

BLACKFRIARS

REVIEWS

THE ANGLICAN ARMOURY. By Humphry Beavor. (The Centenary Press ; 3/6.)

The main object of this book seems to be to enforce a view of the unity and doctrinal authority of the Church that finds favour among many Anglicans. Mr. Beavor states that view frankly and clearly, and his book will render a service if it focusses discussion on that fundamental issue.

On unity he writes : 'The visible sign of union among faithful Christians is their participation in the Sacraments. And this union is something more significant than any schism or disunion among those who lead the sacramental life *Ubi sacramenta, ibi ecclesia* The ultimate " mark " by which the Catholic Church can be distinguished and recognized lies in her possession and use of the Sacraments ordained by Christ himself.' And on the seat of doctrinal authority : 'The divine wisdom of the Word of God is shared by all who are united with him through the Sacraments of his Gospel . . . The doctrinal authority of the Church is vested in the *consensus fidelium* The task of judging of the truth or falsity of any new dogmatic definition lies with the great mass of the faithful who lead the sacramental life.'

These are but a few sentences taken at random from the many in which Mr. Beavor repeats the same thing again and again in very much the same words. It is evident that in this Anglo-Catholic conception of the Church the sacraments have been allowed to get out of hand and to usurp functions they were never meant to exercise. This is not surprising. Heresy often falsifies Catholic truth by emphasizing one portion of it at the expense of others, and Anglo-Catholicism has concentrated on the sacraments and remains blind to the true nature of that Society to which alone Christ committed them.

The sacraments, it is true, pertain to the principal of all the Church's offices, her sanctifying office, and they effect a union which is the aim and end of everything else, the mystical union of the faithful with Christ and with one another. But this by no means justifies the view that participation in them is the visible sign of a union more significant than any schism or disunion among those using them. Christ committed them to, and meant them to be used in, and only in, a Church which was already a visible Society, and visibly one, through a ruling office vested in a hierarchy. So too with the seat of doctrinal authority. Her sanctifying office, of which the sacraments are the

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chief instruments, is the Church's noblest office, and her teaching office, like her ruling office, is subordinate to it. But she **must be** considered as endowed with the two latter before receiving and exercising the former. Her teaching office cannot arise out of her use of the sacraments. That the Catholic doctrine on these points is supported by the evidence of the New Testament and of the Early Church is beyond doubt. L.W.

THOMAS DE VIO CAJETANUS (1469-1534), *SCRIPTA PHILOSOPHICA, OPUSCULA OECONOMICA-SOCIALIA*. Editionem curavit P.P. Zammit O.P. (Romae, apud Institutum 'Angelicum'; Lire 12.)

To all students of St. Thomas Aquinas, the name of his most speculative commentator, Cardinal Thomas De Vio Cajetan, O.P., will be familiar, but perhaps less so as an economist with first-hand knowledge. The publication of the learned Dominican Cardinal's opuscula on social economics is most timely, especially in view of the fourth centenary from his death, which occurs this year. In commemoration of this event, all his Opuscula in a philosophical and theological series are being re-edited and published by Professors of the 'Angelicum,' the international Dominican and Papal University, Rome. The present volume is the first fruit of these well-spent labours, comprising the following Opuscula dealing exclusively with a variety of economic topics, not without their practical bearing on modern social problems. The writings have been placed in the chronological order of their composition as follows: De Eleemosynae Praecepto (anno 1496), De Monte Pietatis (anno 1498), De Cambiis (anno 1399), De Usura (anno 1500), Responsio ad Tria Dubia (anno 1514), De Societate Negotiatoria (anno 1515), De Emptione Rerum Raptarum in Bello Iusto (anno 1529). Parts irrelevant to the study of economics **have been removed from** their contexts and placed for conservation in two Appendices at the end of the book. At the beginning of each of the writings the edition which has been employed is indicated, and none but the oldest and most reliable texts have been followed. The dedicatory letter to Cardinal de Flischo, attached to the Paris edition of 1511, has been retained. With the exception of a Bull written by Pope Paul II, as yet undiscovered, every authority referred to by Cardinal Cajetan **has been** directly consulted, and in foot notes there is a critical apparatus giving biographical references and quotations of the precise passage to which allusion may be made in the text, and alternative manuscript readings are cited. There are **marginal** numbers which will facilitate references. Perhaps