

avoided at Trent, when it was still not too late to handle the corruption in discipline and the doctrinal questions which the Renaissance and Reformation presented; we know how unsafe was the seemingly impregnable position of Protestantism with its reliance on political support. Historians have long realized that if the popes of the era just before the Reformation had thought they were in a position to cooperate with a General Council, the longed for "reform in head and members" might have been possible despite political conditions. As we know from the seven long years that St. Thomas More spent thinking and studying to come to the idea that the Pope ruled the Church *iure divino*, and the absence of any tract *De Ecclesia* until St. Robert Bellarmine wrote, the dogmatic theologians had no positions to explain with regard to the relation of the Papacy to the Church. The language of Nicolas of Cusa in the *Concordantia Catholica* reveals the ambiguities and enigmas. Canonical learning alone had concerned itself with the question, and until now that thought remained buried "in the chaste obscurity of the Latin language."

Dr. Brian Tierney has introduced us to the complexities of the canonical learning regarding Pope and Church from the twelfth century on. His touch is a sure one, his learning extensive, his treatment as tight as could be. First of all, he investigates the positions of the Decretists, who developed that fundamental document of the new canon law, the *Decretum* of Master Gratian, and gives their thinking on the papal relationship to Church, General Council, and College of Cardinals. The great growth of the thirteenth century which resulted from the application of Roman Law concepts and principles to the Canon Law, and in the Canon Law assimilating into itself the doctrine of corporate personality next occupies Dr. Tierney, when he analyzes the Decretalists who became great because of St. Raymond of Penafort's labors on the *Decretalium*, the second great document of medieval canon law and the first body of legislated law to be presented to the Church. Thus when he turns his attention to John of Paris and Cardinal Zabarella in the fourteenth century, we can see their ideas and labors in a rich context. Conciliarism can be understood, and, if curious, no longer appears quaint.

Dr. Tierney has performed a task which the historian of the fourteenth and fifteenth century badly needed done. Criticism of his work would seem to this reviewer to be almost entirely a matter of opinion. Dr. Tierney set a valid problem for himself, one of great value and implications, he found a very satisfactory way of solving it, and executed it beautifully. We can be grateful to him, historians general, medieval and ecclesiastical, for entering into the stream of canonistic thought and presenting us with a work which can serve as a model for those who are investigating this fruitful and even exciting field.

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The Merchant of Prato: Francesco di Marco Datini, 1335-1410, by Iris Origo. New York: Alfred A. Knopf, 1957. Pp. xxii, 415, viii; 4 illustrations in full color, 24 in black and white. \$7.50.

Francesco di Marco Datini is a subject well fitted to the talents of the Marchesa Origo, British-born author of other biographical studies concerned with the poet Leopardi, with Cola di Rienzo, and with Byron's love

affair with Teresa Guiccioli. The present work is based on the extraordinarily complete collection of Datini's business documents and personal letters preserved over the centuries, as stipulated in his will, in his own house in Prato, between Florence and Pistoia. The size of the collection can be estimated from these figures: over 300 deeds of partnership, 400 insurance policies, 500 account-books and ledgers, and 150,000 letters. Since 1870 scholars have picked away at this material. The present book derives chiefly from a study of the private letters, hitherto largely untouched, but its value is manifold. The Marchesa Origo adds extraordinarily rich detail to our knowledge of the household management, family organization, religious tradition, social psychology, medical practice, and (to a limited extent) political activity, as well as business life and many other things in late medieval Tuscany. The carefully chosen illustrations add immensely to the value of this work as a source book.

