

Blackfriars

omit details in order to give an impressive concept of the fullness of the whole. Through three periods, from the foundation to 1507, from 1507 to 1804, from 1804 to the present day (a division based on clearly marked conditions in the Order) the author traces the progress and defection of the Dominican idea, of its Religious, Scientific and Apostolic elements. By 'progress of an idea' is meant simply its *realisation*. If it progresses in any other way it ceases to be *that* idea. St. Dominic's greatness as a Founder consists in the fact that he formed his idea and provided it with a constitutional setting perfectly adapted to its full realisation. Special circumstances require the addition of special statutes, but the primitive constitution, not because it is primitive but because it is inherently capable, remains the model. 'Videtur enim quod ordo si juxta tenorem suae originalis constitutionis regitur, omnia plene possidet, quae ad efficaciam summam obtinendam requiruntur' (p. 73).

Fr. Walz was eminently fitted to be the author of this book—as Doctor in Theology, as Lecturer in History and, until a few months ago, as Archivist of the Order. He is already well known through numerous works. He belongs to a great line of historians. Such men as Quetif, Echard, Mamachi, Denifle, Mortier and Mandonnet have provided abundant materials. He has gathered these together with his own researches and has supplied an urgent need. Those whom the Constitutions require to give instruction in the History of the Order, those engaged in special studies, and all those anxious to acquaint themselves with the seven hundred years of Dominican life are indebted to him. The close documentation of every page is gathered into an appendix. The book is completed by chronological tables of Saints and Beati, of Master Generals and Dominican Cardinals, an index of names and places, and excellent lists of statistics. The titles and page-heading exemplify the thoroughness of the work.

C.H.

WHAT IS A POUND? AND WHAT IS MONEY? By Dom Patrick Nolan, O.S.B., M.A. (Sands; pp. 120; 2/6.)

This is a vigorous attack on the 'pseudo-scientific' professors of political economy (the so-called Cambridge School), who are judged no better than 'professional will-of-the-wisps, blind leaders of the blind.' Father Nolan would have us stand with Aristotle and Turgot in defence of gold as the medium of exchange. It is the use of paper money—false money—which is playing the mischief with industry—'raising the price of goods,

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causing suffering to the poor and to wage earners, upsetting every contract in the land.' The gold pound should be the sole standard. We are referred to Father Nolan's *Monetary History* for additional argument. The essay ends on a note of warning: 'Is the country living in a fool's paradise, burning its candle at both ends; living on its capital or credit or both?' For 'the beautiful golden sovereign, as a measure and pledge of value is now almost as extinct as the Dodo. It no longer circulates; it is hoarded or kept as a curiosity.' A vast amount of information is presented in a small compass and presented lucidly. Father Nolan is never dull.

J.C.

THE GOLDEN EPISTLE OF ABBOT WILLIAM OF ST. THIERRY. NOW first translated into English by Walter Shewring and edited by Dom Justin McCann. (Sheed & Ward; 5/-).

The seeker for the original of this letter addressed to the Carthusians of Mont Dieu will find it in Mabillon's edition of the works of St. Bernard, for throughout the centuries it has been frequently attributed to the great abbot of Clairvaux, though its preface and every elementary test of sane criticism prove it to have been the work of William, abbot of St. Thierry, the great friend and biographer of St. Bernard. Mabillon has successfully unearthed William from the oblivion in which his more than Boswellian self-effacement had buried him and established him beyond doubt as the author, and he remains established, notwithstanding the later attribution of the work to another writer, Guigo, fifth Prior of the Grande Chartreuse, to be found in Martene's edition of Mabillon and Migne's *Latin Patrologia*. The work, which is 'an eloquent and persuasive summons to the life of religious perfection,' has had a wide acceptance and a powerful influence among religious men from St. Bernard's time till now, and it is a matter for wonder that no previous English version has appeared. It is no extravagance to say that a standing reproach has been removed by Mr. Shewring after nearly eight centuries.

The book, like St. Bernard's century which it speaks for and symbolises, stands on the threshold of the golden age of scholasticism—the age of Aquinas, Bonaventura and the Friars. Dom Justin McCann confesses in his illuminating introduction that he feels tempted to speak of the golden epistle as the swan song of the old monachism, but he rejects the wistful and poetic image as unjust to the old monasticism: rather is it, in Mabillon's phrase, 'a pattern of perfect monachism.' The growth of the