

SOME RECENT MEDIAEVAL STUDIES

WE are glad to begin these notes with the work of the *Institute of Mediaeval Studies* established at Ottawa. The two volumes under review are the real *primitiae* of a new series and, with the exception of one contribution, deal with doctrinal and literary problems of the thirteenth century. As one may expect in such a publication, not all of the essays have the same value and importance; but all of them deserve praise for their accuracy and rigorous historical method, which prove the efficiency and activity of the Institute.¹

The eminent mediaevalist, Père Chenu, O.P., director of the Institute, opens these studies by publishing from a MS. of the Bibliothèque Nationale of Paris most interesting and valuable information on some of the leading professors at the University of Paris about the year 1240.² The MS., in a very difficult script, is a *reportatio*, or as we should say, a note-book, of a diligent student of the University of Paris who, day by day following the classes of several professors, carefully *reported* their lectures. By the aid of this MS. we may reconstruct the intellectual life of the great University in the years immediately preceding the period of St. Albert the Great, St. Bonaventure, and St. Thomas Aquinas. Several *Baccalauri* and *Magistri* not elsewhere mentioned are here rediscovered. Thus we have the *introitus*,³ or inaugural lecture, of four *baccalauri sententiarum*, Peter the Archbishop, Stephen de Poliniaco, John Pagus, and Odon Rigaud. They reappear in the following year, with the exception of Odon, whose place is taken by a certain Adam. The *lectura* on the Sentences or on the

¹ *Études d'Histoire littéraire et doctrinale du XIIIe siècle*. Publications de l'Institut d'Études Médiévales d'Ottawa. (Paris, J. Vrin, 1932).

² *Maîtres et Bacheliers de l'Université de Paris v. 1240. Description du manuscrit Paris, Bibl. Nat. lat. 15652*.

³ The *introitus*, just a few years later, about 1250, used to be called *principium*: 'Illi qui volunt legere cursus suos in theologia debent facere in quolibet libro unum *principium* solemniter in aliquibus scolis.' (*Chart. Univ. Paris*, II, p. 692). We are therefore before the year 1250—one of the indications for dating the MS.

Bible follows in the MS. according as the professor was Bachelor or Master.⁴ Père Chenu has succeeded in his historical notes in gathering from scattered elements data which enable us to settle more than one historical problem, as, for instance, the chronology of the Dominican Albert the Great and of the Franciscan Odon Rigaud.

In the second series there is another scholarly contribution from Père Chenu on the psychology of faith in the thirteenth century.⁵ He is a recognized master on the matter, and we look forward therefore to the completion of this work which he has promised us.

Akin to the preceding is an excellent study on *La notion de Dogme au XIIIe siècle* by J. M. Parent, O.P., who shows signs of having been trained by Père Chenu. The word *dogma*, though not unknown to mediaeval theologians, was very seldom used in the sense current nowadays, *i.e.*, for a revealed truth defined by the Church and to be held by all the faithful. St. Thomas himself made use of it only three or four times. But the same meaning was rendered by the older phrase *articulus fidei*. Père Parent traces its origin and gradual development through Hugh of St. Victor and other theologians of the twelfth century, and then in the thirteenth century through Prevostinus, Philip the Chancellor, William of Auvergne, St. Albert, and St. Bonaventure. Aquinas succeeded in elaborating a consistent doctrine on the notion of dogma, and forming an organic synthesis from the scattered elements of his predecessors.

Père Lachance, O.P., calls attention to a neglected side of the history of philosophy, tracing the influence of St. Thomas in the history of Logic.⁶ He proves with a profusion of quotations from the commentaries on the *Analytica Posteriora* and the *Perihermenias* that Aquinas did not confine himself to mere exposition of Aristotle's works on Logic, but was an original thinker, who developed and completed the Aristotelian doctrine and brought it to its

⁴ It is a well-established fact that the business of a *baccalarius sententiarium* was to comment on the Sentences of Peter the Lombard, while that of a Master was to expound the Bible.

⁵ *La Psychologie de la Foi dans la Théologie du XIIIe siècle. Genèse de la doctrine de St. Thomas, S. Theol. II-II, q.2, a.1.*

⁶ *Saint Thomas dans l'histoire de la Logique.*

utmost perfection. Thus a place of first rank is assigned to St. Thomas both in the progress of Logic and in its scientific evaluation.

G. Ed. Demers, of the Seminary of Quebec, publishes for the first time a *quodlibet* of the Dominican Ferrarius Catalanus, discussed in Paris in 1275, a year after St. Thomas's death.⁷ He takes the opportunity to give an accurate and very useful exposition of the different meanings of the word *ratio* in the Middle Ages.

