

REVIEWS

power which is a consequence of the spiritual power of the Pope is Pope' (p. 11). Or perhaps we would prefer to say that it is the prolongation of the spiritual power reaching to temporals, on account of their relation to the spiritual end of the Church. This power is properly called *indirect*, and not merely *directive*. Hence the term *pouvoir directif* resuscitated by such well-known writers as Father de la Brière's *L'Autorité Pontificale: Les diverses modes de son action*, in *Etudes*, 1927, pp. 129-143, and in the *Dictionnaire Apologetique*, under *Pouvoir Indirect*, and by M. Maritain, *The Things that are not Caesar's* has been rejected. 'It is not logical to admit *potestas indirecta*, and at the same time to introduce a *potestas directiva*.' (p. 130). Similarly it is convincingly proved that Bellarmine and Suarez were not responsible for teaching that the indirect power of the Pope is narrowed down to cases in which sin is involved (*potestas indirecta, ratione peccati*). Indeed it was largely due to the systematic work of St. Robert Bellarmine and Suarez, that the ambiguities attaching to the question of the papal powers was cleared up. But, as the writer points out in another place, although the theory of the 'indirect' power in temporals is associated with Bellarmine, already a century earlier it is clearly defined by one known as the father of the New Scholasticism, the Dominican Francis de Vittoria. It cannot, however, be said with certainty that the latter was in fact the originator of this view.

This varied selection on kindred subjects, numbering nineteen essays, not always strictly falling under the title 'Medieval' given to the book—admirably shows forth the great ability of the author as a keen controversialist, historian, canonist and documentary critic, whose premature death has impoverished the Church.

AMBROSE FARRELL, O.P.

SEPT LEÇONS SUR L'ÊTRE ET LES PREMIERS PRINCIPES DE LA RAISON SPÉCULATIVE. Par Jacques Maritain. Cours et Documents de Philosophie. (Téqui, Paris; fr. 15.)

The first of a new series under the direction of MM. Jacques de Monléon and Yves Simon, the object of which is the publication of philosophic enquiry as pursued in lecture courses. These *leçons* preserve the atmosphere of the spoken word, presenting thereby a healthy contrast to a type of philosophic manual. Being-as-such, the object of metaphysic, is differentiated from the various aspects of being which form the object of other sciences; the ontological character of Thomism is expounded. The book thus presents a treatment of questions which are the explanation because the ultimate ratio of M. Maritain's works on political, social or aesthetic problems.

BLACKFRIARS

Here as elsewhere the author's cavalier treatment of post-Cartesian thought invites criticism on the ground not only of policy but of truth—the more so here as he himself well expresses the ambition of the Thomist to 'assimilate what is true' in other systems (p. 19); his tendency also to introduce an occasional religio-lyric passage is here not at its happiest. One should not, of course, expect great thoroughness or profundity in these lectures to students: their value lies in the fact that they present the reader with an introductory glance at the central themes of the Thomist synthesis in a manner and style (there is an attempt to translate scholastic terms into modern language) which frees them from the sepulchral rigidity of the scholastic text-book and makes them actual.

GERALD VANN, O.P.

INTRODUCTION A L'ONTOLOGIE DU CONNAITRE. By Yves Simon. Bibliothèque Française de Philosophie, troisième série. (Desclée, Paris; fr. 20.)

A penetrating study of the Thomist theory of knowledge, following in particular John of St. Thomas. The intention is not controversial, but expository; the criteriological problem, though it cannot be wholly excluded, is not primarily envisaged: the nature of knowing, of the idea, of immanent activity, are the main points discussed. Danger of the appearance of mere ipsedixitism is avoided by the tactic of relegating all quotations from St. Thomas and his commentators to footnotes; this makes too for smooth and uninterrupted argument.

The author has used throughout the language of the schools, it is therefore to the student of Thomism who, acquainted with the terms of the problem, desires a clear treatment of it that the book will be most readily useful.

Footnote citations are extremely thorough: Aristotle and his commentators, Thomist philosophers ancient and modern, thinkers of other schools.

A valuable passage on the crucial question of *esse intentionale*—which enables the Thomist to avoid both idealism and the copy-theory—might have been with advantage more detailed.

GERALD VANN, O.P.