

BOOK REVIEWS

BIBLIOTECA DE TEÓLOGOS ESPAÑOLES. Dirigida por los Dominicos de las Provincias de España. (Salamanca; Apartado 17.)

There is something impressive in the spectacle of learning pursuing its course undeterred by tumults without. Archimedes at the siege of Syracuse; Augustine with the Vandals at the gate; Einstein during the Great War; and now the Spanish Dominicans, while their very existence is at stake, set out to edit this Library of Spanish Theologians, and to restore a national heritage—the writings of that golden period of the sixteenth and seventeenth centuries, when a strong and compact group of Thomists matched in thought the redoubtable *tercios españoles* in war. It was a time of great theologians and great captains; Vitoria, Cano, the de Sotos, Bañez, Medina, Lemos, Suarez, Vasquez—these are names to set beside those of Gonzalo de Cordoba, de Leiva, Cortes, Pizarro, de Balboa, de Requesens, Parma, and Spinola. But for the Thomists there was no Rocroi. The result was only less disastrous. The tide of war moved away from the field they possessed, and they did not follow.

The Library consists of three sections: the reproduction of rare or unedited texts; historico-theological monographies; and doctrinal studies. Two volumes, recently published, are noticed below.

COMENTARIOS DEL MAESTRO FRANCISCO DE VITORIA, O.P., A LA SECUNDA SECUNDAE DE SANTO TOMAS. Vol. I; de Fide et Spe (QQ. I-XXII). Edited with an Introduction by Vincente Beltrán de Heredia, O.P. (Pp. xlvi, 380; 20 pesetas.)

The author of the *de Indis* and the *de Jure Belli* is famous as the father of the study of International Law; but within his own Order the greatest reputation he has left is that of an incomparable teacher—the master of brilliant disciples and the founder of the School of Salamanca. But until the publication of this present volume, which covers the treatises on Faith and Hope in the *Secunda-Secundae*, his expositions of St. Thomas had never been printed. This Latin commentary confirms his reputation. There is nothing crabbed in the Scholasticism of this great figure of University and State who led the reaction against the reigning nominalism. He derived much from Cajetan, but his learning was more classical and humane, his mind wider if less analytic, than the learning and mind of that close and subtle thinker. His aim was different, to construct rather than to dissect, to form a generation of men who would unite

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Thomism with the New Learning rather than to explore the philosophical complications of St. Thomas's system. As he himself says at the beginning of his course, 'where there is no difficulty we pass on, but where there is, there we plant both feet.' There can be no doubt as to which is the easier to read, Vitoria or Cajetan. But this does not mean that Vitoria suffers from the fatal facility of some later scholastics—a billowy style, considerable information, and little else. There is nothing fatty about him. He is vigorous and sinewy; firm, decided, to the point. He has a way of heckling himself, of interjecting sharp difficulties, that makes his style uncommonly alive. The doctrinal value of this commentary is of the highest. The student who uses it will not be asked to enter into the intricacies of scholasticism, but at the same time he will know that he is reading a Thomist classic. No theological library should lack it.

T.G.

EL MAESTRO FRAY PEDRO DE SOTO, O.P. Y LAS CONTROVERSIAS POLITICO-TEOLÓGICAS EN EL SIGLO XVI. Vol. I; Actuación Politico-religioso de Soto. By Venancio de Carro, O.P. (Pp. 400; 18 pesetas).

Peter de Soto was both a theologian and a statesman. It is under this latter aspect that Fr. de Carro studies him in this well-documented volume. He first sketches out the general conditions in Spain at the dawn of the sixteenth century, then proceeds to the career of Peter de Soto, how he became a religious, and rose to be Vicar-General of the Spanish Dominicans and confessor of the Emperor Charles V. The state of the Church in Germany demanded men of sanctity and learning. De Soto was sent to Germany to write and preach against the Lutherans. He was the *alter fundator* of the University of Dillingen. Summoned to England in 1555 at the invitation of Cardinal Pole, who 'loved him dearly' and considered him 'one of the greatest theologians of his acquaintance,' Peter 'Sotho' taught theology at Oxford, where other Spanish Dominicans as well—de Villagarcía, de Sotomajor, Miranda—were concerned in an abortive attempt to revive Catholic studies. Recalled to Spain, he was appointed imperial and papal theologian at the Council of Trent, in which he intervened with marked effect. This, in the briefest outline, is the life of Peter de Soto. Despite some lapses from impersonality, and some misprints in the footnotes, we congratulate Fr. de Carro on his important contribution to Reformation history. A scholarly work, clearly the fruit of much research.

H.M.