

of man and his place in society. In this symposium the subject is treated from various angles, but all emphasize the fundamental unity of the problem. In 'Humanism and the dignity of man' Jacques Maritain analyses the present crisis in the world, resulting from the secularization of the Christian civilization. 'The only way of regeneration for the human community is a rediscovery of the true image of man, and a definite attempt towards a new Christian civilization, a new Christendom'. This will of necessity be different from medieval civilization, for 'the historical climate' of the Middle Ages differs from that of modern times. A new age of Christendom will be an age of reconciliation of that which was disjoined, in which temporal things and the state will enjoy their autonomy, while recognizing the inspiring function that spiritual faith and the Church play from their higher plane. What the world needs is a new humanism, a theocentric humanism. Democracy needs the evangelical leaven to realize itself and to continue to exist. Maritain quotes Bergson from his *The Two Sources of Morality and Religion*, where he says, 'democracy is of evangelical essence and it is motivated by love'. The development of technical advance requires 'a supplement of soul' in order to become an instrument of liberation. Its progress is linked to the progress of the spiritualization of secular existence.

Father Gerald Vann in the essay on 'The Human Person' points out that 'the East has tended to suppress the individual personality, in its desire to find reintegration in the whole, while the West has tended to ignore the whole in its aggrandizement of the individual'. Man, however, is both part and whole. It is through living in the relations of family, race, universe, of the Church and of God, that he can himself be made whole.

Christopher Dawson in his stimulating essay on 'Religion and Mass Civilization' stresses the importance of the individual personality as the ultimate social value, and discusses the breach that has taken place between the technical development of our civilization and its spiritual life. The case of Germany is an extreme example, but the whole of the modern world suffers from the same depreciation of spiritual values. Unless we find a way to restore the contact between the life of society and the life of the spirit our civilization will be destroyed. It has had the knowledge to create but not the wisdom to control.

The other contributors include such well-known personalities as Walter Lippman, Lord Lindsay and Don Luigi Sturzo.

MARGRIETA BEER

HISTORY

BEATUS INNOCENTIUS PP.V. (*Petrus de Tarantasiu, O.P.*), *Studia et documenta*. (Romae ad S. Sabinae, 1943, pp. 498; 400 lire.)

This book consists of seven essays with a preface by the Master General of the Friars Preachers. The purpose of the book is to present reliable information on the origin, career, works, teaching and influence of the first Dominican Pope, Innocent V, known until his

elevation to the papacy as Peter of Tarantaise. The studies it contains are largely of a specialist nature and we cannot do more than refer briefly to their contents.

The secretary of the historical section of the Congregation of Studies, P. A. Frutaz, in his article *Patria e famiglia del Beato Innocenzo V* (pp. 1-72) examines carefully the oldest documents, bibliographers and historians dealing with the origin of Peter, whose appellation *de Tarantasia* at first sight would seem to indicate the Province to which he belonged. But this is not the case, for in the time of Blessed Innocent there was not even a Dominican Priory in Tarantaise. On the other hand it cannot indicate his place of origin, since at the time of his birth the provincial capital was not called Tarantaise but Moutiers (*Monasterium* or *Mosterium*). Some seventeenth century historians claimed Peter as a member of the family of *Cursi* or *de Curiis* in Valle d'Aosta; others as a member of that of *Campagniac* in Piedmont. The mistake of the first historians, Frutaz shows, is the result of the confusion by Frisat (1630) of the Dominican Peter and the Archbishop of Tarantaise, Pietro III Grossi (1273-1283). The mistake of the other historians was due to Ruffier and Besson, who, round about 1759, claimed Peter, it would seem without foundation, as a member of the family of Champagne. As far as we know the oral and written tradition of the diocese of Tarantaise has not preserved any trace of the family and origin of Innocent V. The tradition of the diocese of Valle d'Aosta, where it is alleged that Peter was born, goes back only to the seventeenth century. Frutaz finishes his study by showing that the confusion between Innocent V and Peter III, Archbishop of Tarantaise, does not weaken the appellation of *Beatus* given to Innocent in the iconography of Val d'Aosta. The pictures of Val d'Aosta cannot refer to Peter III, since they represent someone in a Dominican habit, and he was not a Dominican.

The paper by R. Creytens, O.P., *Pierre de Tarantaise professeur à Paris et prieur provincial de France* (pp. 72-100), purports to illustrate the Dominican Master's career from his entrance into the Order of Friars Preachers—which he joined when he was only about 10 years old—to his elevation to the Archbishopric of Lyons in 1272. For his remarkable qualities Peter was commissioned, together with his Dominican confrère, Hugh of St Cher, to reform the Benedictines of Aimay. He was also appointed one of the commissaries to decide how the Carthusian General Chapters were to be celebrated, and to give his judgment in the controversy between the Canons Regular and the Seculars of the Cathedral of Tarantaise. Peter was lecturing on the Sentences at Paris in 1256-8, where he became Master in Theology in 1259. About this time he was associated with St Albert the Great, St Thomas Aquinas and two other Dominicans in drawing up a *curriculum* of study for the Order. Père Creytens, following the opinion of Mothon rather than that of Echard, places Peter's first provincialate from 1262/3 to 1267. About 1265 the writings of Peter

on the book of the *Sentences* were severely criticised by an unknown theologian. Hence John of Vercelli, General Master of the Dominicans, requested Aquinas to examine 108 propositions extracted from Peter's commentary on the first book of the *Sentences*. St Thomas fulfilled the delicate task and did not find anything wrong. There is no known evidence to show that Peter took any heed of the accusations alleged against him. In 1267 he went back to Paris, where he occupied the French Dominican chair of theology, whilst Aquinas held the other Dominican chair, known as that of the foreigners. In 1269 Peter was again chosen Provincial of France, which office he held until 1272, when Pope Gregory X appointed him Archbishop of Lyons.

