

REVIEWS

convent in Chepstow Villas was her great achievement; as to the former, the book must be read to appreciate the great character of Mother Judith.

Her sense of duty was extraordinary and seems to have been one of the guiding principles of her life. She was a strict disciplinarian, but her ruling was tempered with such love and kindness that it was easily accepted. As a young girl she captivated everyone by her charm; so was it throughout the whole of her life. There was in her real, deep tenderness, though outwardly it did not always seem so. She was a shrewd judge of character and temperament and acted differently with each soul, whether her religious or the children. Her solicitude embraced the whole person, its spiritual faculties of mind, heart and will as well as its physical well-being. She was, in every sense of the word, a real Mother.

If she exacted from her spiritual daughters the perfect observance of the rule, she first gave the example. She was most supernatural and knew how to make souls rise higher and higher. Yet in recreation she was joy itself.

We cannot close without mentioning her great love for the souls outside the Church, and especially Jewish ones. In 1917 she founded the Catholic Guild of Israel.

In 1920 Mother Judith celebrated her Golden Jubilee of profession, and in 1930 her Diamond Jubilee. Two years later she was called to her eternal reward. She died as she had lived, loved by all and in peace with all.

ALBERT KNAPP, O.P.

MEDIAEVAL STUDIES

A much-discussed question among theologians is that concerning the causality of the Sacraments. The controversy is doctrinal as well as historical. That is, it is disputed among theologians, not only *how* the Sacraments are cause of grace, whether physically, or morally, or "intentionally," or "legally," but it is moreover contested—and perhaps most heatedly—*what* the great mediæval Doctors taught on this topic. To help theological students to find their way in solving the intricate problem, particularly for the use in *seminar* studies, M. Gierens, S.J., enriched the collection *Textus et Documenta* of the Gregorian University with a series of extracts brought together from the most renowned Doctors representative of the different schools.¹ The series opens with St. Augustine, the recognized Master of the Middle Ages, and then follow twenty-five Doctors, St. Bernard, Abailard, Hugh of

¹ M. GIERENS, S.I. *De Causalitate Sacramentorum, seu De modo explicandi efficientiam Sacramentorum Novae Legis. Textus Scholasticorum principaliorum.* (Textus et Documenta, ser. Theologica, 16.) Romae, Univer. Gregoriana, 1935, pp. 127. Lire 6.

BLACKFRIARS

St. Victor, Albert the Great, St. Thomas, St. Bonaventure, John Duns Scotus, Cajetan, Suarez, etc., ending with Card. De Lugo. An introduction, good footnotes, a bibliography and indexes add to the usefulness of the work.

Dominican Theologians had a word to say on this problem. H. D. Simonin, O.P., of the Angelicum University, and G. Meersseman, O.P., of the Historical Institute of St. Sabina, Rome, have undertaken to publish in full the texts dealing with it.² Here we have the first volume, containing the teaching of eight Masters: Roland of Cremona, the first Dominican Professor in the University of Paris (1229-1231), Hugh of St. Cher (1230-1238), Albertus Magnus, his disciple Hugh of Strasburg (about 1265), St. Thomas Aquinas and Peter of Tarentaise (Innocent V). We are glad to see that the Oxford Dominican School brings in its contribution by the two Masters, Richard Fishacre (1240-1248) and Robert Kilwardby (until 1261). It seems that the former's doctrine had some influence on St. Bonaventure, while the latter's opinion is a curious one, quite unique, and which would be considered nowadays as somewhat unorthodox. The crucial point, of course, in the controversy among theologians and historians alike is in determining the genuine thought of Aquinas. The difficulty is increased, since he seems to have changed his mind, without however acknowledging the fact. The Editors discuss briefly the question in the *Prolegomena* and they bring forward a new hint towards the right solution of the problem. St. Thomas in expounding the doctrine of the causality of the Sacraments introduced an innovation, viz. that the Sacraments are the *instrumental* cause of grace. In his earlier work, i.e. the *Commentary on the Sentences*, he proposes his view *modeste*, say the Editors, connecting, as it were, his opinion with that generally held then, and using a somewhat similar terminology, whereas in later writings, in the maturity and fullness of his learning, giving up completely the old phraseology, conveyed his doctrine in his own words. He did not directly and really change his mind, but he approached the point at issue from a different angle. This new interpretation will not fail to attract the attention of scholars and provoke much discussion. A great advantage of this edition is that it gives us new materials, hitherto unpublished, i.e. the texts of Roland of Cremona, of Hugh of St. Cher, Fishacre, Kilwardby, and the important passage from the *Summa de Sacramentis* of Albert the Great. The scholarship of

² H. D. SIMONIN, O.P., et G. MEERSSEMAN, O.P. *De Sacramentorum efficientia apud Theologos Ord. Praedicatorum*. Fasc. I: 1229-1276. Romae, Inst. Angelicum, 1936, pp. ix-139. Lire 14.

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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.

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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.