

THE CEREMONIES OF THE ROMA RITE DESCRIBED. By Adrian Fortescue. Second and Revised Edition. London: Burns and Oates. 1919.

WHEN the first edition of Dr. Fortescue's *Ceremonies of the Roman Rite Described* appeared we reviewed it in the I. E. RECORD of October, 1918, and while believing that the work undertaken by Dr. Fortescue—to give to the clergy of England a Manual of Ceremonies possessing a claim to accuracy and completeness—had not been as well executed as it might, with a little more care, have been, we welcomed his book very heartily and warmly commended it to the clergy. We regretted that an incompleteness in parts—which was by no means inevitable—and, above all, a rather striking want of accuracy manifested itself to a careful reader of *The Ceremonies of the Roman Rite Described*, yet, realizing the magnitude of the task involved in dealing with such a vast amount of very detailed matter, we believed that a reasonable excuse could be offered for these defects, and we ventured to hope that they would be remedied in a second edition.

Our hopes have not been realized; and while wishing to make every allowance for such imperfections as we know from experience even the most minute care cannot fully eliminate, we have no toleration for defects which are the outcome of either indifference or gross carelessness.

The present edition of Dr. Fortescue's book introduces itself as 'Second and Revised Edition,' and the author tells us, in an addendum to his original preface, that he 'will always be grateful for corrections or suggestions.' We must say that we cannot find much evidence of either any very thorough revision (some corrections have, certainly, been made, but there is ample room for many more), or of the author's gratitude for corrections and suggestions, unless his gratitude takes the form of ignoring the help which he professes to desire.

In our notice of the first edition we offered some suggestions for securing greater fullness of treatment of certain points of practical importance. Not one of these suggestions has been adopted. With this we find no fault. Suggestions are suggestions, and it must always remain the prerogative of an author to adopt or reject them, as he sees fit. But, surely, the same toleration cannot be extended to Dr. Fortescue's failure to correct very patent inaccuracies, which, in our previous review, we took the trouble to point out in great detail and with a full statement of the grounds of our criticisms. Of a large number of such inaccuracies only two (one concerning the rules of bination, the other the use of the singular form of the *Misereatur*, etc., after the *Confiteor* in the administration of Holy Viaticum) have been corrected; and so careless has the revision been that while the correction regarding the *Misereatur* has been made on page 412 in connexion with Holy Viaticum, the uncorrected text is reproduced just two pages later (p. 414) in dealing with Extreme Unction. To take one more example of a glaring error which, though indicated in our previous review, appears once more with a renewed lease of life, can Dr. Fortescue offer any reason why, in face of

Canon 794 of *Codex Juris Canonici*, which reads thus: '§ 1. Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud justa de causa ministro videatur. § 2. Unus quoque pro singulis confirmandis sit patrinus,' he writes (p. 388): 'The same person may be godparent for several candidates,' and (p. 388, note 4), 'Two godparents (man and woman) are allowed by the *Cod.*, c. 794'—actually quoting Canon 794 to confirm the very opposite of what it lays down!

We might indicate many inaccuracies, in addition to those already pointed out in our former notice, which still lurk within the covers of this second and 'revised' edition of *Ceremonies of the Roman Rite Described*, but we refrain from doing so. If a reviewer desires (as we emphatically do) to be more than merely destructive in his criticisms, he will indicate faults and inaccuracies only when he has some grounds for believing that such unwelcome work will be productive of good. In the present instance, the reviewer need not hope, apparently, to reap any constructive fruit from his efforts. Hence he had better employ his time more profitably than indicating errors which will not be corrected.

Two omissions of rather practical importance he would, however, like to draw attention to. (1) In treating of Blessings (p. 409) Dr. Fortescue might usefully have pointed out that Canon 1304 (3°) gives to parish priests for the churches and oratories in their parish, and to rectors for their churches, the faculty (hitherto reserved to the Ordinary) of blessing such church requirements (*sacra suppellex*) as need blessing before use. (2) In dealing with Extreme Unction in case of necessity, when one anointing of any of the senses, or better of the forehead, with the single shorter form suffices, Dr. Fortescue makes no mention of the important clause added in Canon 947, § 1, of the *Codex*: *Salva obligatione singulas unctiones supplendi, cessante periculo*.

In our review of the first edition of *Ceremonies of the Roman Rite Described* we recommended it to the clergy. We do so still, but with less confidence and always with the proviso that—in our judgment, at least—the book is more inaccurate than it ought to have been taken with its revision, and that, consequently, it is not a safe guide to ceremonial in matters of detail.

J. B. O'CONNELL.

OUR REFUGE. By Rev. Augustine Sprigler. Herder.

THIS devotional little work has already run into a second edition—a proof that it has supplied a want. The subject-matter of the eleven chapters is the Blessed Eucharist. The author first treats of the foreshadowing of the Gift in the Old Testament, and the definite promise of It in the New; Its institution on the eve of Our Lord's death, and the perpetuation of the Gift through the Mass. Our duties to the Blessed Eucharist are subsequently dealt with in the chapters on Mass, Holy Communion, and Visits to the Tabernacle. On page 44, we are told that 'Sacrifice means the offering of an object by a priest to God, and the

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