

redaction of the *Correctorium*, discovered by Père Creytens in MS. Vat. lat. 4413. (Père L. Bataillon of Le Saulchoir has very kindly checked them for me in the Vatican manuscript.) Père Creytens has convincingly shown (*Archivum Fratrum Praedicatorum*, 1942, pp. 322-5) that William de la Mare in the second edition enlarged the documentation, added new arguments and *articuli*, and meticulously revised the whole, without eliminating anything from his previous work. The conclusion is, therefore, forced upon us that the Assisi list, far from being prior to the *Correctorium* and the earliest document in the conflict between the old school and Thomism (Pelster, p. 4), or a theological censure of St Thomas's opinions harsher than the *Correctorium* itself (p. 8), is indeed a later list of sixty propositions or *articuli* extracted not even from the first edition, but from the second of the *Correctorium*. Medievalists will be grateful to Dr Pelster, who, by publishing the full text of the Assisi manuscript, has furnished them with the decisive proof for setting aside once and for all the ghost of the *Ur-Correctorium*, which for so long has haunted not a few of them.

DANIEL A. CALLUS, O.P.

POLITICAL THOUGHT IN MEDIEVAL TIMES. By JOHN B. MORRALL.
(Hutchinson; 18s.)

Not until the thirteenth century, when Aristotle's *Ethics* and *Politics* began to circulate, did political science emerge as a special discipline. Before then, when men reflected and wrote homilies on their social organization, it was to a spiritual fellowship they appealed, not to a sense of political obligation. After the first Dark Ages a Christian commonwealth was slowly formed, but its centralization under the high protection of Charlemagne broke down during the barbarian invasions of the second Dark Ages. The consecration of power and the mystique of the Lord's Anointed survived, and the Holy Reich has been a haunting ideal ever since; nevertheless when Europe recovered, it was the *Sacerdotium* which claimed and for a period successfully maintained supremacy. But for it, the feudal pyramid would have lacked a side, and even an apex, for the mounting relations of service in exchange for protection were contained by religious oath. Later, when this structure was loosened by the economic revolution of the eleventh and twelfth centuries which produced a surplus of produce and labour, the Church's social authority still held the initiative in the growing centres of trade and the colonial expansion covered by the Crusades. The new type of *Regnum*, unlike the *Imperium*, was able to profit by the new forces then released, and eventually to harry the spiritual power into relinquishing its pretensions to direct and universal dominion.

Mr Morrall's outline of the period from the breakdown of the old Roman Empire to the Reformation falls into two parts on either side

of the watershed marked by Thomas Aquinas. The theme of the first is the contest between the spiritual and temporal powers as representing different *dignitates* within one body, not two different communities. Here he is clear without being over-simplified: thus he notes that the Investiture Contest was three-cornered, between the Empire, the Papacy, and an Episcopate jealous for its prerogatives against concentration in Rome. The theme of the second part is the defeat of the political Canonists and the division between Church and State. The story is well told; in little more than one generation it moves from the hard-bitten Papalism of the Augustinians, Giles of Rome and James of Viterbo, past the balanced moderation of the Dominican, John of Paris, to the denial by Marsiglio of Padua of the temporal authority of the priesthood.

This is a welcome introduction, compendious and plainly written, here and there perhaps too plainly: thus the Patristic and Stoic Theory of Civil Authority *propter peccatum* might have been taken to greater depths and the value of the *Summa Theologica* and the *De Regno* not so flatly equated, while in general more historical ground-bass to the arguments of bookmen about jurisdiction would have added to the interest. It has two great merits: it is abreast of modern researches, and it avoids the anachronism of expecting the medievals to ask our questions or improve on our answers.

T.G.

MUHAMMAD AND THE ISLAMIC TRADITION. By E. Dermenghem. Men of Wisdom series. (Longmans; 6s.)

This is a remarkable book for its price. It is worth buying for most of its ninety-two illustrations alone. Some of the Persian and Indian miniatures, although they lose much in black and white reproduction, are well known. Less well-known are illustrations from two Edinburgh manuscripts and one from a newly published Cairo manuscript. The examples of calligraphy are varied and excellent. The general standard of production is so high that some carelessness is surprising. The most distressing example is the printing of a beautiful *shahadah* on page 56 upside down. The attribution of pictures is sometimes inadequate. The modern photographs are not as good as the reproductions, in choice of subject, in quality, or in the way they are displayed. The standard of translation is very high; those who fear that translation from the French will not read like English need have no fear at all. The widespread and irritating custom of carrying French transliterations of Arabic names into English ('djam for tea') is not followed.

The text is divided into three parts. The first is the life of the Prophet, which is well told, with extensive use of the Qur'an and of other source material. At times the author's modern humanitarian bias makes itself