

century innovations, but they were never the whole and they are most prominent during any defence of *regnum* against *sacerdotium*. Dr Tierney shows that extreme conciliarist theories are implied by Peter de Vinea as early as 1239 and were derived by him from Decretists under whom he had studied at Bologna. But Peter de Vinea was Chancellor to Frederick II and no attempt is made to divide the Decretists into those of Papalist and Imperialist sympathies: indeed the treatment of the twelfth-century Decretists is the most summary and least satisfactory section of the study. It contains one assertion that any student of twelfth-century theological thought must feel bound to query. He writes on page 45 that for the Decretists the promise of unfailing faith to the Church was not associated with the institution of an unfailing teaching authority; it meant only that the Church would never be totally polluted by heresy. He adds on the following page that the twelfth-century canonists conceived the indefectibility of the Church to consist in an inability of the Church to err simultaneously in all its parts.

It is probable that Dr Tierney has better authorities for these statements than any he gives in his notes, but in view of the common doctrine on the nature and object of faith and the weight given to Patristic teaching, it seems inconceivable that any body of canonists could have denied the indefectible magisterium of the Church and the conception of the *Ecclesia Docens*, however much they might have differed as to the function accorded to the Roman See in both. Of course Dr Tierney is correct in asserting that it was common form to hold that at one time the true faith had been maintained by the Mother of God alone—but that was held to have been before the Resurrection and *a fortiori* before Pentecost. Two quotations from the Palatine gloss seem to express both these points perfectly. '*Ecclesia enim nunquam deficit quia etiam in morte Domini fuit saltem in beata vergine*' (Gloss Pal. ad dist. 20 ante c.1.); then again, '*sed licet papa erraverit non tamen ecclesia romana sive apostolica erraverit quae collatio catholicorum intelligitur*.' (Gloss Pal. ad c.24 q. 1 c.9). Not individual Catholics but the *collatio catholicorum* were held to be immune from error.

But it would be a pity to end this review with a criticism, for Dr Tierney deserves the gratitude of all medievalists for his scholarly and original and very stimulating research.

GERVASE MATHEW, O.P.

THE WANING OF THE MIDDLE AGES. By J. Huizinga. (Penguin Books, Ltd.; 3s. 6d.)

Here indeed is a refreshing antidote to much romantic nonsense that is talked and written about the later Middle Ages. It will provide many

surprises and shocks for those who long nostalgically for the lost glories of medieval Europe, when life centred peacefully around church or abbey, when festivals punctuated the serene routine of daily toil, when there was no need for psychiatrists. The picture of France and the Netherlands in the fourteenth and fifteenth centuries presented by the late Professor Johan Huizinga is very different and much closer to the truth. This book, first published in 1924 and since accepted as authoritative, is written with immense knowledge and sympathetic understanding. Its blemishes are extremely few and slight.

The Church's difficulties in maintaining purity of doctrine amid wide-spread decadence, the consistent attempts at needed reforms, are carefully discussed. The vagaries of mankind in all the spheres of human activity are analysed with acute penetration. Necessarily a great deal of space is devoted to the medieval approach to religion. Other aspects are not overlooked.

The genesis of this work is explained by the author in the Preface: it resulted from an attempt 'to arrive at a genuine understanding of the art of the brothers van Eyck and their contemporaries, that is to say, to grasp its meaning by seeing it in connection with the entire life of their times. . . . The significance, not of the artists alone, but also of theologians, poets, chroniclers, princes and statesmen, could be best appreciated by considering them, not as the harbingers of a coming culture, but as perfecting and concluding the old.' The author's pursuit of this objective makes fascinating reading and this Pelican edition, at such a reasonable price, brings it within reach of all who are interested in acquiring a coherent and reliable picture of the closing stages of the Middle Ages.

KIERAN MULVEY, O.P.

FAITH, REASON AND MODERN PSYCHIATRY. Sources for a Synthesis.

Edited by Francis J. Braceland, M.D., SC.D., F.A.C.P. (New York; P.J. Kenedy and Sons; \$6.00.)

This volume consists of ten independent essays by psychiatrists, philosophers and theologians, loosely strung together by the editor, and of varying interest and merit. It is no compendium, pot-boiler or popularizer; each contribution presupposes some acquaintance with the subject and can lay some claim to originality. A brief review cannot discuss the several views advanced which require discussion: there are many which this reviewer would question, or about which he would seek further elucidation. But he is grateful particularly for Dr Rudolf Allers' clear exposition of the contribution of existentialist thinking to psychotherapy, for much of Dr Lopez Ibor's essay on