

BOOK REVIEWS

A. C. COTTER, S.J. *Theologia Fundamentalis*. Weston College Press, Weston, Mass. 1940. 739 pp. \$3.50.

The careful scholarship which pervades the other works of Father Cotter is manifest also in this new and rather substantial volume of Fundamental Theology, which is the fruit of thirteen years of professorship of this subject at one of the Major Seminaries of the Society of Jesus. The book is primarily intended for the use of the classroom, that is, for Seminarians in their first year of theology, and for this purpose, the book is unquestionably, to this reviewer's way of thinking, the best that has appeared in this field up to the present. For its comprehensiveness, breadth of erudition, and abundance of references to recent publications, for its logical coherence and scrupulous precision of terms, but above all for its remarkable and ingenious unity, the book is unsurpassed, and theologians owe a debt of gratitude to Father Cotter for his painstaking labor.

The author sets down as his thesis and as the sum and scope of all Fundamental Theology, the scientific demonstration of the dogma defined by the Vatican Council in its third Session: "Fide divina et catholica, ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive solemnii iudicio sive ordinario et universali magisterio tanquam divinitus revelata credenda proponuntur." (D.B. 1792). To give *scientific* proof of this definition is, according to the author, the complete and exclusive object of Fundamental Theology. This the author has done, completely and exclusively, nowhere omitting any step necessary for the logical process, and at no time deviating from the course he has set himself. The unity thus so successfully achieved for the entire field of Fundamental Theology is the real contribution which Father Cotter has made.

The definition quoted from the Council gives us the division of the book's contents. In the first part is proved: "Fide divina et catholica ea omnia credenda sunt quae ab Ecclesia tanquam revelata credenda proponuntur." In the second part, the phrase: "quae in verbo Dei scripto vel tradito continentur." The first part of the book, then, establishes scientifically all the motives of credibility and 'credendity,' requisite for an act of Divine and *Catholic* faith. Hence, it includes the treatise of Apologetics (in the strict sense), and the apologetic treatise *De Ecclesia*.

Having shown the abstract possibility of revelation, the author then proceeds to establish the fact of revelation, by proving the credibility of the books of the New Testament and the Divinity of Jesus Christ. Without separating the *persona Christi* from the *opus Christi*, the Head from the Body, for each illumines and confirms the other, he then proceeds to show that Christ instituted, as a perpetual means of transmission of that

revelation, an infallible Church; and that the Roman Catholic Church is identical with this Church of Christ, thus concluding with the momentous thesis, which is the proximate scope of this first part, namely: The living *magisterium* of the Catholic Church is the first and last rule of faith for all men, of this age and of every age, by which they can know with certitude what must be believed. The teaching of this body is *per se* the only and absolutely necessary criterion of faith; it alone is the supreme interpreter of the founts of revelation.

While some authors have been content to prove the mere fact that Christ was a Divine Legate, leaving the proof of His Divinity to the treatise *De Verbo*, still it seems better in today's defense of Christianity to prove, as the author has done, this cardinal point at the outset. This is not only possible but extremely advantageous, for as Ottiger wisely points out, the apologetic treatise *De Ecclesia* would seem to lack a solid foundation, unless one supposed the author of that Church to be Divine, and moreover, the arguments advanced for the Divinity of Christ are far more forcible than those that merely establish His Divine legation.

Another feature of this new work is the clear distinction always kept in mind between Scientific and Practical Apologetics, the confusion of which has been the pitfall of so many writers on apologetic subjects. The author stresses this distinction constantly throughout his work, especially in the solution of difficulties, and develops in a chapter, with a copious bibliography, the art of converting non-Catholics. This chapter should prove very beneficial to all priests, members of Evidence Guilds, etc.

