

BLACKFRIARS

Maitland in his *Political Theories of the Middle Ages*: "No doubt if the State mutters some mystical words there takes place in the insensible substance of the group some change of which lawyers must say that all a Roman or a romanesque orthodoxy exacts; but to the lay eyes of debtors and creditors, brokers and jobbers all sensible accidents seem much what they were."

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MEDIÆVAL STUDIES

That among the works of Giles of Rome, the *Doctor fundatissimus*, a great deal remain still unpublished has been conclusively shown by G. Bruni. The present volume, a *Quaestio de natura universalis*,¹ is intended as the first in the series of the *Opera hactenus inedita*. It is, he tells us, the shortest and perhaps the least important of Giles' writings. And it is very brief indeed; it occupies hardly six pages in the printed text. A list of the unedited works of Giles, a short introduction and an analysis of the contents precede the text. The edition is made from two manuscripts, the only known, cod. Vat. lat. 773 and MS. 485 of the University Library of Erlangen. The most important part, however, of the publication is an essay on the chronology of Giles' life and works. In four parallel columns are indicated the dates, main events, writings and authorities. Of course, not all the items possess the same value: some are approximate or only tentatively proposed, other few are dubious, and one or two obviously wrong. Many uncertainties still remain. Dr. Bruni has devoted many years to the study of Giles of Rome; his researches are wide and he is a recognized authority on the subject. If we may make a suggestion, we would ask him to condense his large knowledge in a synthetic work, and to give us a complete and accurate account of all Giles' writings, published and unpublished, with the indications of the editions, manuscripts, authorities, etc., in their chronological order, etc. He has the competence to do it. It would be a standard work and would deserve the gratitude of all mediævalists.

Dr. M. de Bouïard presents us with a new *Compendium Philosophiae*.² It belongs to that very popular class of mediæval literature, a kind of encyclopaedia, in which was gathered together in an unsystematized form all the scientific knowledge

¹ BRUNI, G.: *Una inedita "Quaestio de natura Universalis" di Egidio Romano. Con un Saggio di Cronologia Egidiana.* (Collezione di Testi filosofici inediti e rari, 2.) Napoli (A. Morano), 1935; pp. 53; Lire 6.

² M. DE BOUARD: *Une Nouvelle Encyclopédie Médiévale: Le Compendium Philosophiae.* Paris (E. De Boccard), 1936; pp. 207.

NOTICES

expected of a well brought-up layman. The *Speculum historiale, naturale, doctrinale* of the Dominican Vincent of Beauvais, written for the instruction of the son of the King of France, and the *De Proprietatibus rerum* of the English Franciscan Bartholomew Anglicus, are well known in this field. The *Compendium Philosophiae*, or as it is called in some manuscripts, *Compilacio compendiosa ex libris Aristotelis et quorundam aliorum philosophorum de rerum natura*, is not an original work, but rather a compilation from different sources on varied topics: God, the Angels, the heavens, the earth, plants, animals, man. The main authority is Aristotle, but Plato, Chalcidius, Cicero, Boethius, St. Augustine, Isidore of Seville, Ps.-Dionysius, Averroes are often quoted. The influence of Albert the Great seems very prominent. One feature of this *Compendium*, which is not often met in similar encyclopaedias, is the total absence of moralization. From a certain analogy with the *Compendium Theologiae*, published among the works of St. Albert and now commonly attributed to Hugh Ripelin of Strasburg, de Boüard is inclined to ascribe the *Compendium Philosophiae* also to Hugh. The arguments alleged are not convincing at all, and the references on p. 117, n. 1, still less so. The extracts edited from MS. lat. 15879 of the National Library, Paris, will perhaps enable the discovery of the real author. The importance, of course, of this *Compendium* depends more upon its date than upon its contents; this importance would be very considerable, as a witness to the diffusion of the new Aristotelian learning, if it belongs to the first half of the thirteenth century, but it would be quite negligible if, as Dr. de Boüard contends, it was not compiled until a later period towards the end of the century.

DANIEL A. CALLUS, O.P.

NOTICES

GOD AND HIS WORKS, being Selections from Part I of the *Summa Theologica* of St. Thomas Aquinas, and STUDIES IN ST. THOMAS, Notes on the Doctrine of God. By A. G. Hebert, M.A., S.S.M. (S.P.C.K.; 4/6.)

Two volumes in one; each of which is obtainable separately for half-a-crown. They are the outcome of lectures in the theology of St. Thomas given at the Anglican Theological College at Kelham, and "ask to be allowed to perform the ceremony of introduction between would-be students and the master." The first volume, in particular, should be very welcome to the many who would like at least a nodding acquaintance with St. Thomas's *Summa* but are appalled by the size and price of the whole work. The selection of texts is judicious and representative, and is preceded by a useful introduction on the form of the *Summa* and on its author.