

candle (p. 373), and that on the incensing of the choir (p. 384), etc. There are also inconsistencies; thus on page 337 we are told that there were thirteen totum-duplex feasts according to the *Ordinarium* of Humbert de Romans, on page 366 that there were twenty-three. (The latter figure is correct.) It seems difficult to assign a reason for such an incorrect statement as occurs on page 369 to the effect that the feast of the Translation of St Thomas Aquinas 'continued to be observed until the revision of Cormier in 1909'. There was, in fact, no revision under Fr Cormier, and further the feast continued to be observed until 1922. No mention seems to be made of certain features of the rite which disappeared only with the reform of 1922, such as the use of the Gradual Psalms and the ritual giving of the discipline after Compline. Similarly no mention is made of the ceremonial washing of the altars, the *Mandatum* or washing of feet, and the *Sermo Domini* on Maundy Thursday. We may add that we have detected a number of similar inaccuracies and omissions in the section on the Carmelite rite. One cannot but praise the author's industry, and if the work could be revised by the elimination of inaccuracies and irrelevances, he could offer students a most valuable piece of work. The book is beautifully produced.

ANTONINUS FINILI, O.P.

TWO CITIES. By Paul Foster, O.P. (Blackfriars Publications; 6s. 6d.)

This book should find many appreciative readers. One of the most popular features in the Press today is 'the news behind the news', and this book might fairly be called 'the history behind the news'. The drama of Church-State relations is being played out on the world stage and, whether our interest be in the Argentine or in Poland, in India or in China, we can only understand what is going on if we know something of Ambrose and Theodosius, Hildebrand and Henry IV, Becket and Henry II, Pius VII and Napoleon. The problem came into being at the Incarnation and has been with us ever since, and it was a happy thought of Father Paul Foster to publish the lectures he gave at the Newman Summer Sessions of 1953, thereby providing the general reader with a clear and adequate historical introduction to this problem of the two cities. The development of the statement of the problem and of the tentative solution offered naturally changed with historical circumstances, and Fr Foster brings this out very clearly, especially in the outstanding chapters on 'St Thomas and the State' and 'Boniface VIII and Marsiglio of Padua'. Approaching the present day, he shows how the old enemy of a false theory of freedom has given way to a new danger expressed by a false theory of order. This new Cesaropapism, a monism of power, is a greater threat (as expressed in Communism)

than has ever been encountered before. Here Fr Foster's touch, his use of distinctions, is not so sure as in the earlier chapters. Much more might have been made, for example, of the idea of *concordia* which was one of the great contributions made by Pope Leo XIII.

In fact since the time of Leo XIII the Gelasian formula, 'Two there are . . .', has been given a new significance, and the pressure of totalitarianism has deepened it. The Church in any given age must support those institutions 'which embody or support the truth, however contingently, however defectively', and in our day that implies a defence of the human institutions of freedom purged of their nineteenth-century liberal exaggerations. Neither *union* of powers nor *separation* of powers has a real meaning, because the transcendence of the Church means that Church and State belong to two different orders. Nevertheless, as Fr Courtney Murray has shown so clearly, there must be a 'relation' between them, a relation in the order of action. *Concordia* means a harmony of actions, a co-operation in which each respects the integrity of the other. This implies a juridical and social dualism that has been summed up in the phrase, 'A free Church amid a free people'. The final chapter of *Two Cities* would have greatly benefited from a discussion of these points.

JOHN FITZSIMONS

ENGLISH WALL PAINTING OF THE FOURTEENTH CENTURY. By E. W. Tristram, edited by Eileen Tristram. (Routledge & Kegan Paul; 50s.)

In the Middle Ages most English churches were 'worthily and splendidly furnished with paintings, gold, silver, and precious stones', for it was the common ideal to 'make clad the walls of dead stone with painture of brightness, shining with gayness'. That richness of colour and of symbolic significance has suffered a 'vast destruction wrought by time and iconoclasm', and the wealth of wall painting now lost is largely irrecoverable.

It is true that in its season the art grew to its full flowering, and has been lost only in the convention of time. Yet as one phase of religious art, one attempt—a unique and singularly successful one—of the human spirit to embody its insights concerning God and his relations with man, they are indispensable. No artist could create them now, but the late Professor Tristram was one who could copy what remained with such fidelity and passionate artistry that the spirit and the life of the original was preserved. His lifelong care and study of wall paintings made him their supreme guardian and authority.

The work of his two massive volumes on wall painting in the twelfth and thirteenth centuries is now carried forward in this volume edited