

or Breffni. Stubbs says he was John Stokes and acted for Lichfield in 1407 and for Worcester in 1416.²

The whole volume is a splendid piece of editing. Chichele has always been regarded as a model bishop and primate, and his twenty-nine years of hard work as archbishop form a most important period in the history of the English Church. It is comforting indeed to know his register is now accessible to all students. For the better understanding of the contents of the volume under review attention must be drawn to the brilliant introduction contained in the first volume, pp. i-clxxii.

WALTER GUMBLEY, O.P.

MEDIAEVAL STUDIES, Vol. II. (Sheed & Ward for the Pontifical Institute of Mediaeval Studies, Toronto, Canada; \$5.00.).

Canada holds the distinction of possessing two flourishing Institutes of Mediaeval Studies, one in Ottawa, the other in Toronto. *Mediaeval Studies* is a handsome year-book issued by this latter Institute. Vol. II (the only one that has so far reached us) comprises valuable papers in the various branches connected with the Middle Ages contributed mainly by Professors or former students of the Institute. Two, containing editions on mediaeval psychology, call for special attention.

'The Treatise *De Anima* of Dominicus Gundissalinus,' edited by J. T. Muckle, C.S.B. In a substantial Introduction Professor E. Gilson discusses the question of authorship and some doctrinal implications of this treatise. Briefly, but pointedly, he treats of the defective text edited by A. Loewenthal in 1891 and of his fanciful interpretation. Dr. Loewenthal claimed that the underlying source was an Arabic treatise in ten chapters by Avicbron, now lost, translated into Latin by John of Spain. Gundissalinus appropriated to himself John's translation interpolating it with a few Christian citations. Professor Gilson finds no difficulty in proving the improbability of Loewenthal's gratuitous assertion; he follows C. Baeumker who in 1898 showed that Gundissalinus, according to his custom, compiled his *De Anima* from his own translations of Avicenna's *De Anima* and Avicbron's *Fons Vitae*. The doctrinal issue is concerned with the interpretation of Ch. X. Against Père de Vaux' contention that this treatise is a striking instance of the existence of a 'Latin Avicennian' movement upholding the 'Arabian's' teaching even when in conflict with Catholic doctrine, Gilson maintains his view, as expressed in a previous paper, namely, that Gundissalinus's theory of the origin of our knowledge, though fundamentally borrowed from Avicenna, is not purely and simply Avicennian, since it is modified in such a way as to substitute St. Augustine's doctrine of Divine Illumination for the *intelligentia agens* of Avicenna;

² Stubbs, 'Reg. Sac. Anglicanum,' 1897, p. 205.

it is rather 'the grafting of Augustinianism on the trunk of Avicenna.' Dr. J. T. Muckle, who has already given us a handy edition of Algazel's Philosophy (see BLACKFRIARS, vol. xvi, p. 393, May, 1935), is to be congratulated for providing us with an excellent edition of Gundissalinus's *De Anima*. The text is based on four manuscripts, Vat. lat. 2186 (fol. 104r-19v), Venice, B.N. Marciana MS. 181, a.203.1.144 (fol. 1-38r), Cambridge, Gonville and Caius College MS. 504 (fol. 146v-69v), and Paris, B.N. lat. 16613 (fol. 2r-42v). A fifth manuscript was also used for a part of Ch. IX and Ch. X, Paris, B.N. lat. 8802. The sources of this treatise, or rather the borrowings from Avicenna, Avicbron and others, are carefully set down. A small passage, however, derived from the *Fons Vitae*, 'Fortior enim . . . rerum corporalibus' (p. 46, l. 36—p. 47, l. 3) escaped the Editor's notice. It would greatly have helped the reader if the frequent use of *op. cit.*, which often leads to confusion, were avoided. Mediaevalists owe a debt of gratitude to Dr. Muckle for this edition, and he would render an appreciable service if he would fulfil the long-felt need of a correct edition of Avicenna's *De Anima*.