Concerning the treatise *De Ecclesia*, it is well known that many authors heretofore have found it difficult to separate clearly the apologetic part of this treatise from the dogmatic. This difficulty is increased today when the entire treatise is given in the first year of Theology. And while some text-books v.g. D'Herbigny (*De Ecclesia* I, p. 10, ed. 3) openly confess that this division is neither possible nor useful, others, though striving to keep the division clear, only succeed in so mixing together apologetic and dogmatic theses and scholia, that the reader and student are oftentimes at sea or at least doubtful of the exact scope of the treatise. Father Cotter's removal of such confusion often met with in the minds of beginners, his avoidance of even the species of an apparent vicious circle, and, positively, the bringing out into full relief of the unity of purpose of Fundamental Theology, are undoubtedly distinct contributions.

In keeping with his purpose, the author only treats of those theses in *De Ecclesia* which are necessary to prove that the Catholic Church is the sole rule of faith. The remaining theses are not touched upon but are committed to the dogmatic treatise *De Ecclesia*, which according to Billot is the necessary complement of the treatise *De Verbo*. Of the many methods used

to demonstrate the objective identity of the Roman Catholic Church with the Church of Christ, the author, without considering the notes of the Church, as such, has selected the historical method, the *via Romanitatis*, which is the more direct and the more secure method. To this however, he adds what Dieckmann (*De Ecclesia*, I, n. 599) calls the empirical method, the method which was so strongly advocated by Cardinal Deschamps in the Vatican Council, and incorporated in its decrees (D.B. 1894).

The second part of Father Cotter's book treats of the founts of revelation. Briefly, the notable characteristic of this part is the author's orderly succession of theses. The student progresses from one point firmly established to the next, at the same time knowing always when he is bound and when he is free. Especially to be noted is the author's treatment of verbal inspiration and a really masterful thesis on the criterion of inspiration. It is also to be noted that the author first treats tradition and then Sacred Scripture. This is by far the more secure method, as many of the properties of Scripture can be more easily guaranteed and more readily grasped, if an appeal is made to tradition, whereas, without this appeal, many of the theses in Sacred Scripture seem less convincing.

These are some of the features we have noted in reading Father Cotter's remarkable book. It is a book admirably suited to fulfill the requirements for our Seminaries, and a book which we gladly recommend to every priest for use in sermons, instructions, and convert-work. And though the size of the volume may seem a little forbidding to the beginner in theology, the student will soon find, however, that in this book because of its comprehensiveness and scientific worth, he has a shelf of books all in one.

HENRY J. MARTIN, S.J.

F. ERNEST JOHNSON. *The Social Gospel Re-examined*. Harper and Brothers. New York. 1940. 261 pp. \$2.00.

The purpose of the author is not to state the content of the Christian social philosophy, but rather to offer a practical inquiry into the question: "Can Christianity be made irresistibly relevant to crucial social problems of our times without impairing the freedom of the laity, so dear to Protestantism, to formulate their own practical ethical judgments? I believe that it can; that an effective ethic can be derived from that body of authentic Christian teaching which Christians as such are bound to recognize, one which will stand the test of our knowledge about human nature and human affairs." (p. 9-10)

The writer of this book is the Professor of Education, Teachers College, Columbia University. Hence, it is not surprising that in respect of what is authentic Christian teaching, the peculiar epistemological view associated with Teachers College appears. "It has been well said that the test of any

theological belief is the effect it produces upon the person who holds it. This means that doctrine is not self-validating. It gets its validation in ethical experience." (p. 16) If this is so, we seem to have arrived at the contradictory state where the good conduct of a believer in Christ's Godhood proves that his doctrine is correct, while the good conduct of one who denies Christ's Godhood is a proof of the opposite.

The effective ethic, then, of Professor Johnson is to be derived from authentic Christian teaching, which on a later admission, may be inconsistent. "Not logical consistency so much as relevance to felt human need is the test of its (a creed's) validity. Changes in creeds are dictated by changes in the human situation as discerned by sensitive minds." (p. 19) It does not strike one that these are promising props on which to rear either Christianity or a Gospel. One would say that there is singularly lacking any principle of cohesion or authority. That suits Professor Johnson exactly, for, when formulating his thoughts concerning the nature of the Church, he finds that the "key to the nature of the Church is to be found in the spiritual principle of community—the shared experience of those who are participating in an effort to realize in their common life the lordship of Jesus. It is here, if at all, that the concept of the Church can be rehabilitated in an intellectual milieu that admits of no concept of absolute institutional authority." (p. 130) "If Christianity has a true social message, it is one that a community has validated in its own life."

