

retained, a consideration of the two sacraments which are all it will acknowledge, though combined with an attack on the Mass and a sacrificing priesthood. But even this minimum of Catholicism the author finds it difficult to harmonise with the fundamental error to which he clings.

JOHN HIGGINS, O.S.B.

THE MONASTIC CONSTITUTIONS OF LANFRANC. Translated from the Latin with Introduction and Notes. By David Knowles. (Nelson; 15s.)

These 'constitutions' make fascinating reading for anyone interested in the liturgy as well as in the religious of the middle ages. In them the great Archbishop of the eleventh century lays down the rules of monastic behaviour, particularly in choir, for the monks of Canterbury, to give them a good foundation to build on after the Norman Conquest. He describes in detail all the liturgical ceremonies throughout the year, and their comparison with the modern rites, particularly of Holy Week, will provide much instruction and interest. To readers of this review perhaps the general principles upon which Lanfranc relied for his directory will prove of still greater interest. Thus he demands a certain liberty in respect of the rubrics which is almost wholly lacking in our present attitude to the liturgy: 'We have added a few details and have made certain changes, particularly in the ceremonies of certain feasts. . . . In this we do no prejudice to our own freedom or that of those who come after us; we are all free to add or to take away or to make changes if we think alteration to be an advantage, following right reason or the judgment of those better informed. . . .' (p. 1.) Such a freedom, however, would be dangerous without the free but firm spirit of obedience which holds the whole ceremonial of the Church together—'All such arrangements, once they have been settled for their subjects by superiors, cannot without blame be violated by those whose whole life is one of obedience.' (p. 2.) It is, of course, this permanent spirit of obedience which makes it possible for all the elaborate liturgy described in this book to become the work of prayer that it is intended to be. And this truth is confirmed by a delightful instruction for the novices of Canterbury which begins with a paragraph on 'customs' which 'form as it were an introduction and preface to the Rule'. (p. 134.)

The editor has done his work well, though some sentences might have been more clearly translated (e.g. 'the converses shall precede the deacon' on page 41; the Latin says that the deacon follows the lay-brothers, a rubric which is more intelligible to one cognisant of Good Friday ceremonies). The publishers of this series of medieval classics are to be congratulated on what must be very much a venture of faith.

CONRAD PEPLER, O.P.