

## BLACKFRIARS

bird's eye-view'' of Spanish history with special emphasis on the more recent period and the events that have led up to it. Sir Charles Petrie by long residence in Spain, where for a time he was military attaché at the Embassy, possesses that knowledge of the language and insight into the national character which are, or should be, among the historian's main qualifications. He has previously written on the change of régime in Spain in his book on Monarchy, though the obvious *parti pris* militated against impartiality, and the same charge may be brought against the present volume. If one bears in mind the monarchical views and an obvious sympathy for authoritarian systems the needed corrective can be applied. The limited scope of the history demands concentration, the classical and mediæval periods leading to Spain's rise as a world power, her maintenance of that position for two centuries, are treated summarily but adequately in 42 pages, the rest of the book being given over to a description of the constitutional monarchy, the dictatorship, the second Republic and finally chapters on the Spanish genius and the economic situation, this last containing much useful statistical information. In handy format, with a short but useful bibliography (to which G. F. White's *A Century of Spain and Portugal, 1788-1898*—London, 1909—might well be added) and the indispensable index, this little book at a popular price should prove a serviceable introduction to those who do not read Spanish or to whom Almagro's more bulky history proves unpalatable. Space permits only a brief mention of still another short manual of Spanish history recently published by Methuen: *SPAIN, A SHORT HISTORY* (6/-), by W. A. Atkinson, Stevensonian professor of Spanish at the University of Glasgow. The author does not profess to be an historian but he accomplishes his object, namely a brief but comprehensive survey of the subject, with admirable lucidity and conciseness. No attempt has been made to give special prominence to any particular period at the expense of another as in Petrie's work, a proper balance being struck between ancient and modern. Incidentally the publisher's claim on the dust-cover that this is the only short one volume history of Spain published this century in England is more a pious hope than a fact, for, to name but a few, Sedgwick, Chapman, Bertrand have dealt with the subject. A pithy humour not usually associated with academic historians (a title Professor Atkinson would, I am sure, be the first to disclaim) adds a touch of zest to what is for the general reader perhaps the best of these three books.

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## MEDIÆVAL STUDIES

Although the investigations of the last few years by Mandonnet, Grabmann and others, have thrown much light on the vexed

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problem of the authenticity of Aquinas's opuscula, complete agreement has not yet been reached. It is, however, beyond dispute that, while some are assuredly authentic, others are undoubtedly apocryphal. Among the latter there are two treatises dealing with the question of *Universals*. C. Ottaviano has recently discovered a new one in a MS. of the Vatican Library (*Vat. Ottob. Lat.* 1376), which in the MS. itself is attributed to St. Thomas.<sup>1</sup> Needless to say, the question is still open. Dr. Ottaviano is inclined to regard it as authentic, a very early work of the Angelic Doctor, written before the *De Ente et Essentia*, even perhaps his first work, while still a Bachelor, and shortly after leaving Albert the Great's school.

Did Aquinas write a treatise on the Universals? "Sciendum," say the *Editores* of the *Piana*, "S. Doctorem scripsisse de universalibus. Utrum tamen unum aut plura de eis scripserit Opuscula, sub dubio relinquimus." This is the only mention we have. As a matter of fact an opusculum *De Universalibus* is unknown to all early catalogues of the Saint's writings as well as to the collections of the Opuscula.

In default of external evidence, Ottaviano endeavours to support his contention, i.e., the authenticity of the treatise, by internal arguments. But, I do not think that they are altogether convincing. On the contrary, internal evidence seems to me to be against rather than in favour of the authenticity—as, for instance, the quotations from Albert the Great and the use of the first person throughout the work, which is so unlike the usual impersonal manner of St. Thomas. The doctrine is typically Thomistic; yet, it looks more like a compilation from Aquinas's writings, chiefly from the *De Ente et Essentia*, than his own original work.

However, notwithstanding the inauthenticity, Dr. Ottaviano is to be congratulated on having presented us with such an excellent edition of this valuable treatise which condenses remarkably well the Thomistic doctrine on Universals. The editing is done with almost meticulous care. Five indexes enrich the volume, and a good synopsis of St. Thomas's life and works closes the book.

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AN ANTHOLOGY OF MYSTICISM. Edited with an introduction by Paul de Jaeger, S.J., translated by Donald Attwater and others. (Burns Oates; 7/6.)

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<sup>1</sup> C. OTTAVIANO: *Tractatus "De Universalibus" attribuito a San Tommaso D'Aquino*. (Reale Accademia d'Italia, Studi e Documenti, 2. Roma, 1932-XI. pp. 98. L.10.)