

BLACKFRIARS

teleological idea, the idea of the vision of God as an end governing life, which is here argued as against the legalist idea of ethic as a code—'By progressive codification Christianity (in Eduard Meyer's appropriate phrase) is becoming "mechanized"'; and the value of the argument, so gracefully and so cogently put forward, cannot be overstressed, for the opposite, invalid, notion of the meaning of the Christian law is so frequently to be met with: in a type of text-book of moral theology, for instance, which is apt to give a fundamentally wrong idea of the Christian life and inculcates a moralism which is self-centred and petty.

The problem of disinterestedness as against panhedonism which the Christian teleological ethic has to face is solved in terms of worship. One who feels that St. Thomas made an absolute contribution to thought in offering a synthesis of principles of opposing theories might wish for a more explicit treatment of his solution to this problem: his reconciliation of the Kantian principle with teleology and 'reasonable self-love,' and with worship. But such a complaint would be unworthy: the Thomist has, in this magnificent book, essentials of his ethical thesis put forward in a manner and with resources which merit a deep and humble gratitude.

GERALD VANN, O.P.

MEDIEVAL THEORIES OF THE PAPACY. By Robert Hull, S.J.
(Burns, Oates & Washbourne; 7/6.)

The present work is a compilation of a number of papers written by the late Fr. Robert Hull, S.J., for various periodicals and now arranged in book form. As may be gathered from the Foreword, from the Biographical Notice at the head, and from the attractively-written essays themselves, the early death of the author in 1932 indeed 'cut short a promising literary career.'

The lucid explanation in the first essay, on the sphere of jurisdiction enjoyed by the Pope, throws much light on the once pending Roman Question. Here a successful effort has been made to establish a definite terminology with a view to clear and accurate thinking. There is a twofold power of jurisdiction in the Sovereign Pontiff, spiritual and temporal. In the sphere of spirituals, the papal power is *direct* and not subject to any territorial limitation, whilst in the sphere of temporals 'the Pope is the possessor of a double jurisdiction—an *indirect* jurisdiction to be exercised throughout the world, and a *direct* jurisdiction over a definite territory and a definite body of subjects in virtue of his power over such territory' (p. 12). It is most rightly maintained that 'the term "power in temporals" not "temporal power" should be reserved for the *indirect*

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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.