

NOTICES

the Editors is a guarantee of the thoroughness of the work, both in editing and annotating the text.

Cardinal Thomas de Vio Cajetan is well known as the *Princeps* among the commentators of Aquinas' *Summa Theologiae*; but he was also one of the greatest controversialists both before and during Luther's time. In 1511 some Cardinals, more anxious to assert the claims of the so-called Gallican Church than to safeguard the rights of the Church universal, held a schismatic Council at Pisa against Pope Julius II. Cajetan, then Master General of the Dominican Order, felt it was his duty to take the defence of the Holy See, and in two months composed a dissertation, *De comparatione auctoritatis Papae et Concilii*. By order of Louis XII, king of France, who took offence at the publication of the book, James Almain of the University of Paris wrote an answer under the title: *De auctoritate Ecclesiae, seu sacrorum Conciliorum eam repraesentantium, contra Thomam de Vio, Dominicanum*. Cajetan was not slow in counter-replying, and by the 29th of November, 1512, finished his *Apologia de comparata auctoritate Papae et Concilii*. Père V. J. Pollet, O.P., gives us a very good edition of these two opuscles,³ which are not only historical evidence of Gallican controversy, but which preserve still all their theological and apologetical value, the more so in that they were written before Luther's revolt against the Papacy. A detailed index renders the rich material contained in this volume easily accessible. Many will be glad to see the other minor theological writings of Card. Cajetan, which are soon to be made available to the public, handled as well as is this one.

DANIEL A. CALLUS, O.P.

NOTICES

GOD AND MAN. Four Essays on the Nature of Personality. By Emil Brunner, translated with an introduction by David Cairns. (Student Christian Movement Press; 5/-.)

Dr. Brunner, while differing in some particulars from Karl Barth, is perhaps the most lucid exponent of Barthianism. Catholic readers will find in this book a clear summary of the tenets and convictions which are doing so much to rejuvenate and resupernaturalize a non-Catholic Christendom ravaged by "modernism." They will deplore the metaphysical scepticism of the opening lecture on *The Philosophers' Idea of God* with its consequent

³ THOMAS DE VIO CARD. CAJETANUS. *Scripta Theologica. I, De Comparatione Auctoritatis Papae et Concilii cum Apologia eiusdem Tractatus* V. M. I. POLLET editionem curavit. Romae, apud Inst. Angelicum, 1936, pp. 353. Lire 18.

antithesis of Faith and Reason; but the feebleness of the negative criticism should leave them undisturbed, while more than sufficient compensation will be found in the splendid positive statement of Revelation (pp. 55 ff.) as "absolute communication" involving "transformation of our existence." The Christian conception of and attitude towards God's Self-Showing to man has perhaps seldom been better presented. The essay on *Faith in Justification and the Problem of Ethics*, while not acceptable without considerable qualifications, should dispose of the suspicion that Barthianism involves an extreme acosmist policy of "mucking-out" from mundane realities. The final lecture, on *Biblical Psychology*, though likewise vitiated by the Calvinistic dualism and pessimism which underlie the whole Barthian dialectic, contains much that is highly original, convincing and inspiring. The whole book is singularly impressive and refreshing; and it suggests the need for a thoroughgoing and sympathetic critique of Barthianism which will extricate the great truths it proclaims and set them, with the emphasis they deserve and demand, in the place they should occupy in Thomist monism. This will be possible only when due insistence is given to the fact that reason itself is a *lumen divinum*; that "natural" knowledge and philosophy do not drag down God into a man-made system, but contrariwise impart to man a share, however partial, imperfect and "unsalvific," of God's own view of His handiwork and thereby of Himself.

V. W.

THE CHRISTIAN FAITH. Essays in Explanation and Defence, edited by W. R. Matthews, K.C.V.O., D.D., D.Litt. (Eyre & Spottiswoode; 8/6.)

Many nowadays are led to believe that "religion has been 'undermined' by modern knowledge, and they can find no easy way of deciding for themselves whether this is true. What they need is a plain statement of the case." And the first merit of these essays is their success in treating of deep problems in a style which is simple and comprehensible as well as dignified and graceful. Another, and a deeper, is the spirit which leads the writers to put forward theses other than their own with perfect clarity and perfect courtesy; here the book is a lesson to apologists, for too often an intolerant inability to appreciate a different point of view kills the sympathy which is a psychological condition of conviction. A third lesson is in the sincerity with which the difficulties of the plain man are really met, and not dismissed with a glib debating reply or a dogmatic bludgeon. What, on the other hand, is disappointing, is that the case put forward is, sometimes through lack of definition, not as convincing as it might well have been: Principal Cave's scholarly examination of

