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to fifteen years later just before he died. Madame Aron accepts the new order of these letters as proposed by Altaner and certainly is thereby able to explain references in the letters which previously were difficult to understand. (A new French translation of these re-arranged letters by Mde. Aron is shortly to be published.) But it is neither as mathematician nor as spiritual director that Jordan owes his unique position in the development of the Order of Friars Preachers; it is rather as a student of Canon Law in Bologna that the second Master General (1222—1237) by his re-drafting of the constitutions has dominated the history of the Friars. S. Dominic, Jordan of Saxony, and Humbert de Romans were the three primitive forces in the development of this new religious organisation. It is difficult to be sure to which of the three the present constitutions most owe their form. It does not seem unlikely that Jordan of Saxony with his long training in the arts, his scholastic experience, and his familiarity with Bologna and its lawyers was the best prepared of the three to give to the original concept of S. Dominic the form most suited to its accomplishment. Less organising than Humbert, less flaming than Dominic, he combined the gifts of both, and was able so to establish the Order that it bears the impress of his character and follows just that view of the character of St. Dominic which happened to attract Jordan. By compiling the primitive text of the Constitutions and the most popular Life of the Founder, in a double fashion he fixed the ideals and traditions of the Order to the conditions needed before the work of the Order could be accomplished.

B. J.

NOTES ON THE CATHOLIC LITURGIES. By Archdale A. King.
Pp. 533. (Longman's, Green; 21/- net.)

The title of Mr. King's book is misleading. What he modestly calls 'notes' is a work never before attempted in English and done only shortly or inadequately in other vernaculars, namely, a *conspectus*, a descriptive account, of each and every one of the different Eucharistic Liturgies today in use in the Catholic Church. The first volume deals with that of Rome, with its monastic and two diocesan variants at Lyons and Braga (16 pp. are given to the Dominican use); the Latin rites of Milan and Toledo; the Byzantine Liturgies and their variants; and their derivative, the Liturgy of the Armenians: a second volume will describe the remaining Eastern rites.

Book Reviews

Mr. King writes for the ordinary reader, but I venture to think that his book will be found useful also by those experts who have hitherto told us more about the history and archaeology of liturgies than of their actual usages to-day as current ways of Christian worship. Mr. King gives a brief review of the evolution of each rite and of the history of the church that uses it, and then proceeds to an account of the Mysteries as celebrated to-day, with notes on such pertinent matters as kalendars, vestments, and church arrangements. In this first volume amateurs of liturgy will find particulars not available elsewhere in English of the Carthusian, Lyons, and Braga Masses, and of the variations introduced into the Byzantine Liturgies by the various bodies of Catholics of that rite.

This work arrives at a favourable moment. Not only have the acts of the present Pope brought before us the importance to the Universal Church of the Eastern churches, both Catholic and dissident, and so stimulated an unprecedented interest in them, but also we still hear too often the reproach that Rome tries to bind us down to a liturgical and legal uniformity that ill accords with the variousness of races and nations. People to-day are very sensitive to the damagingness of such a charge and Catholics are not always well equipped to refute it: they do not know, for example, that there are eleven principal Catholic rites, with numerous minor variants, and in a dozen different languages, three of which are vernacular, or that, were it not for Catholicism on the one hand and early heresies on the other, the narrow exclusiveness of Constantinople would have imposed its own liturgies throughout the whole East, as it did on the Orthodox of Alexandria, Antioch and Jerusalem by about the 12th century. 'The Church,' said Pope Benedict XV, 'is neither Latin, nor Greek, nor Slav, but Catholic; all her children are equal before her; all, Latins, Greeks, Slavs or others, occupy the same place before the Holy See.'

Each section of the book has been advised on by an expert in the rite concerned, there are bibliographies, and a good index. Of the statement on p. 383 that 'Alexandria, also, never formally excommunicated, gradually slipped into schism,' it should be remembered that neither was any other church or body of Easterns excommunicated at the schism of Cerularius, but only the Oecumenical Patriarch, the Bishop of Achrída, and the patriarchal Treasurer, personally; and the Union of Florence was formally repudiated only by the Church

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of Constantinople, in 1472. And on p. 385 the statement that at the Vatican Council the Melkite patriarch (Gregorios I Yussef) was 'inopportunist' suggests in its context that such an attitude was prompted by some disloyalty to the Holy See: in fact, most of the Eastern bishops were 'inopportunist,' and had valid reasons for so being. Unless the titular prelate at Rome is included (p. 328), there is only one Catholic patriarch of Alexandria, the Coptic, and his throne has been vacant since 1912; 'Alexandria and Jerusalem' tacked on to the title of the Melkite Patriarch of Antioch is only a personal privilege. The term 'Uniate,' which the author uses, is a colloquial and undesirable expression, not in official use in the Church.

T.O.S.D.

THE THINGS THAT ARE NOT CAESAR'S. By Jacques Maritain. A translation of 'Primaauté du Spirituel' made by J. F. Scanlan (London: Sheed and Ward; 7/6).

Jacques Maritain is a *jeune*, and may he live long to preserve his indomitable youth. Profound philosopher though he may be, his heart is young, and his sympathies are with *la jeunesse*. Herein lies his power. Champion of the traditional, the classical, the orthodox, the Thomistic, he has succeeded in making the traditional revolutionary, the classical romantic, the orthodox scandalous, the Thomistic lyrical.

The pity is that his strength is also, inevitably perhaps, his weakness. His juvenility comprises not only the freshness of youth but the provocativeness of adolescence. Not seldom is there a seeming immaturity even when he is most thoughtful and most profound. Disillusioned age will be impatient with his high flights of imagination; and in England, even youth, trained in the decent doubtfulness of gentleman-scholarship, will find little that is ingratiating in his uncompromising dogmatism.

Those who have been irritated by his former works will be exasperated by the present. The subject-matter is a provocative one, and calls for delicate handling. It is claimed, truly enough, that the work treats of the unchanging principles which underlie the relations of the spiritual to the temporal; but it was composed during a time of stress, and it does not entirely belie its origin. The calm of the philosopher is apt to be ruffled by the controversial enthusiasms of the pamphleteer.

But only a myopic temporising will regret its appearance and translation. It expounds truths all too easily and readily over-