

The volume is copiously illustrated with excellent photographs, mostly of manuscripts or of paintings of biblical subjects.

R. C. FULLER

MEDICAL GUIDE TO VOCATIONS. By René Biot, M.D., and Pierre Gallimard, M.D. (Burns, Oates; 18s.)

In many ways this is a revolutionary book. It applies the advances in psychological medicine to the task of choosing suitable candidates for the priesthood and for the religious life. In addition, the authors deal constructively with the main varieties of mental troubles which may assail a seminarian or religious during training.

On the whole the authors achieve their aim superbly. Their book is clearly written, well documented, full of common sense and in accordance with the very best French traditions of Catholic Medicine. If at times they lean towards typologies which fit too few individuals (p. 282) and oversimplify the syndrome of obsessional states (p. 180), this may well be because they are writing primarily for a non-medical public which feels it understands mental troubles only when they have been put in neatly labelled pigeon-holes.

The authors define very carefully the field of their study. Since aptitude for the priesthood or the religious life consists in suitable endowment of nature and suitable endowment of grace (Decree of Pius X, July 15th, 1912), the authors rightly feel that they have an important, if minor, role to play in advising on natural endowment. Since man is a unity of mind and body, they feel, rightly, that they can define and elucidate the body's role in the spiritual life. Since not all candidates are accepted by their seminary or Order, they feel, rightly, that they have advice to give on readaptation to lay life. At no time do they presume on the role of the spiritual director, for the spiritual aspects of vocations are not their concern. They know their field, and everything they discuss in that field is of inestimable value to those charged with the grave obligation of the selection and training of candidates.

It is high time that a book like this appeared. One would think that what psychology we know has been inspired by Descartes and not by St Thomas. Cartesian experts in the spiritual life assure us that the soul is so much the mistress of the body that there is no Unconscious in the human psyche. Personality is identical with consciousness and no instinct should ever escape the imperious control of the will. In consequence every neurosis is a sin (one heard a learned Benedictine preaching this nonsense to medical students) or a temptation from the devil (the *reductio ad absurdum* of this occurred at Loudun).

There is a need in Catholic scholarship for the integration of scientific discoveries in the field of depth psychology and of psychological

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