

clear that the schism was a very gradual process of mutual alienation. Dr Runciman concludes that it is impossible to give it a fixed date. It has become apparent that the significance of the Cerularian schism has been grossly over-estimated; this is now proved by Dr Runciman in his second and third chapters. Most important of all, Dr Runciman has provided fresh evidence not only for the strictly sporadic but also the strictly local character of the schism in the eleventh and twelfth centuries; perhaps the most permanently valuable section of his study is his analysis of the relationship with the Latins of the Greek clergy at Antioch in the kingdom of Jerusalem and in Egypt and his emphasis on the disastrous effects of the intrusion of Latin Patriarchs.

The least satisfactory chapter is the first, 'The Historical Background', for the historical background of the schism is also the theological and Dr Runciman has never shown much interest in the elaborate technicalities of late patristic thought. He asserts that Western theological tradition 'tended to maintain that the Trinity was a single interchangeable hypostasis' and asserts that the Reverend George Every 'goes a little far in saying that Greek theologians taught that each of the Persons has his own hypostasis'. He would seem to hold that the principle of economy was applied by Byzantine theologians to doctrinal error as well as to defect in rite, and can state that 'right worship was really more important to the East Christians than right belief'. But it is right belief and right belief alone that has always been the touchstone of orthodoxy even if thus held to find expression inevitably in right worship.

Yet even if these criticisms are admitted they cannot spoil a great achievement.

GERVASE MATHEW, O.P.

SAINT DOMINIC DE CALERUAGA d'après les documents du xiiiè siècle.

Par M. H. Vicaire, O.P. (Les Editions du Cerf.)

Of all the works on St Dominic this probably comes second only to the original Latin texts which form its sources. One is tempted to quote at length from the preface by Father Terence McDermott, Vicar General, O.P., which is in itself an excellent review. He describes the book as '*un ouvrage contenant les principaux documents primitifs sur saint Dominique et les commencements de son Ordre; tels qu'ils se présentent avec leur vérité objective . . . sans interprétations ni commentaires personnels. Les introductions et les notes ont le même caractère.*' Would that many other saints might find biographers to do them the same service!

The chief documents here used are: the *Libellus de principiis ordinis praedicatorum* by Blessed Jordan of Saxony, the 'Legends' of Peter Ferrand and Constantine of Orvieto ('legend' having its original mean-

ing of something intended to be read in the Liturgy), Bartholomew of Trent, Rodriguez of Cerrato, Gerard de Frachet's *Vitae Fratrum*, the depositions of witnesses for St Dominic's canonization, the account of him by Blessed Cecilia, Dominican nun and one of his best-loved spiritual daughters, the description of his ways of prayer from an early manuscript, the primitive Constitutions of his Order given in full, besides shorter documents such as the Bull of Canonization, papal documents and others concerning the Order. Each section is headed by an introduction.

The whole work is done with scrupulous and most scholarly precision. The *Libellus* is given in full, with the additions made by Humbert de Romans included, but in italics. Passages from other thirteenth-century writers amplifying any statements of Jordan's follow each passage in smaller type, thus making a coherent whole. The three coloured illustrations from the Codex Rosianum are delightful.

PSYCHOMATIC PATHOLOGY. A Short History of the Evolution of Medical Thought. By Pedro L. Entralgo. (Harvill Press; 12s. 6d.)

Whilst medicine has always been 'psychosomatic' in one way or another, this has not always been true of pathology, understood as scientific knowledge concerning disease. This is understandable because explanation tends to be more distant and theoretical in its attitude, and therefore less faithful to the make-up of the patient than the immediate work of the practising doctor. All the same, such practice can never be independent of some 'idea' concerning the disease of the person who receives medical assistance.

Having made this initial statement Dr Entralgo postulates a 'psychosomatic pathology' which gives careful consideration to the psychological and somatic aspects of the illness as well as to the personal condition of the patient as a living rational individual endowed with freedom and inwardness, and the author emphasises that such psychosomatic pathology was made possible through the work of Freud.

The conclusions of the book do not appear altogether cogent to me and very much open to discussion. Freud's work seems to me in this context no more than a milestone on the road of the evolution of medical thought, and in spite of Freud and in spite of Dr Entralgo, 'psychosomatic pathology' seems to me as far away as ever. Actually I still doubt its necessity or even possibility, if Entralgo's own definition of pathology, given above, is adhered to. With Dr E. F. Caldin I believe that it is an error to consider science as the one great source of truth, an error which has become common at a time when philosophers and theologians have fallen into disrepute. 'Genuine clinical medicine' (I follow Dr Entralgo's quotation of Diaz) 'is that carried out by one