Consistently insisting on that validation of belief which emerges from the experience of the community, Professor Johnson must seek, in view of his early question, to bestow on communal experience some faint shadow of authority. He admits the difficulty, which has grown great because of the emphasis in Protestantism on the autonomy of the individual, "and liberal Protestantism has compounded the offense by its nihilistic attitude toward authority. It is very difficult to elicit anything but skepticism for the idea of authority among students who have come up through even our best schools. The idea that there can be such a thing as intrinsic authority in the experience of a community without arbitrary imposition by an institution is difficult to win acceptance for." (p. 170) Now if the orthodox Protestantism will accept the societal norm as its authority, or accept as authentic Christian teaching what communal experience proposes, or believe that communal experience will ever propose the same doctrines ethical or other even for one and the same hour, the reviewer does not know, and he does not feel that it is his place to give an answer. Speaking from the standpoint of his own faith he can say that Professor Johnson has not offered ultimate or correct solutions to the problems bothering the Christian world of today.

J. C.

CHIESA E STATO: *Studi storici e giuridici per il decennale della Conciliazione tra la Santa Sede e l'Italia*: I. *Studi storici*, pp. xx, 546; II. *Studi giuridici*, pp. viii, 542. (Società Editrice "Vita e Pensiero," Milan, 1939.)

I. STUDI STORICI

Published by the Catholic University of the Sacred Heart at Milan, these collected studies commemorate the tenth anniversary of the signing of the Lateran Treaty and Concordat of 1929. More than thirty scholars have been called upon to contribute articles, and through their collaboration a wide range of historical and juridical aspects of the question of Church and State are handled with a competence which could hardly be equalled by any single author. The volumes serve as a fitting tribute to the memory of the great pope, whose death occurred on the eve of the tenth anniversary of the Lateran settlement, and who has with justice been called "The Pope of the Reconciliation."

The first volume contains seventeen historical studies in which the long series of conflicts between the spiritual and temporal sovereigns from the time of Saint Peter and Nero down to the time of Pius XI and Mussolini is reviewed for the reader. As is to be expected in a work of this type, many of the events recorded have already been treated, and many of them much more adequately treated, in other works. Here it is the synthesis that has been made, the order to which the story has been reduced, and the resultant accessibility of much pertinent information, which give these studies their special value. Some of the writers cover several centuries in a single chapter, so that their treatment is rather generic. A few of the concluding chapters are more restricted in scope and present the results of considerable research in Italian archives. As a whole, the authors show that they are on very familiar ground in their discussions of the particular periods or episodes which have been assigned to them.

An interesting feature of these historical studies is the great stress that is laid on the concordats that have been concluded since the XI century. The various writers have made their studies center around these concordats, exposing the historical background, interpreting their contents in the light of that background, and passing judgment on their effectiveness in procuring that harmony between Church and State which they were intended to bring about. Special attention is given to the concessions, recorded in each concordat, which reflect rather clearly the rise and fall of papal influence. These concessions concern those matters which come under the jurisdiction of both the spiritual and the temporal sovereignty, such as property rights, fiscal regulations, ecclesiastical immunities, and, especially, the thorny question of the selection of candidates for bishoprics and major benefices. It has been in this sphere of "marginal jurisdiction" that the two sovereignties

have carried on the struggle for supremacy, and a number of the writers of these studies have made excellent use of the concordats, as an authentic and informative source of knowledge in tracing the course of that struggle.

