

be required before it is evident to a reader that the ideas and propositions in question are non-philosophically conceived, imply scepticism in their context, or imply scepticism in themselves.

I would maintain that I have not intended to disparage a book which contains valuable suggestions for valuable arguments, but only to point out that they are suggestions which need verification. The criticisms I have indicated would be part of that verification.

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HISTORY AND BIOGRAPHY

CATHEDRA PETRI. By Pierre Batiffol. (Collection 'Unam Sanctam.') (Editions du Cerf; 40 frs.)

Mgr. Batiffol made himself the defender of the Petrine primacy as shown by the history of the first centuries. His first paper at the Malines Conversations (not printed in this volume) defended the primacy against the limitations suggested by Dr. Kidd, and his second paper was a reply to Bishop Gore on interpretations of St. Cyprian and St. Augustine. It is significant that Batiffol should have entitled the volume of his Church history that deals with the time of Leo—*Le Siècle Apostolique*. The present volume is a collection of essays, some already published in reviews, which either repeat or form appendices to the material published in the four volumes of Batiffol's history that bears the general title: *Le Catholicisme des origines à S. Léon*.

There is an introduction on the origins of Catholicism, which is in reality a reply to Harnack's suggestion that Catholicism was the Church's reply to Marcion's heretical organisation. Then follow three essays on the *Potestas* of the Roman See, perhaps the most interesting in the book, showing that Rome in the early centuries exercised her *Sollicitudo* and *Potestas* diversely in three zones of influence, namely, in her Metropolitan area in Italy, in the countries of the West, and more remotely in the countries of the East. Nowadays it is customary to distinguish among the Pope's prerogatives those held as Bishop of Rome, or as Primate of Italy, from those held as Patriarch of the West and as chief Bishop of the Universal Church.

Seven studies are devoted to the more technical and punctilious task of examining the use of certain characteristic titles given to the Roman See: *Principatus*, *Prima Cathedra*, *Ecclesia Principalis*, *Sedes Apostolica*, etc. These chapters will be too detailed and too limited in scope to appeal to many readers.

The last chapters are devoted to Rome and the East, and there is a long study of the belief and conduct of Justinian with regard to the position and importance of the Papacy. Mgr. Batiffol cannot find a clear solution to the problem of Justinian: 'Justinian thought that he was invested by God with a sovereign power that gave him rights over the Church, and he never explained what limits he saw to these rights, whether as regards Œcumenical Councils or as regards the Apostolic See. As regards this latter, Justinian felt the need of having it on his side, he could not do without it: he did everything to win its collaboration, even by violence and corruption' (p. 317).

Speaking of the Malines Conversations, Mgr. Batiffol says that his 'Anglican friends' were willing to admit that 'neither a primacy of honour nor a primacy of imperialism, but a primacy of responsibility had been the special vocation of the Roman Church.' He goes on to say that it will be a blessed day when Anglicans and Orthodox recognise that this vocation has been a providential blessing for Catholicism and that separated autonomies should be united with the *Cathedra Petri*. 'I do not say that such a reunion should take place unconditionally; the precedent of the Council of Florence shows clearly that any reunion implies certain assurances and engagements on both sides; it is possible that the Uniate model is not the *ne varietur* to be followed by future reunions. The future will tell us. I only wish to say that to reunite is not to absorb, and that Catholicism could never be synonymous with the West. We Catholics of the West are advancing by degrees, through the study of history and the deepening of our theology of the Church, to an understanding of the necessary and sufficient conditions of such a reunion' (p. 214).

It is to be hoped that these essays will contribute their part to the same great cause.

S. H. SCOTT.

HELOISE ET ABELARD. Par Etienne Gilson. (Vrin, Paris; 30 frs.)

With his capacity to grasp its entire historical setting M. Gilson is qualified to give something like an authentic interpretation of this tremendously significant yet so ambiguous love affair. Inevitably his material is simply the Confessions of the actors themselves, represented by the *Historia Calamitatum* and the Letters—the authenticity of which he first very convincingly establishes.

It is the analysis of their attitude towards their marriage that first reveals the cast of mind and the moral character of the