What was the notion of *persona* according to the Latin Doctors, and how it came to signify *relation* in the treatise *De Trinitate* is thoroughly explained by M. Bergeron, O.P.⁸ This evolution went on from 1150 to 1250, when the great synthesis of speculative theology was completed. To begin with, he discusses Boethius's definition of *persona*, pointing out its advantages and disadvantages; he then shows how Gilbertus de la Porrée, the famous commentator on Boethius, was led astray by this definition, and the reaction it provoked among the Magistri, especially Simon of Tournai and William of Auxerre. He finally examines the position of St. Bonaventure and St. Thomas. Bonaventure was always conciliatory; whereas Thomas, who was both logical always and an innovator, strongly maintained Boethius's definition, expounding and correcting its meaning, and used it in his treatise, *De Trinitate*. This excellent and interesting study is indeed a valuable historical commentary on Prima Pars, q. 29, a.4.

Again, the sermons of the time are a real mine of information on mediaeval society from the material and spiritual, as well as the ethical or purely intellectual, point of view. Yet they are difficult to utilize and have led to misconceptions in the minds of those who have not mastered the technique both of preaching and of theology. Further, the greater part of the MSS. are anonymous, which restricts their historical utilization. Historians should therefore be grateful to Père Th. Charland, O.P., for undertaking the difficult task of identifying the authors of the

⁷ *Les divers sens du mot ratio au Moyen Age. Autour d'un texte de Maître Ferrier de Catalogne (1275).*

⁸ *La structure du concept latin de Personne. Comment, chez les Latins, persona en est venu à signifier relatio. Commentaire historique du I.P., q. 29, a. 4.*

Artes praedicandi of the thirteenth century.⁹ He has examined different treatises attributed to William of Auvergne, John de la Rochelle, St. Albert the Great, St. Bonaventure, St. Thomas, John of Wales, and others, and has identified with certainty those of William of Auvergne, John de la Rochelle, Richard of Thetford, John of Wales, and probably Humbert of Prulli.

Every day Albertus Magnus is attracting more and more the attention of scholars, partly perhaps owing to his canonization and proclamation as Doctor of the Church. Two excellent essays are devoted to St. Thomas's Master. Père Péghaire, C.S.Sp., having in mind Albert's dictum, 'Non proficitur homo in philosophia, nisi scientia duarum philosophiarum Aristotelis et Platonis,' endeavours to trace the influence exercised upon Albert by these two chief philosophers. He confines himself to the problem of the causality of good, and discusses whether, according to Albert, good is an efficient, final, formal, or material cause.¹⁰ He reaches two conclusions: (a) the problem of the causality of good, though it is proposed by Albert from a neo-platonic point of view deriving through Pseudo-Dionysius, yet is solved according to Aristotelian teaching, with great affinity to that of St. Thomas; and (b) Albert's *Summa Theologica* is independent, at least on this question, of that usually attributed to Alexander of Hales.

Père Drouin, O.P., gives an exposition concerning free-will in the psychology of Albert the Great.¹¹ These two studies are very suggestive and deserve to be followed closely and carefully.

The Franciscan doctor, Walter of Bruges, one of St. Bonaventure's followers, was very little known before the publication of his *Quaestiones Disputatae* by the eminent historian of the Franciscan school, Ephrem Longpré, O.F.M. Of his commentaries on the Sentences only the fourth book was known, discovered in the Vatican Library by Mgr. Pelzer. Longpré has been able to identify some MSS. of the first book and a fragment of the second. In

⁹ *Les Auteurs d'Artes Praedicandi au XIIIe siècle d'après les manuscrits.*

¹⁰ *La causalité du bien selon Albert le Grand.*

¹¹ *Le Livre Arbitre dans l'organisme psychologique selon Albert le Grand.*

this paper he deals with the result of these researches, and with his usual competence gives a brief account of Walter's philosophical and theological teaching.¹²

A very accurate critical introduction to William of Auxerre's *Summa de Officiis Ecclesiasticis* follows. R. M. Martineau discusses its authenticity carefully, enumerates its manuscripts, examines its doctrine, and investigates its sources and influence.¹³

An interesting point, much discussed in Church history and still not quite clear, is that concerning the powers and office connected with the *Chorepiscopi*. Some historians suppose that Abbots in the Middle Ages held the place of the *Chorepiscopi*, or *Country-bishops*, both in their office and powers, and must therefore be considered as their successors. L. Taché, C.S.Sp., distinguishes between the two and throws much light on this vexed question.¹⁴

In conclusion, we must refer to two more essays—one is a new text of the curious legend of the three marriages of St. Anne: 'Anna mater tres maritos virtutibus insignitos habuisse creditur, et de tribus tres Marias, sanctitate plenissimas, peperisse legitur.'¹⁵ The Dominican John of Fribourg (1314) attacked this *nephandum fabulam* and wrote a *Defensorium Annae* against the *fabulatorem quemdam profanum*. The only known MS. is in the British Museum and is undoubtedly of English origin, for it translates the rather rare word *filiastram* into a *steppe doght(er)*, that is, *step-daughter*. The other essay is a critical and artistic description of the Book of Hours in possession of the de Jocas family.¹⁶

Very good Indices and a list of MSS. *Incipit* close the two volumes.

