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TEOLOGIA: LIBRO PRIMO. By Tomaso Campanella. Edizione critica con introduzione, appendici e una tavola. A cura di Romano Amerio. (Orbis Romanus, "Biblioteca di testi medievali," Vol. VII.) Milan: Società Editrice "Vita e Pensiero," 1936. Pp. xxxvii+463. L. 40.

Campanella probably began his enormous *Theology*, in thirty books, in the year 1613; it was certainly completed in 1624, but notwithstanding his persistent effort during the remaining fifteen years of his philosophically active life, he was unable to obtain the approbation necessary for its publication. Both the Italian ecclesiastical censor and the doctors of the Sorbonne to whom it was submitted for approval found much to question in the doctrines it contained, particularly in the analysis of grace and predestination, and the person of Cardinal Richelieu hovers in the back-

ground of political opposition to be explained by the circumstance that the analysis of the power of the pope and of councils was not in accord with the Gallican position. As a consequence, more than three hundred years after its completion the first of the thirty books is now edited by Signor Amerio for the first time; it is the editor's plan to bring out the remaining twenty-nine books in seven more volumes. Signor Amerio disposed for his edition of two manuscripts. One, now at the Bibliothèque Nationale of Paris, is incomplete; two of the original six volumes survive, containing thirteen of the thirty books, Books VI–XV and XXI–XXIII; it is the better of the two manuscripts containing corrections and additions in the hand of Campanella. The other, preserved in the General Archive of the Dominican Order, is complete, but represents an early version of the work. The present volume consequently (with the exception of one long chapter—chap. xvii, composed of nine articles and extending from p. 311 to p. 450—which was transferred to a later book in the revision and therefore appears in the Paris manuscript) is based on a single manuscript.

Book I of the *Theology* contains an examination of the nature of theology, its relation to metaphysics and other sciences, the presentation of proofs of the existence of God, and the criticism of the peripatetic proofs; and the examination of the nature of our knowledge of God, the attributes and actions properly predicated of him, and his relation to the world. Not of least interest to the modern reader is Campanella's statement in the Preface of the five reasons which induced him, notwithstanding his humility, to write this book after so many eminent Scholastic writers had treated of theology: first, the vast number of heresies, such as those which during the past hundred years had emanated from the teachings of John Wyclif, were unanticipated by earlier writers and unnoticed by modern Scholastics who were content to repeat their predecessors; second, the discovery of the New World and strange peoples as well as the extension of the knowledge of the heavens and stars after Copernicus had resulted in new knowledge of their creator and of heaven and hell; third, the discovery of new things and the reformation of the sciences had put at the disposition of theologians natural sciences much more in accord with the doctrines of the Fathers and the Holy Bible than the Aristotelian science to which the Scholastics were addicted (Campanella adds that he learned more about physics from the Bible than from innumerable books of philosophers or from his own observations); fourth, his own labors have been expended on, and his own books have been concerned with, not one science, but with all, and not with the tradition of one school, but with all,

and he deprecates the errors and misunderstandings into which the Fathers and the Scholastics have fallen through ignorance of one of the sciences; fifth, the cardinal zeal of modern Scholastics arising from their addiction to one familiar doctor leads them to hold as trifling or sophistic whatever is contrary to his doctrine or not found in his works. The ecclesiastical censor, whose notes on the manuscript are published in the Appendix, found abundant matter for criticism in these preliminary judgments. Incidental to the long discussion of theological problems, Campanella disposes of many questions of great philosophic interest: the method and nature of metaphysics, time, infinity, knowledge, innate ideas (his description of innate ideas, of which he is, of course, a defender, is striking in view of the later history of their discussion: innate and hidden knowledge—*cognitio innata et abdita* as opposed to *cognitio illata et addita*—is that “by which every being knows that he himself is and loves his own being and his author of whom he is himself a participation”), *ratio communis*, ideas, truth, analogical predication, necessity, contingency, power, will, love, virtues, Providence, predestination, beauty, good, pleasure. Signor Amerio has published a work of importance to the philosopher and the historian of philosophy: the philosopher will find in it pertinent and frequently original philosophic analyses many of which were to influence the later trends of philosophy profoundly and traces of which can be found even today, and the historian will find in it the most extended and ambitious expression of the views of one of the most distinguished philosophers of the Renaissance, a polymath, a vigorous critic of Aristotelian Scholasticism and one of the early defenders of Copernicus and Galileo.

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