

volumes in this series know the high standard of book production maintained by the publishers.

There are a few changes which might be made, in reprints of what will become a standard edition. On p. xciii, *disputatio* should be *disputatio*; two letters have been dropped at the end of line 6, on p. 18 of the Latin text; on p. 45, 'truth there *was*' should read '*has*.' The use of the word 'dogma' on p. xix is anachronistic, as the doctrine of the Immaculate Conception had not been defined in St Bernard's day. 'Palaestra' on p. 12 might be better translated by 'training-school'. On p. 18, the translation of *uotum suum firmanit professione literali* is not only awkward, but surely misses the point. Ailred was ratifying by a final profession the offering of himself which he had made at the beginning of the year of novitiate. It may be that the translation of the sentence on p. 27, which refers to *ratio* as *membrum quoddam veritatis* also misses something. Is Walter Daniel not referring to *reason* as the instrument, the *organon* of truth? This seems to agree better with the rest of the sentence.

ANTHONY ROSS, O.P.

THE ORIGINS OF THE AUSTIN CANONS AND THEIR INTRODUCTION INTO ENGLAND. By J. C. Dickinson. (S.P.C.K.; 20s.)

Mr Dickinson has not written a book that makes easy reading; but he has gone a long way to fill a gap in our knowledge of medieval religious life. Unlike other religious orders, the Austin Canons derive from no single founder. A curious result of modern research is to establish the fact that Canons Regular had been organised in most European countries long before any of them began to claim St Augustine as their founder. They looked back rather to the example of primitive Christian fervour which they found in Acts iv, 32; the precepts of monastic life which are contained in Augustine's Ep. 211 were not commonly remembered as the *Regula Augustini*. Indeed, the example of Augustine's own episcopal life seems to have had little practical effect after his death: the disasters of which the Vandal invasion was the first presage destroyed all hope of a continuous monastic tradition. The influence of the *Regula Augustini*, though it can be traced in certain passages of the Benedictine rule and in the sixth-century *Regula Tarnatensis*, does not make itself widely felt until the end of the eleventh century. In an elaborate Appendix, Mr Dickinson sets forth the rival theories of Mandonnet and Dom Lambot as to the early history of the *Regula Augustini*; he himself favours Dom Lambot's conclusions.

Austin Canons, as distinct from earlier half-secular Canons, are distinguished by three characteristic observances: in theory, and largely in practice, they are in holy orders, they live a full common life

(including renunciation of private property), and they follow the Rule of St Augustine. Earlier communities, such as the Canons whom Bishop Chrodegang of Metz organised in the eighth century, were not required to renounce private property and were permitted a measure of individual life within the cloister. These earlier Canons were sometimes termed *canonici regulares*: hence a confusion that has led many writers astray. The more austere and monastic type of community owes its origin (so Mr Dickinson believes) to the revival of religious fervour in northern Italy during the early eleventh century. St Romuald, founder of the Camaldolese monks, is connected indirectly with their appearance, since he inspired the great zeal of St Peter Damian—the chief patron of the Canons Regular during the Hildebrandine reform. His *De communi vita canonicorum* states the new ideal vigorously; and we know that Hildebrand, not yet Gregory VII, fought strenuously for the more austere type of organisation at the Roman synod of 1059.

Canons Regular, so Hildebrand tells us himself, were in his time chiefly centred in the neighbourhood of Rome—though France could already claim the great community of St Ruf near Avignon, founded in 1039. The development in France and the Empire is rapid during the second half of this century; they were everywhere champions of the new Roman reforms. In England the first foundation, according to tradition, was at St Botolph's, Colchester, founded, c. 1095; with its daughter-house at Aldgate, founded soon after. St Anselm was here the great patron; in northern England, Archbishop Thurstan of York. Development was rapid, especially under Henry I. The greatest number of houses was concentrated in the eastern counties; but a peculiarly English congregation, founded by St Gilbert of Sempringham, was centred in the north-east. Premonstratensians, Arroasians and Canons of St Victor were on the whole less numerous. The last-named congregation had only one important house at St Augustine's, Bristol.

Much of this book is devoted to the important question of the extent to which these new Austin Canons took an active part in parochial work. Mr Dickinson is, on the whole, cautious in his conclusions. The positive evidence is slight, and it seems certain that many monasteries must have owned more churches than they could possibly supply with pastors. The Lateran Council of 1179 ordained that there must be at least two or three Canons resident in such out-lying churches: it was often more convenient to appoint a vicar, who owed obedience to the bishop in spirituals but was dependent on the monastery in temporals. Carlisle is the only diocesan see organised round an Augustinian community: the English tradition of Benedictine rule was exceptionally strong. Once the rule of St Augustine had been accepted as

commonly binding on all Canons Regular, as had happened by the early twelfth century, the life of the Canons was essentially a monastic life; their apostolate primarily of prayer, penance and good example. But their ideal was moderate: they are a compromise between the austerity of Benedictine or Cistercian monasticism and the life of ordinary secular priests with cure of souls.

AUBREY GWYNN, S.J.

MYSTERY MAN, OR THE CATHOLIC PRIEST EXPLAINED. By Aloysius Roche. (Burns, Oates; 10s. 6d.)

SHEPHERDS IN THE MIST. By E. Boyd Barrett. (Burns, Oates; 7s. 6d.)

These two books deal with 'the salt of the earth', and both break new ground in doing so, though from very different angles. Fr Roche's book aims at giving the laity some idea of what it takes to become and to be a priest; that of Fr Boyd Barrett is an appeal to priests and the laity alike for a more sympathetic approach to priests who lapse from the high vocation to which God has called them.

The introduction to *Mystery Man* disclaims any special competence of the author to deal with his subject adequately. Yet he has not done too badly. He gives us a brief picture of the beginnings and development of the priesthood; a more detailed one of the various qualities that the aspirant to the priesthood must have and of the rigorous discipline under which these qualities are tested and brought to greater perfection; and finally, and on a somewhat 'meandering' canvas, he shows us aspects of the life—and trials—of the priest when 'after ordination. . . he turns his back upon the up-to-the-minute conveniences of the seminary in which he has lived for years. . . (and) is posted off to some rough and tumble locality where things may be anything but up-to-the-minute.' The quotation may enable readers who are not already familiar with Fr Roche's style to see with what verve and candour he writes; and that they may be enabled to agree or disagree with the criticism that the book lapses into flippancy occasionally, as though the author suddenly remembered that he was supposed to be catering for popular taste. One other criticism: the concluding chapter takes the form of a plea to the laity to make more allowance for the frailties and shortcomings of priests: the priest, after all, is a human being, and though placed in a state of perfection, must not be expected to behave as if he were a disembodied spirit. But is not this to miss the point of many lay 'bitternesses'? Very few people are so foolish as to look for or require disembodiment. But what does cause them to marvel once in a while is the mysterious disappearance from many priests of the rudimentary and commonplace courtesy which the normal human being usually possesses; they do not find it easy to account for that part of, or rather that lack in, their 'mystery