Those who are acquainted with the intellectual movements of the Middle Ages are well aware of the share taken by physicians in popularizing philosophical learning. A new instance is supplied by Dr. Otto Bird with the edition of the commentary on the Canzone d'Amore, *Donna mi prega*, of Guido Cavalcanti, Dante's *primo amico*, by the famous fourteenth century physician Dino del Garbo. This commentary contains a not unimportant summary of psychological and medical teaching of the period, and, as it was written by a younger contemporary, enjoys the advantage of introducing us in the same intellectual atmosphere of Guido's poem, so imbued with philosophical and scientific ideas that it was by some styled more of a scientific treatise than a poem. The edition is from the only one known manuscript, Vatican City, Chigiano L.V.176. The text is preceded by Guido's poem and a literal English translation, and is followed by a good historical analysis, of which the first half only is published, the second half will appear in the next issue.

This volume contains also the final instalment of a very interesting study on 'The Teaching of the Canonists on Usury' by T. P. McLaughlin, and a very important contribution by Professor Ladner on the 'Origin and Significance of the Byzantine Iconoclastic Controversy. He holds that 'iconoclasm was but an outgrowth and indeed the climax of the caesaropapistic theory and practice of the State, as represented by some of the most successful Byzantine Emperors' (p. 140). William Gorman gives a careful and competent analysis of Albert the Great's definition of the soul in the *Summa Theologica*, II, tr. xii, q. 69, m. 2, a. 3, notes its disagreement with that of Aquinas, and concludes:

'It is clear that if St. Albert knew of St. Thomas's commentary on Ch. II of *De Anima* and of his use of Ch. II material

in Q. 76, he was not impressed. In a discussion of Ch. II material, he is more concerned to preserve the integrity of his original Avicennian positions than he is to confront himself with Thomas's interpretation and use of that material' (p. 230).

Space does not allow us more than a bare mention of the other notable papers. Fr. G. B. Flahiff, C.S.B., attempts to re-write a more complete biography and to draw up a list of the writings of the twelfth century English master, Ralph Niger. Fr. V. L. Kennedy, C.S.B., studies 'The Franciscan *Ordo Missae* in the Thirteenth Century,' and edits in an appendix the '*Ordo agendorum et dicendorum a sacerdote in missa iuxta consuetudinem ecclesiae romanae.*' F. P. Magoun, Jr., in 'An English Pilgrim-Diary of the year 990,' discusses the pilgrim-diary associated with Sigeric, Archbishop of Canterbury (990-94), 'the only complete itinerary of an Anglo-Saxon pilgrim to Rome which we possess,' and attempts to identify the sites of the itinerary. Lastly, students of Old English will enjoy Fr. L. K. Shook's contribution on 'A technical construction in Old English: *Translation Loans in -lic.*'

This scholarly publication reflects high honour on the Institute of Mediaeval Studies of Toronto, which, begun in 1929 by Professor Etienne Gilson, has lately been raised to the dignity of Pontifical Institute with the faculty of conferring academical degrees. We are looking forward to the other volumes of *Mediaeval Studies*.

DANIEL A. CALLUS, O.P.

The American Quarterly, *Franciscan Studies* (published by The Franciscan Educational Council, St. Bonaventure, N.Y., at \$5.00 per annum) has been producing excellent work in spite of war-time disabilities. Continuing the useful studies of Franciscan philosophy and theology, particularly of course in regard to Duns Scotus, it has for some time been devoting attention to S. Bernardine of Siena. The December (1944) issue is entirely given to that great medieval preacher. Together with three papers on various aspects of S. Bernardine's preaching, there is one paper re-emphasising the plea that the saint be made a Doctor of the Church (already formally petitioned by the Franciscan Order in 1862), another on the moral teaching of his sermons, and a final one on the dogmatic theology contained in his vernacular preaching. Much valuable spadework is being done by these American Grey Friars in their ordering of the wide field of Franciscan literature still demanding attention, and particularly in thus sifting the theological and philosophical content of the great lights of their Order.

C.S.P.

RELIGION AND WORLD ORDER. By Gerald Vann, O.P. (Dacre Press; 6d.).

Father Vann, who originally delivered this address at the Christian Council Week at Leicester in September, 1943, applies the basic