Among the studies which cover a rather wide range of events, that of Prof. G. Soranzo (I. pp. 147-191) is outstanding. His topic is "the religious and political situations which preceded and followed the concordats of the XII and XIII centuries." He emphasizes the importance of the centralization of the governments of England and France, as contrasting with the lack of centralized governments in Germany and on the Italian peninsula, in determining the attitudes of temporal rulers toward the Church. The growing nationalistic spirit in England and France tended to disturb the former relations. There was resentment over the flow of gold to Rome, and restrictions were imposed on the free exercise of papal authority in these countries. The development of this attitude of resentment and resistance to Roman influence is traced to its culmination in the humiliating outrage at Anagni, where Boniface VIII suffered physical violence at the hands of the hirelings of Philip the Fair. Prof. Soranzo's portrayal of the influences at work during these two critical centuries, disturbing the harmony of the politico-religious scene, is rapidly drawn, yet with such sure strokes that the picture is convincing and satisfying.

The most complete study of a single concordat is that contributed by Prof. E. Bussi (I, pp. 191-213), in which he discusses the historical significance of the Concordat of 1516 between France and the Holy See. Looking into the previous century, he indicates the anti-papal spirit of the Pragmatic Sanction of Bourges, the document drawn up by a group of recalcitrant bishops in 1438 A.D., which in spite of Rome's protests had been regarded by successive French kings as the legitimate formula regulating their dealings with the Church. An interesting analysis of the contents of the Concordat of 1516 follows, in which the concessions made to the royal power are admitted to have been very generous. Finally, in defense of the settlement, Prof. Bussi points out the providential function of this concordat, establishing mutual understanding and harmony between the Church and State in France just one year prior to the outbreak of Protestantism across the Rhine.

The longest article in this volume, and the most original, is written by Prof. M. Roberti of the Catholic University of the Sacred Heart (I, pp. 253-333). From primary sources he sets forth the history of the ecclesiastical legislation in a number of small Italian States during the decade and a half that Napoleon dominated the Italian scene. Prof. Roberti presents clear evidence of the influence of Napoleon's religious policy in determining the course of legislative measures in Ferrara, Brescia, Bologna, Venice,

and Lombardy. Laws were passed which decreed wholesale confiscation of Church property, suppression of numerous religious communities, detailed regulation of others, the toleration of all religious sects, the election of the clergy by popular vote, and the payment of fixed salaries to bishops and priests by the state. All of these are reminiscent of the changes which had been legalized in France. The method of procedure followed by Prof. Roberti in this excellent article is thoroughly scientific, and the abundant use of unpublished documents indicates the kind of labor that went into its preparation.

It is readily understood that a work, commemorating the concordat of 1929, should not be such as to create ill-will between Catholic scholars and a government which exerts careful control over the press and which frowns upon the publication of anything derogatory to the memory of national heroes. Yet, for the sake of historical truth, it seems necessary to mention that in some of the final chapters of this volume, and especially in the one written by P. S. Leicht (I, pp. 407-429) on the Italian Liberal Ecclesiastical Legislation from 1848 A.D. to 1914 A.D., there is a tendency to present the Risorgimento in too favorable a light, to glorify the leaders of that movement beyond measure, and to pass too lightly over the injustice that was done in the seizure of Rome and the Papal States. The rather weak attempts to justify the anti-clerical and anti-papal legislation of those decades and to shift the responsibility from Italian patriots to a nebulous sort of "historical necessity" (p. 414) are apt to leave Catholic readers unconvinced and to create an impression that patriotic fervor has destroyed the balance of the writer. In this connection it is to be noted that the Catholic University of the Sacred Heart, in publishing this collection of studies, is not thereby endorsing all of the ideas of the different writers, as Fra A. Gemelli, Rector Magnificus of the University, is careful to point out in his splendid Introduction to the first volume (p. xix).

