardinal has in mind here certain recent feasts concerned with an attribute of Christ or the saints rather than with the concrete mysteries of their lives.

The aim of reform must be to give back to the Office all its nobility of mood and its sublimity of expression. Revision will therefore not improvise its criteria but will find them in the traditional spirit of