* * * * *

To have critical editions of the writings of the schoolmen is the first step to the knowledge and appreciation of

¹² *Le commentaire sur les Sentences du B. Gauthier de Bruges (1225-1307)*.

¹³ *La Summa de Officiis Ecclesiasticis de Guillaume d'Auxerre*.

¹⁴ *Chorévêques et Abbés. A propos du pouvoir d'Ordre*.

¹⁵ *La Légende des trois mariages de Ste. Anne. Un texte nouveau*.

¹⁶ *Le Livre d'Heures de la Famille de Jocas*,

them. St. Bonaventure's College at Quaracchi has already merited well for its valuable editing of the writings of Franciscan scholastics. By adding a new volume to the *Bibliotheca Franciscana Scholastica Medii Aevii*, the *Quaestiones Disputatae* of Roger Marston, it has rendered a further service to all mediaevalists.¹⁷

A substantial introduction of eighty pages precedes the text. After giving a biographical sketch of Marston, the editors supply a detailed description of all the MSS., not only of the *Quaestiones Disputatae*, but of the *Quodlibeta* also. They then proceed to analyse the author's teaching and the place due to him in the Franciscan school. This is done in a most scholarly fashion, and witnesses to the efficiency of the staff. They have also undertaken the difficult task of identifying the quotations from and references to earlier and contemporary writers, named and unknown. Detailed Indices close the volume.

Roger Marston, an English Franciscan, was born, with great probability at Marston near Oxford. Very little is known of his life. As a student he went to Paris and finished his studies under John Peckham. He attended the inaugural lecture of Cantor de Perona in the presence of St. Thomas, then Regent for the second time, and Peckham (the professor of the Franciscan School), with twenty-four other Masters of Theology. Returning home, he took the chair first at Oxford, then at Cambridge. The *Quaestiones De emanatione aeterna* were discussed while he was professor at Oxford. The third question brought in the discussion between Richard Knapwell, O.P., famous for his defence of Thomistic doctrine at Oxford, and John Peckham, the Archbishop of Canterbury. Later he wrote the *Quaestiones De anima*; while those *De statu naturae lapsae* were written earlier.

Marston belongs to the Franciscan generation which stood out strongly and boldly against the Aristotelian movement of the thirteenth century. He was a prominent figure in the struggle for the old Augustinian tradition—or rather for what was considered Augustinian doctrine and thought,

¹⁷ *Rogeri Marston, O.F.M. Quaestiones Disputatae, de emanatione aeterna, de statu naturae lapsae et de anima, editae a PP. Collegii S. Bonaventurae. Ad Claras Aquas, Florentiae, 1932, pp. lxxx-497; 30 lire.*

and precisely in this lies his importance in the history of Augustinianism and Aristotelianism. As a pupil of the bombastic and hasty Peckham he inherited his impetuosity in vigorously upholding the old traditions and defending them against Thomistic innovations. For him, the followers of the new movement are *novitatum praesumptores, antiqua, ut aliquid appareant, renovantes* (p. 142); but their teaching is not new at all; it has already been condemned long ago, *antiquum tamen et antiquitus reprobatum* (p. 143). In reality they teach frivolous triflings, useless inventions, and are, therefore, to be despised. St. Thomas is alluded to throughout as *quidam*.

But he himself follows the doctrine of the Saints and Doctors of the Church, not that of heathen philosophers, who all of them erred more or less; none of them had true piety or knowledge of God. Of the love of God they had written nothing; they are indeed *homines infernales*. Their philosophy is worldly.

The chief of the pagan philosophers' followers is Thomas Aquinas, who *nimis indulget philosophiae mundanae*. He is not therefore a true theologian, but *theologus philosophus*. Thomas is too *subtilis*; his doctrine is suspect, and in many points erroneous, because it is contrary to the Saints and especially to the teaching of St. Augustine.

