

SAINT PETER DAMIANI AND HIS CANONICAL SOURCES. By J. Joseph Ryan. (Studies and Texts 2: Pontifical Institute of Mediaeval Studies, Toronto; n.p.)

This study bears on the central figure of St Peter Damiani (1007-1072) and more especially on his literary legacy. Its worth may be gauged by the preface of Stephan Kuttner in which he writes: 'At the vantage point to which this book will lead us by its interpretations and conclusions based on St Peter Damiani's use of canonical texts, we shall perceive a large new territory charted, new perspectives opened up, and many new roads sketched on which to advance farther in the ever-fascinating field: the relations of law and reform in the Gregorian age'. As the same authority previously observed, 'the days are gone when mediaeval collections of Canon law could appear as but barren sequences of texts compiled in one or other fashion. . . . Mediaeval historians of today know better; they know that Canon law often holds the key to an understanding of the intellectual forces that determined the policies of the Christian world in the Middle Ages.'

A very limited attention has been given to the sources of Damiani's writings. All his works have not been the object of a systematic study with a view to examine his use of canonical authorities or to determine his canonical background. The present study is limited to the formal aspects of Damiani's canonical authorities, with especial attention to the problem of the collections from which they came.

The work is divided into three parts: Part One, Problems and Method; Part Two, Text and Sources; Part Three, Summation and Tables. Damiani's literary work calls for the examination of (1) the canonical texts explicitly cited; (2) the texts which invoke in a general way canonical authority; and (3) such other dependence on canonical sources as have been discovered in the Damiani corpus.

Details are given of the criteria used in making the investigations, and the way is described in which the results of the examination have been assembled. This account is most useful for further study, and the method of investigation might well be extended into other fields of research. It appears that the preferred formal sources for Damiani's canonical material were among the major collections Burchard's *Decretum* and some form of the composite Dionysian collection, including both the councils and the decretals, as in the *Dionysio-Hadriana*. Direct use of the Pseudo-Isidorian collection remains very doubtful.

The texts and sources have been very closely examined, and the three tables most carefully prepared, and well-adapted for cross-reference. The works of Damiani are presented in chronological order as adopted by Neukirch, and the listing of authorities in Table III follows Friedberg for the *Decretum*.

Much has been done here to rectify the situation observed by Professor Knowles: 'Damian, at least until recent years, has probably been the object of less study and more misunderstanding than any other medieval figure of equal magnitude and significance.' (*The Monastic Order In England*, Cambridge 1940, p. 194.) Something of his magnitude and significance as a canonist is thrown into relief in these pages, where he is seen to be 'well equipped with a theory of the sources of law to make his way through the mass of canonical material in circulation and to use the collections that came to hand with a degree of security and discrimination commensurate with the science of his age'. (p. 142.)

AMBROSE FARRELL, O.P.

THE RULE OF ST AUGUSTINE. By Rev. T. A. Hand, O.S.A. (Gill; 8s. 6d.)

An admirable translation of the Rule of St Augustine and an added commentary by the Spanish Augustinian, Blessed Alphonsus Orozco, make this book doubly valuable to numerous men and women who live their religious lives under the guidance of the great doctor. It is remarkable how many of our best-known religious orders and congregations of both sexes have this rule as the basis of their constitutions; leaving aside the many canonical orders, we can instance the Servite and Dominican friars, the nuns of the Order of the Good Shepherd, the Presentation nuns and the Ursulines, and the Sisters of Mercy.

Blessed Alphonsus, the author of the commentary, was admitted to the order in Salamanca in 1522 by St Thomas of Villanova and had as his novice master Blessed Louis of Montoya, under whom he rapidly developed that gentleness of spirit that made him so renowned and fruitful a preacher and teacher during his sixty-nine years in the order. In 1882 Leo XIII raised him to the altars of the Church. His commentary here published is neither a critical examination nor an explanation of the Rule; it is quite frankly of an hortative character only, as may be gathered from examples such as the following, where he admonishes 'those religious who wander aimlessly about, going from room to room distracting their brethren from their work and prayer' (p. 26). These he reminds of our Lord's words: 'My house shall be called a house of prayer but you have made it a den of thieves.'

Consoling, however, is his teaching on prayer, where he says: 'Since many are disturbed by mental distractions especially at the time of prayer when they wish to be more attentive, and find themselves thinking of their duties, or on occasions even of useless things, it is well to remember that the attention prescribed in the Rule is not of necessity actual, for that would be too much to expect from our weakness in this life. It suffices that we should desire to be attentive at the beginning