

REVIEWS

in Philosophy, Theology and the Natural Sciences. Professor Masnovo of Milan dealt with the part taken by Albert in the Averroist controversy. Although he was away at Cologne, Albert dominated, with Thomas Aquinas, the famous debates held in Paris before the condemnation of 1270 by his treatise *De Unitate intellectus*. The next four papers are in Latin. The vital question on the influence exercised by Albert in the introduction of Aristotelianism is examined by such an eminent historian of Philosophy as Professor B. Geyer of Bonn, who throws new light on the subject. The problem of the authenticity of some of Albert's writings is discussed by Fr. Pelster, S.J., of the Gregorian University, according to the MSS. evidence. An interesting point was raised about the famous *Philosophia Pauperum*, attributed by Grabmann to the Dominican Albert of Orlamünde. According to the witness of MSS. discovered by Pelster, this work was written by St. Albert at the end of his life at the request of some 'most beloved brethren.' Professor M. Grabmann with his usual competence examines the teaching of the *Doctor Universalis* on speculative Theology with special reference to St. Thomas. A. Vaccari, S.J., of the Biblical Institute, contributes a good paper on the Saint as an interpreter of the Bible, in which he brings out the contribution Albert made to the development of biblical exegesis. Dom O. Lottin's *Le rôle de la raison dans l'Éthique d'Albert le Grand* is a masterly piece of work. The Belgian Capuchin F. Callaey gives a short account of the Saint's life; and Dr. H. C. Scheeben, of Cologne, an outline in Latin on Albert's disciples. Some of his points are perhaps debatable. Two minor papers are contributed by Professor S. Dezani, of the University of Turin, on the research work of Albert in the Natural Sciences, and by Professor L. de Simone, of the University of Naples, on his influence on Italian culture.

D.M.C.

SAINT ALBERT LE GRAND. By Albert Garreau. (Paris : Desclée de Brouwer ; 20 francs.)

This is a pleasantly written, popular life of St. Albert, showing considerable research and wide reading. Hardly any known facts connected with his life have been omitted, while the legends have been wisely allotted a separate chapter. The author adopts, without criticism, the chronology of Père Mandonnet, putting Albert's birth about 1206, despite the weight of argument in favour of 1193. Albert is cited as saying that the angular velocities of the stars are inversely proportional to their radii. This is such an amazing statement to find in Albert that we should have been grateful for the reference. St. Albert's great-

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ness can only be truly gauged by a knowledge of his philosophy, and this the author neither conveys to his readers nor understands himself. The meagre account of his metaphysics is inadequate even for a popular work, and it is not always correct. Père Mandonnet contributes a preface, which to some extent compensates for the lack of philosophy in the pages that follow.

G.A.

ST. ALBERT THE GREAT. By Thomas M. Schwertner, O.P., S.T.L., LL.D. (Milwaukee: The Bruce Publishing Co.; \$3.00.)

It is the fate of most mediaeval worthies that their modern biographers, in the attempt to give a rounded and picturesque account of their heroes, usually succumb to the temptation to season *Wahrheit* over richly with *Dichtung*. In the case of a saint this, if skilfully done, may make for edification, and where the life is reasonably well documented does no harm, since the curious student of mere facts can by verifying the references separate the superimposed layer of fancy from the possibly meagre substratum of definite data. In the present compilation Fr. Schwertner's debt to the works of Fr. Hieronymus Wilms, O.P., and Dr. Heribert Scheeben is obvious, and in the broad lines he follows the latter's chronological conclusions closely; though here and there—*e.g.*, in his account of Albert's early teaching activities—he is a little more positive than the sources warrant. The same applies to some happy assumptions, for instance that the Saint's companion on his many wanderings in Germany was his beloved pupil, Ulrich von Strassburg. Half the book, which is well documented, gives a useful and popular account of Albert's achievements as scientist, philosopher, and theologian. If the author has not quite escaped the temptation referred to, his reasoning is generally palatable enough, and should help the book to achieve its purpose to arouse in the U.S.A. devotion to the great *doctor universalis* and *praedicator pacis*.

A.H.W.-G.

Admirable direction is evident in the recent policy of the publishing house of Desclée de Brouwer, of which the results already command congratulation and gratitude. And now a new collection of philosophy and letters has been launched to succeed the *Roseau d'Or* (1925-28). Profiting from past experience, it is designed to avoid any appearance of sectarianism. It will advocate no particular literary programme, be marked by no *étiquette confessionnelle*. But all the variety it hopes to include will agree in that order of Catholicism which is more easily recognized than defined; divine discontent with the temporal,