

medicine. This need is being partly met by the *Études Carmélitaines* in France, by the work of Father Victor White in this country, and by Odenwald (the translator of this work) and Vanderveldt in the United States. Drs Biot and Gallimard have made a worthy contribution. If they receive the attention they deserve one may hope that any religious who may be suffering from the first stages of clinical depression will no longer be rebuked for laziness by their superiors, or treated in the confessional for the Dark Night of the Soul.

ALAN KEENAN, O.F.M.

LITURGIES OF THE RELIGIOUS ORDERS. By Archdale A. King. (Longmans, Green and Co.; 50s.)

The writing of this book has evidently been a labour of love, involving a considerable amount of research. It deals with the rites of the Carthusian, Cistercian, Premonstratensian, Carmelite and Dominican Orders, with an appendix on the Gilbertine rite. Each section follows the same plan: a sketch of the history of the Order under consideration, a note on its architecture, a brief history of the rite itself, its origins and development, and lastly a description of the rite. Such a work could obviously be of very great value providing it were accurate; indeed its value will depend entirely on scrupulous accuracy in detail. Unfortunately the present book, at least in one section, is marred by far too many inaccuracies for it to be a reliable guide. It would seem that twelve evident mistakes and several misleading statements in the space of twenty-three pages (pp. 371-392) in the Dominican section is far too many. By misleading statements we mean those which ascribe certain ceremonies, which are already found in the rubrics of the thirteenth century, to books of a later date; in a work which professes to deal with the development of the rite this is clearly misleading, much in the same way as the photograph of a Dominican friar facing page 352 is misleading in a book on the liturgy; it is, indeed, the photograph of a Dominican friar, but this friar is a lay-brother.

The reasons for these blemishes are not hard to discover. The author shows no direct acquaintance with any of the recent liturgical books of the Order; he has relied too much on the *Caeremoniale* of 1869, an excellent work, but, on many points, quite out of date. This, no doubt, accounts for the erroneous statement (p. 373) that semi-double feasts no longer exist in the rite, and for the incomplete list of modern chant books (p. 371), etc. We might add that it seems unthinkable that an account of Dominican chant should be given without even a mention of Fr Delalande's important work *Le Graduel des Prêcheurs*. Again, in a number of cases, the actual sources used are misunderstood, sometimes owing to faulty translation, as with the text concerning the Sanctus

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)