

BLACKFRIARS

Civilization. The "backward" tribe used to be self-contained, self-sufficient, self-sanctioned: the very purpose of Western penetration is to break down this isolation—is it then a wonder that these people regarded these economic influences as a danger to the whole balance of their lives, economic, social and religious? But, remarks Miss Greaves, "the habit of regarding foreign economic influences as a danger to the whole structure of national life is not confined to Africans, as we can see by recalling the protests that are being evoked by the flooding of the world with cheap Japanese goods."

To sum up, "*homo œconomicus* is essentially the same in every type of society, and to treat him as varying in character because the concrete manifestations of his impulses and satisfactions differ in time and place, is to invite a needless confusion of thought." But is that not the case, because one has really got to deal not with a logical concept, such as *homo œconomicus*, but with a live, human person? The production of goods is after all a human activity: as such, it is subject to psychological factors, first and last. Miss Graves' study is a most valuable contribution towards an understanding of these factors, as applied to people who are no less human for being coloured, and no less children of God for being sacrificed to Mammon.

H. C. E. ZACHARIAS.

MEDÆVAL STUDIES

The first Dominican settlement at Paris was made in the neighbourhood of the Cathedral of Notre Dame in 1217. Through the benefactions of a famous Master in Theology, John de Barastre, Dean of St. Quintin, the Dominicans came in possession, a year later, of the Church of St. James, situated in the centre of the university city. Their aim in Paris, as attested by a contemporary chronicler, was "ut studerent, et prædicarent, et conventum facerent." Lacking a graduated Master in theology of their own, Pope Honorius III charged John de Barastre, their benefactor, to teach "fratres ordinis Prædicatorum in sacra Pagina studentes." The task, however, of presenting to the Mastership the first Dominican, Roland of Cremona, did not fall upon the Dean of St. Quintin, but was reserved to an English professor, John of St. Giles, who later on, in a quite unexpected manner, became himself a Dominican. In spite of the masterly study published in 1923 by Card. Ehrle, very little is known of this first Dominican Master in Paris. E. Filthaut, O.P., has taken upon himself to add our knowledge on the subject with a good monograph, originally presented as a thesis for the Doctorate of Divinity in the University of Bonn.¹

¹ E. FILTHAUT, O.P.: *Roland von Cremona O.P. and die Anfänge der*

REVIEWS

A short introduction describes briefly the intellectual ideal of the young Dominican Order. The rest of the book falls into five sections, dealing with Roland's life and his theological achievement, his *Summa*. As is well known, Roland joined the Dominican Order when Bl. Reginald of Orleans was at the head of the community in Bologna. Roland at that time was professor in the University, *qui tunc regebat Bononiae*. The difficulty lies in determining in which faculty he was then teaching. Rashdall's contention that he was a canonist is absolutely untenable. It remains then to ascertain whether it was *in philosophicis*, as some manuscripts read, or *in physicis*, as others have it. Despite the accurate handling of the problem in this book, it seems to me that it is still an open question whether Roland was actually lecturing in the faculty of Arts or Medicine.

Dr. Filthaut then proceeds to study Roland's theological work preserved in the only known MS., viz. Cod. 795 of the Mazarine Library, Paris. He discusses the authorship and concludes that it is undoubtedly authentic. It is a proper *Summa* following the order of the book of the *Sentences*, neither a commentary on, nor a collection of *quaestiones* on, the *Sentences*, as reads the title later added to the manuscript. The *Summa* is the result of his teaching, and though it is not a *reportatio*, yet it does not represent the Master's definitive redaction. According to Dr. Filthaut the work was begun in Paris, continued in Toulouse and finished in Bologna, 1234. I am not quite convinced by the author's arguments that the *Summa* had been completed in Italy and therefore in 1234. In my opinion it is doubtful whether it can be placed later than 1232. The section on the sources of the *Summa* is very instructive. The author distinguishes the *Sancti*: Holy Writ, the *Glossae*, the Latin and Greek Fathers, and the Legends of Saints; the *Philosophi*: Latin and Greek, Jewish and Arabic; the *Magistri*: Peter Lombard, Peter Comestor, Gilbert de la Porrée, Hugh of St. Victor, Præpositinus of Cremona, William of Auxerre. Roland made great use of the "new Aristotle" (almost all the books are quoted), often to disagree with him. The *Liber de Causis* is referred to sometimes as the *De Causis* and sometimes as the *Liber de pura bonitate*, and attributed to Aristotle. Albertus Magnus was supposed to be the first to ascribe the *Liber de Sex Principiis* to Gilbert de la Porrée. Roland had discussed the question of the authorship years before Albert, had denied that it was Aristotelian, and had attributed it without hesitation to Gilbert. Due respect is shown to St. Augustine, which however

Scholastik im Predigerorden. Ein Beitrag zur Geistesgeschichte der älteren Dominikaner. Vechta i.O. (Albertus-Magnus-Verlag der Dominikaner), 1936, pp. xv-224. RM. 6.50.

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does not prevent Roland from contradicting him, nor even from opposing Aristotle's authority to his: "sanior opinio est Aristotelica." Neither does he fail to notice Plato's influence: "si quis considerat libros Augustini in multis videbit eum fuisse Platonem." He accounts Præpositinus among the *magni*, and even as *celeberrimus*, although he follows rather William of Auxerre.

Dr. Filthaut then gives a very good exposition of Roland's main theses in philosophy and theology, and concludes by examining his influence on subsequent theologians, influence which was practically nil. The detailed analysis of the *Summa* will prove of the utmost help. The bibliography is very accurate; we are surprised that Dom Lottin's article in the *Revue Neoscholastique*, in which he published for the first time Roland's question on the plurality of forms, receives no mention. On the whole the work is very well done and Fr. Filthaut deserves the gratitude of all students.

DANIEL A. CALLUS, O.P.

NOTICES

THE ENGLISH CORONATION SERVICE. By E. C. Ratcliff. (Skeffington; S.P.C.K.; 5/-.)

It was inevitable that some firm should have produced a short study on the history of the Coronation Use for 1937; but it was quite unexpected and very fortunate that it should have been composed by a scholar of recognized authority in liturgiology. The 150 pages contain studies on the conception of English kingship and the evolution of its ceremonial, a reproduction of the *Form and Order* of 1911, and notes on the usually fragmentary records of seventeen coronations. Naturally in so much abridgement there are some omissions; the question of the Ottonian provenance of some of the Byzantine elements in the vestiture might well have been discussed, and it is possible to regret the use of Dr. Brightman as an authority on Byzantine coronations. Yet the absence of dogmatism even more than the presence of proportion indicates the rare, refreshing sanity of this study. G. M.

EDUCATION WITH A TRADITION. An Account of the Educational Work of the Society of the Sacred Heart. By M. O'Leary, Ph.D., M.A. (University of London Press; 12/6.)

This very interesting account of the development of the higher education of women, as exemplified in the work of the Society of the Sacred Heart, is recommended in a sympathetic preface by Professor Cavanagh. The first section of the book dealing with the educational background of the eighteenth century is especially fresh and stimulating. It is followed by an admirable account of