

## R E V I E W S

### MEDIAEVAL STUDIES<sup>1</sup>

TRADITIO. STUDIES IN ANCIENT AND MEDIEVAL HISTORY, THOUGHT AND RELIGION. (Cosmopolitan Science and Art Service Co., New York; \$6.50 per annum. Single copies, \$7.50).

Amid the turmoil of war no less than four new periodicals dealing with medieval or classical studies have appeared, one in England (*Mediaeval and Renaissance Studies*), one in Canada (*Mediaeval Studies*), and two in the United States of America (*Medievalia et Humanistica* and *Traditio*), a reassuring sign that the interest of students in humanistic and medieval literature is not only alive but flourishing, both in this country and on the other side of the Atlantic.

The timely appearance of *Traditio* will be warmly welcomed by scholars. It supplies a particular need by publishing in full papers which, 'by the nature of their respective subjects or by the technical complexity of the researches involved, assume dimensions that would be too bulky for any monthly or quarterly magazine but which, on the other hand, could not very well be published as monographs.' It appears once a year in a volume of 400 to 500 pages, under the editorship of two renowned professors of the Catholic University of America, Dr. J. Quasten and Dr. S. Kuttner.

The title *Traditio* is aptly chosen; its programme is stated in the sub-title: 'Studies in Ancient and Medieval History, Thought and Religion.' In the Editor's words, *Traditio* 'represents an effort toward comprehensive knowledge of all the living forces, forms, institutions, and ideas which have made, both in the Church and in secular society, the texture of history something more than a mere deposit of dates and facts.' Its aim is to show the unbroken continuity of Greek and Latin culture, through the patristic period and the Middle Ages, in the intellectual, moral, legal and religious spheres of our civilization, linking up the legacy of the past with present thought. This first number is representative, embracing various branches of learning, Classical and Christian Antiquity, Liturgy, Patrology, Medieval Philosophy and Theology, History, Canon Law and Political Theory. It is impossible to examine the whole volume step by step; here we only draw attention to some of its main features.

J. C. Plumpe, of the Catholic University of America, deals with '*Vivum Saxum, Vivi Lapides*. The concept of "Living Stones" in Classical and Christian Antiquity.' In this erudite and delightful

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<sup>1</sup> We hope to resume this regular bulletin on medieval literature. We shall first try to survey the works published during the war, and then to give an account of the current books or periodicals on the subject.

enquiry the author traces the fortunes of the expression, *Vivum Saxum*, introduced by Vergil (*Aen.*, i. 166) and *Vivi Lapides*, by St. Peter (I, ii, 4), and elucidates the meaning of 'Living Stones' with all its connotations in the Latin writers, in the Fathers of Church, from St. Augustine to Bede, in the Christian poets, and in the Liturgy, with particular reference to the famous hymn for the dedication of a church, *Urbs beata Ierusalem*.

A very careful, and in many ways singularly successful, attempt to present St. Irenaeus's theological attitudes, and an account of its development, is to be found in Père T. A. Audet's 'Orientations théologiques chez Saint Irénée.' The author is from the Dominican College of Ottawa, and we look with eagerness to his forthcoming work on *L'Idée d'évolution chez S. Irénée*, of which this essay is the first chapter.

Students of Liturgy will greatly appreciate the contributions of two well-known masters: 'Oriental Influence in the Gallican Liturgy,' by Dr. J. Quasten, and 'Missa Graecorum, Missa Sancti Iohannis Crisostomi,' by Dom A. Strittmatter, O.S.B. An important note (pp. 84-85) on Greek learning in Western Europe from the beginning of the ninth century to the middle of the twelfth calls for special attention.

Scholasticism is also given two papers. In the first, 'Studien zur Theologie des zwölften Jahrhunderts,' Professor A. Landgraf presents us with fruitful information, mainly from unprinted sources, on a problem hitherto little explored—the existence of nominalism in some theologians of the second half of the twelfth century. He concludes that, though we meet with manifest nominalistic tendencies in different theologians of the period, we cannot speak of a nominalistic theological school. Further, he discusses with great competence the books of the *Sentences* of Robert Pullus, their doctrinal merit, influence and date. In the second paper, 'The *Notitia Intuitiva* of non-existents according to William of Ockham,' Dr. P. Böhner, O.F.M., attempts an historically exact interpretation of this teaching of Ockham's to which he adds a critical study of the text of Ockham's *reportatio* and a revised edition of Rep. II, q. 14-15. While we admire his deep knowledge of the famous Franciscan Doctor's works, we cannot accept his interpretation without many and important reservations.

Dr. S. Kuttner's excellent paper on 'Bernardus Compostellanus Antiquus, a study in the Glossators of the Canon Law,' is a model of scholarship in historical research, and such as we would expect from one of our leading authorities on the history of Canon Law. Professor Gaines Post, of the University of Wisconsin, throws much needed light on the momentous question of 'The *Plena Potestas* and Consent in Medieval Assemblies.' It is a conscientious study of the greatest value, even if one does not endorse all the author's views on the many strictures raised in the discussion, or does not always

agree with the criticisms-expressed against those who hold a different opinion.

The present volume of *Traditio* reflects great honour on American scholarship, and promises well for the future. It remains to be added that an Index of subjects and proper names would have augmented the value of the book.

DANIEL A. CALLUS, O.P.

GERARD MANLEY HOPKINS. W. H. Gardner. (Secker and Warburg ; 25s.)

In twenty-five years the critical study of Gerard Hopkins has accumulated to fill a four-page bibliography and the critical approach to his work has developed from an attack in *The Universe* of March 1919 against Robert Bridges' editing of the poems, through the varied minor excitements of psychologists, notably of Dr. I. A. Richards' school of criticism, through the elucidations of theologians, Jesuit and other, through the appreciations of poets and of scholars like F. R. Leavis, to the admirably comprehensive work of Dr. Pick and of W. H. Gardner in the present volume. There is no need by now to argue for Hopkins a place on the literary map. All that has been done. The task of a writer like Mr. Gardner has been to bring together all that contributes to an understanding of the poetry and of what Hopkins meant by the poetry. And it was no light task. It involved the due appreciation of Scotist theology, of the Ignatian exercises, of Catholic priesthood, of Welsh language and prosody, of the origins in English verse and dialect of the diction and rhythm of the poems, of Hopkins' other creative interests in music and drawing, of his interest too in early Greek philosophy,—and all this in a mind able to devote years of work to the single task of bringing these things to bear on the detailed elucidation of the poems. It makes one gasp a little that such a task should be completed in war-time. It is amazingly well done.

And it is well done because Mr. Gardner has come to share in the intensity of Hopkins own interests and in the right order of their predominance. It is absolutely right that the bulk of the finest work in the book should fall under such chapter heads as 'Diction and Syntax' and 'Sonnet Morphology'; and that 'The Wreck of the Deutschland' should receive more than thirty pages of study with the focus of interest in the achievement of its diction and rhythmic structure. The poet's profound and difficult meaning is not ignored, but is made to 'flash off exploit' as Hopkins himself would have had it explained. The 'Windhover,' 'Spelt from Sybil's Leaves' and 'That Nature is a Heraclitean Fire' receive the same type of handling. It is a critical manipulation which must be written down as the most adequate yet to the understanding of these difficult master-pieces.

Respect for the man, Hopkins, for his dual vocation of priest and