* * * * *

It is a pleasure to be able to close these notes on mediaeval studies by mentioning the excellent collection of *Opuscula et textus*, intended to illustrate the history, life, and doctrine of the Church, edited by Professor M. Grabmann and Fr. Pelster.¹⁸ Though it is destined for students, and the editors do not aim at the publication of critical editions, as such, yet it provides works otherwise not easy of access, including some texts never before published.

Durandus, the *doctor resolutissimus*, has always been considered, and rightly, as a deserter from the Thomistic school, and his teaching provoked a vigorous attack from the faithful followers of St. Thomas. J. Koch, a well-recognized authority on the subject, has edited for the first time

¹⁸ *Opuscula et textus historiam ecclesiae ejusque vitam atque doctrinam illustrantia*. Edited by M. Grabman and F. Pelster, S.J. Münster i. W., Aschendorff.

his treatise *De Habitibus*, together with a strenuous reply by an anonymous Thomist (Fasc. viii, J. Koch: *Durandi de S. Porciano, O.P., Tractatus de Habitibus. Quaestio IV*, 1930, M. 1.35).

We are witnessing in our days a zealous effort by some to induce the Church to define as a Catholic dogma the Assumption of Our Lady. Hence the publication by A. Deneffe of two unedited questions of the thirteenth century on the subject is most appropriate. The first is by Walter of Chateau Thierry, Chancellor of the University, and then for a few months Bishop of Paris (1249); the second, by the Franciscan Bartholomew of Bologna, who while defending strongly Our Lady's Assumption, denied the Immaculate Conception (A. Deneffe, S.J.: *Gualterii Cancellarii et Bartholomei de Bononia, O.F.M. Quaestiones ineditae De Assumptione B.V. Mariae*, 1930, M. 1.08).

Professor Grabmann has edited from a MS. in the Vatican Library (Palat. 998) a treatise on Universals disputed at Paris in 1362 by a Nominalist follower of William Ockham, the Venerabilis Inceptor, in which Ockham's abstruse theory is briefly and clearly exposed. It is curious enough that in the MS. the name of the author and the title of Master which preceded Ockham's name have been erased. (M. Grabmann: *Quaestio de Universalibus secundum viam et doctrinam Gulielmi de Ockham*, 1930, M. 0.86).

The Quodlibets of the German Dominican Henry of Lübeck, most probably a Divinity professor at Oxford or Cambridge sometime before 1325, are in the first rank of German Quodlibet literature. F. Mitzka, S.J. (*Henrici de Lubeck, O.P. Quaestiones de motu creaturarum et de concursu divino*, 1932, M. 1.10) publishes three questions for the first time. It is well to note that these questions concern the famous controversy between Thomists and others on free will and God's omnipotence. In the bibliography the editor mentions the much-discussed book of Stuffer, S.J., *Divi Thomae Aq. doctrina de Deo operante*. It is regrettable, however, that he has forgotten to refer to a most exhaustive study by Père Martin, O.P., *Pour S. Thomas et les Thomistes contre le R. P. Stuffer, S.J.*, in the *Revue Thomiste*, 1924, pp. 579-595; 1925, pp. 167-186, 567-578; 1926, pp. 72-85.

A. Lang (*Henrici Totling de Oyta Questio de S. Scriptura*, 1932, M. 1.10) publishes from the MSS. an important question, 'Whether all the books of our Bible and all their assertions, as such, in the literal sense, are divine or written under divine revelation,' of Henry Totling of Oyta, who, though not much known as all his works are still unpublished, yet is said to have exercised a wide influence on his contemporaries, especially at the University of Vienna, which he entirely organized. According to the editor, he was the first of the scholastics to write a systematic treatise on Holy Scripture, dealing with such questions as Inspiration, Canonicity, Infallibility, senses of the Bible, authenticity of the Vulgate. As the personality of this scholastic of the end of the fourteenth century (died May 20th, 1397) is still involved in great obscurity, we look forward to the further work promised us by the Editor.

R. Barsotti: *Siger de Brabant De aeternitate mundi*, 1933, M. 0.80. One of the main points of discussion between the Aristotelian movement of Albert the Great and Aquinas on the one hand, and the Averroists on the other, concerned the teaching of the Philosopher on the eternity of the world. St. Thomas contributed a well-known treatise on the subject. Siger of Brabant, the Averroist leader, took upon himself the task of formulating vigorously the point of view of the Averroists. Père Mandonnet published for the first time in 1899 Siger's *De Aeternitate Mundi*, and again, in a somewhat modified text, in 1908. New MSS. have been discovered in the meantime, especially that preserved in the Seminary in what was formerly the Dominican Priory of St. Catherine in Pisa. R. Barsotti, professor in the same Seminary, gives a new and critical edition according to all the known MSS.

DANIEL M. CALLUS, O.P.