Here we have a medieval man who was first, last, and always a businessman, who headed his account books, "In the name of God and Profit"—a common motto which reveals some unresolved tensions in the medieval mind. There are fascinating likenesses between Datini and the Yankee businessman of later centuries. The Italian has the "Yankee virtues" of parsimoniousness, cautious calculation not averse to taking good risks, and an unremitting attention to business detail. He can spend money magnanimously when he wants to, and be generous—never, perhaps, to a fault, but generous nevertheless. On the other hand, the mere fact that a purchase is a tiny one will not keep him from trying to get the very best price possible. He keeps lists of the finger rings in the possession of his wife and his illegitimate daughter, together with the value of each individual ring. He believes in relentless industry, for himself as well as for others. Industry is the sign of a good character. A self-made man himself, Datini trusts only other self-made men, and he does not trust them very far. He engages in the slave trade and keeps slaves himself for a reason which perennially appeals to slaveholders: slaves were often easier to get and always cheaper to maintain than hired labor. Datini is a kind of fourteenth-century Snopes. Like one of Faulkner's Snopeses, too, he is not an isolated figure but moves in a world filled with many more like him. For Datini was a typical representative of a culture. The frescoes in Prato which celebrate his life as a businessman show him as a cultural hero—if not as a very engaging person—in the eyes of his countrymen.

For all this acquisitiveness, Datini was not in principle a "bad" man. Ser Lapo Mazzei, a somewhat younger person whom Datini had helped through his years of legal studies at Bologna and who became Datini's closest friend in later life, could with complete impunity lecture to him in his letters that money was not the chief end of life, and could apparently prevail on him to accept this view as an innocuous abstract theorem. Ser Lapo and others frequently prevailed on Datini to give to the poor and at the end of his life to leave most of his fortune to charity (a quite small part went to his wife and other dependents). Datini knew he could not "take it with him"—he simply wanted to maintain a tight grasp on it all to the very end to be sure it was well managed, which is to say augmented in every way possible. But at the same time, chastened by the threat of the

plague and by sermons which he used frequently to hear, he could write to his wife, "I have sinned in my life as much as a man can sin . . . and I pay the penalty gladly. But I would I could be like Job, who gave thanks to God for every affliction that came upon him, for that I cannot yet do." The "yet" is not unmoving.

The Marchesa Origo's material might have led her to suggest some generalizations, perhaps qualifying the classic account, derived through Max Weber, R. H. Tawney, and others, of the rise of the "Protestant ethic." She wisely resists any temptation to theorize and confines this rich book to the presentation of detail which, we can hope, will provide many sounder bases for theorizing than we have hitherto had. Real details in the lives of early businessmen are not easy to come by, and this fact perhaps accounts for the impression one often gets that until recent times there were not any such persons. It may be that less than justice is done here to Francesco di Marco Datini. It is hard to produce an adequate biography from letters, even supplemented by account books, when none of the correspondents—except Ser Lapo—is capable of treating with any skill of anything especially profound. But all biography does less than justice to its subject. This excellent and readable book certainly gives a better picture of Datini's times and perhaps even of his soul than the highly "interpretative" biographies which fill our bookstalls and which operate by juggling in the readers' minds the symbols constituting our twentieth-century mythologies instead of putting the reader in contact with the actual past.

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Archeion or, A Discourse upon the High Courts of Justice in England, by William Lambarde. Edited by Charles H. McIlwain and Paul L. Ward. Cambridge, Mass.: Harvard University Press, 1957. Pp. ix, 176. \$5.00.

A new edition of Lambarde's *Archeion* is essential for several reasons. First of all, the only printed versions were both published in 1635 and are now out of print. Frere's edition, a pirated one, differs greatly from the devoted and filial one put out in protest by Lambarde's grandson, Thomas. Professor Ward's initial problem was to determine which of the two editions was William Lambarde's finished one and then to establish an authentic text. While consulting some fifteen manuscript copies of the treatise, he found yet other versions showing significant variants, especially those concerning Chancery and Star Chamber. These differences are of unusual moment to Tudor historians for some scholars have used the printed editions without regard for their disagreement, and the uncertainty about the date of the original composition also has detracted from the evidential value of Lambarde's statements. Yet his *Discourse*, McIlwain remarks in the Preface, is "an exceptionally impartial indication of contemporary opinion concerning courts and procedures"; and it contains much historical evidence about both the Elizabethan High Courts and the prevailing constitutional principles.

The textual analysis which led Ward to print as the basic version Thomas Lambarde's is modestly presented as an appendix. Here is a critical appraisal of the comparative validity and the original dates of the several