the question "Why Christianity rather than any other religion?" for example, is exclusively concerned with one line of thought, and that not the most fundamental; Dr. Mozley's essay on the authority of the Bible appears to leave the question of inerrancy unsolved, when the principles of Lagrange, for example, might so readily have afforded argument that inerrancy is far from being undermined by scientific knowledge. There are of course points, whether of emphasis or of fact and doctrine, with which one finds oneself in disagreement; on the other hand, there are many valuable and helpful suggestions; and for all who have the reunion of Christendom at heart, the book as a whole is full of hope: the writers have, in the Editor's words, "many different Church allegiances," yet, while there is divergence, there is a much more striking unity of outlook and approach, and it is good to reflect that the emphasis here discernible on such elements of the Christian life as sacramentalism, corporate worship, the sociological implications of the Faith, is also the emphasis discernible in present-day Catholic theology.

G. V.

THE CRISIS OF CHRISTIAN RATIONALISM. Three Lectures. By Kenneth E. Kirk, D.D. (Longmans; 3/6.)

These lectures, delivered in 1935 in the chapel of Lady Margaret Hall, discuss thoughtfully and helpfully a tendency, here called Christian rationalism, to equate natural and supernatural, to regard reason and revelation as but different aspects of one single process, evil as naturally explicable, duty as exclusively the quest for happiness. It must be said that there is, in the salient points of the argument, an unaccustomed lack of definition and therefore of clarity and cogency. In the first address, this vagueness centres in the author's criticism of what he calls the cruder forms of the traditional theory of revelation: it is certainly necessary to emphasize the fact that propositions are not the object of faith but only the medium in which that faith is expressed, yet the author's statement of a possible compromise between the "propositional" and the rationalist positions leaves one with an uneasy sense that he has given away too much and gained too little, and subsequent clarifications and reassurances do not altogether dispel this feeling. Again, in the third address, where the antinomy between happiness and duty is discussed, there is, as so often in English, some difficulty in deciding whether pleasure or entelechy, hedonism or eudonism, is in question, and for this reason the author's solution cannot be wholly satisfactory. In spite of these disabilities, the critique is searching and helpful—the second address, on the malignity of evil, especially so—for many valuable points are established; the style has all the author's usual dignity and grace.

G. V.

BLACKFRIARS

PARISH CHURCHES OF NORFOLK AND NORWICH. By Claude J. W. Messent, A.R.I.B.A. (H. W. Hunt, Norwich; 7/6.)

Mr. Messent, continuing his good work on the history and architecture of the chief buildings in East Anglia, has now produced this very valuable volume on the Parish Churches of East Anglia's principal county. Although the book is concerned with architecture rather than with history it should prove a very important source for the church-historian, showing as it does the great position Norfolk held in pre-Reformation England, a position not approached by any other county with the exception of that vast agglomeration of districts united under the single name Yorkshire. The author gives particulars, and they are ample indeed, of close on a thousand parish churches, of which approximately 725 still stand and about 225 have been destroyed or fallen into decay. Norwich in addition to its cathedral and many religious churches possessed sixty-two parish churches, of which thirty-three are still in use. Thetford, now a small market town, had a cathedral and twenty parish churches, but of these, including the cathedral, eighteen have been destroyed either by time or man. The work is profusely and well illustrated by the author.

As the book will fit with some ease into the pocket of a rain- or overcoat, or will add little weight to the hiker's pack, we strongly recommend it to holiday-makers who wish to visit a land typically English.

W. G.

BOOKS RECEIVED

- AMERICAN BOOK COMPANY (New York): *A Textbook of Logic*, Sylvester J. Hartmann, C.P.P.S. (\$2.50).
- BURNS OATES: *St. Anthony of Padua*, Nello Vian, tr. H. L. Hughes (3/6); *Catholic Almanack 1937* (2d.); *Signs which He did*, "Lamplighter" (3/6); *In Loving Memory and Other Poems*, Jack Gilbey (3/6).
- CATHOLIC SOCIAL GUILD (Oxford): *A Primer of Social Science*, Mgr. Henry Parkinson, 6th edn. revised (3/-).
- FABER & FABER: *The Structure of Religious Experience*, John Macmurray (3/6).
- HERDER (Freiburg i.B.): *Dill Riemenschneider*, Leo Weisemantel (RM. 2.40).
- METHUEN: *A History of the Church to A.D. 500*, J. W. C. Wand, D.D. (8/6).
- SHEED & WARD: *Thronging Feet*, Robert Farrer (3/6); *Hitler and the Christians*, Waldemar Gurian (5/-); *Saint Francis de Sales*, Michael Müller (6/-).
- STUDENT CHRISTIAN MOVEMENT PRESS: *God and Man, Four Essays in the Nature of Personality*, Emil Brunner (5/-); *An Interpretation of Christian Ethics*, Reinhold Niebuhr (6/-).

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