

Book Reviews

tion sometimes make reading difficult. On p. 223 notes 2 and 3 seem to be inverted; on p. 399 Saint Jerome is credited with saying that Amos was *imperatus sermone*; and on p. 58 the Torrent of Egypt seems to be referred to the Nile. But surely there is no room for doubt that it is the name of the Wady El Arish!

R.G.

UN ANIMATEUR DE LA JEUNESSE AU XIII^e SIECLE. (Desclée, Paris; 20 francs).

Marguerite Aron gives us a most attractive life of Blessed Jordan of Saxony, the immediate successor of St. Dominic in the headship of the Friars Preachers. An introduction by Père Mandonnet guarantees the historical value of the book: but it is a real life without any parade of historical research, though the reader will very soon notice how much research has preceded this smooth-running biography. We must confess that the arguments marshalled by Marguerite Aron have convinced us that the imaginative picture of Jordan we had formed for ourselves was altogether at fault. We had thought of him as a youthful recruit, promoted surprisingly to the mastership of the Order at a very early age. It seemed improbable and therefore a tribute to his character. Madame Aron shows us that such a youthful Master General never was. By her dating of the various incidents of his life, we find him identified with Jordan Nemorarius the mathematician (as Nicholas Trivet had already identified him) and a famous professor in the Paris arts schools. Presumably his lecturing on mathematics gave him so much vogue amongst the 'articians' that when he became a Master of Theology at forty his influence over the youth of Paris was supreme. This explains his marvellous influence over the young men of the Universities where he preached and explains too how easily they followed him into the Dominican order. He must have been forty years old when he received the habit from the hands of Reginald of Orleans. From that moment he held a foremost place in the ranks of his brethren. With his friend Henry of Marbourg as his first recruit he began his preaching. It was founded on the style of Henry himself, which the early Dominicans looked upon as the best model for the particular purpose the Order then adopted. Most charmingly interwoven into the narrative, from the point of view of the small literary remains of Jordan left us, Marguerite Aron has given us some of those fifty letters written by Jordan to Diana d'Andolo, from immediately after his election to the mastership

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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.