M. H. Laurent, O.P. has contributed two important articles to the series: *Aperçus sur le pontificat d'Innocent V* and *Catalogue des actes imprimés concernant le B. Innocent V*. In the first study he gives a brief survey of the character of the cardinals who unanimously elected Innocent V and their political tendencies. The coronation of Innocent took place on February 22-5, 1276, according to the *Ordo* prescribed by Gregory X. The efforts made by the Dominican Pope to establish peace between Charles of Anjou and the Genoese, and between Pisa and Tuscany make his pontificate exceptionally remarkable. The second study is based on a very wide research for materials. Père Laurent distinguishes our Peter of Tarantaise from St Peter of Tarantaise, the Cistercian, who flourished about 1174.

The study of H.-D. Simonin, O.P., *Les écrites de Pierre de Tarantaise* is a critical and well constructed account of the literary career of the Dominican Master and of his doctrinal influence on his contemporaries and on later theologians. The author deals first with Peter's commentary on the *Sentences*. Peter was much influenced by Aquinas, Hugh of St Cher and Bonaventure. The doctrinal divergencies between Aquinas and Peter show the latter a little inclined towards the older school, though in some important questions he follows Aquinas closely. For this reason Bernard Gui described Peter as *compendiosus abbreviator Thomae*. Peter's second important work is his *Postillae* on the letters of St Paul. Between the *Postillae* are inserted some *distinctiones* which provide plans for sermons, and *dubitationes* or answers to difficulties raised by the Gloss of Peter Lombard. Other works of Peter of Tarantaise are his *Quaestiones quodlibetales* and *Quaestiones disputatae*. The former were first ascribed to him by Glorieux; and the latter were restored to Peter by Doucet. Among the sermons preached by Peter at the Council of Lyons (1274) appears the funeral oration for the death of St Bonaventure on the text, 'I grieve for thee, my brother Jonathan' (II *Reg.*, i, 26). In the fifth chapter, paragraph 3, Père Simonin gives two works of Peter as lost and doubtful. That they are both extant and authentic has been shown convincingly by Dom Lottin in *Recherches de Theologie ancienne et medievale*, xiii (1946), pp. 86-98.

P. B. M. Lenzetti, O.P., *Nuovi documenti per il culto di Innocenzo V*, shows the veneration given to the Dominican Pope before 1534, supplying photographs of some of the evidence.

I. M. Vosté, O.P. contributes *Beatus Petrus de Tarantasia epistolarum S. Pauli interpres*, which is admirably planned and the schemes he gives are very clearly arranged.

The Historical Institute is to be warmly congratulated on this important collection of studies and on the pleasant format of the volume.

ANDREW VELLA, O.P.

BIBLIOGRAPHY OF ENGLISH TRANSLATIONS FROM MEDIEVAL SOURCES.

By Clarissa P. Farrar and Austin P. Evans. (Columbia University Press, Cumberlege; 50s.)

We are told in the Preface that this bibliography 'has been compiled in response to a demand for a reasonably accurate guide to existing translations from medieval sources. Questions have frequently arisen whether a given work has ever been translated, whether an existing translation is adequate, or what relationship several translations of a given work bear to each other. To such questions no answer has been readily available. The present work is designed in some measure to supply that lack'.

If approached through the Index with complete disregard for the alphabetical arrangement of the body of the book, it will be found useful, especially as a guide to the great mass of translation which has appeared in America. It is convenient, too, as an index to the amount of translation from Irish, Arabic, and other sources, which has been published in learned periodicals.

It is curious in some ways. The term 'medieval' is oddly understood. According to the dust-cover, the book is a guide to work produced between the time of Constantine the Great and the year 1500. In fact it proves inclusive of Christian literature from the 1st century! This liberal view of the *terminus a quo* contrasts strongly with an excessive strictness at the other end. So carefully is the limit observed there that such a work as Major's *History of Greater Britain* is excluded, for although medieval in matter and style it was published in 1521; and there are scruples about *Everyman* because the extant texts are early 16th century! The timidity about accepting as medieval anything later than 1500 supports the thesis, suggested by other characteristics of the book, that it has been compiled too much from library catalogues, without enough reference to specialists in various subjects. No one versed in Celtic literature, for example, would have passed the Welsh section without noting the omission of David ap Gwilym, who was translated by Arthur James Jones in 1834, not to mention translations of selections. Similarly a Dominican would have pointed out, among other things, the omission of St Vincent Ferrer, and the shortcomings of the references to Gerard de Frachet's *Vitae Fratrum*, to the *Vices and Virtues*, and to Jordan of Saxony.