F. O. CORCORAN, S.J.

II. STUDI GIURIDICI

The second volume contains seventeen papers, in four languages, on various juridical and historical aspects of the relations of Church and State. As would be expected from the occasion of the work, most of the papers deal with the effects and operation of the Lateran Treaty, and, consequently, are of interest, primarily, to Italian civil and ecclesiastical jurists. Jannaccone contributes a general outline of the present juridical relationship between Italy and the State of Vatican City. D'Amelio holds that, in virtue of the Treaty, Italian Courts are bound to recognize sentences of nullity of marriage between Italians, passed by diocesan tribunals, even outside of

Italy. Bertola treats of the prerogatives, exemptions, incapacities and responsibilities of the clergy under Italian Law. Forchielli writes of the juridical principles governing ownership and administration of Church property in Italy, as well as of their actual operation under post-Lateran Italian Law. Cappello examines the civil effects of marriage under Italian Law, in comparison and contrast with the provisions of Church doctrine and discipline. Checchini presents some conclusions on the general question of the relationship of ecclesiastical matrimonial jurisdiction to the Italian juridical system. Rebuttati notes the substantial success of the transitional laws governing civil or religious marriages contracted before and contrary to the terms of the Lateran Treaty, but finds that minor details still need rectification in the new Italian Civil Code. Giacchi discusses the nature of Church Independence in the light of present Italian Law. Finally, Dossetti develops the legal position of ecclesiastical juridical entities before and under the Lateran Treaty as well as under the Italian Civil Code of 1939.

The remaining papers have a wider juridical and historical scope. A short introductory paper by Pallieri, discusses the question whether the Lateran Treaty created the State of Vatican City or merely recognized it as already existing in spite of the Roman occupation of 1870. Le Fur treats of the nature of sovereignty and of the inherent right of the Holy See, quite apart from the territorial independence of Vatican City, to international recognition as an independent juridical entity with international spiritual sovereignty. Rovelli enumerates many unique features in the juridical structure of the State of Vatican City, arising from the fact that, while it is a State in the formal sense of possessing territorial independence and sovereignty, nevertheless it lacks a material element of substantial statehood, namely, a community of citizens organized for the primary purpose of promoting peace and temporal prosperity. D'Avack treats of the juridical relationship between the State of Vatican City, the Holy See and the Universal Church. Fedele defends the position that concordats are strict bilateral contracts, binding directly the State and Church as collective entities, imposing obligations on their subjects only subsequently, in virtue of their promulgation in the form of territorial law by each of the contracting parties. Wright compares the provisions of the United States Constitution and the Bill of Rights with those of the laws of various States on phases of the question of religious liberty, such as religious tests for office, establishment and free exercise of religion, and denominational education. Le Bras reviews the position of the Church in France since the Law of Separation of 1905, and finds that interference with the activities of the Church has progressively decreased, that many basic rights of the Church have been again recognized, such as the right to use ecclesiastical buildings and to regu-

late its own worship, and finds finally, that there are grounds for hoping that a satisfactory solution will be found for the problems of property ownership and the recognition of religious congregations. Finally Lampert, discusses the relation of Church and State in Switzerland, before and after the Law of Separation of 1907.

This second volume is a scholarly work containing substantial contributions to the study of relations of Church and State. It will be welcomed by students of international law and of the Public Law of the Church and will be of interest to serious students of Church History of modern times.

J. J. C.

CLEMENTINUS A VLISSINGEN, O. F. M. CAP., *De evolutione definitionis juris gentium*. Gregorian University, Rome, 1940. 187. Lire 25.

It does not seem an exaggeration to say that any nation's political and social life depends upon what its concept is of "right." This is only too graphically being portrayed before our very eyes each day. The solemn invocation of "sovereign rights" constantly accompanies every advance made in the political and social revolution now sweeping the world. And although this fact would seem to indicate that all respect and understanding of what generations have agreed to be the true concept of "right" among nations have been lost and that, therefore, it is useless now to discuss the "right" of any people today since it is so little honored, nevertheless, there does remain a reason why the study of this matter should still be pursued. And that reason is: the day cannot but come when a greater spirit of justice will hold sway in the dealings of men among themselves and, when that day does come, men will want to act—not according to what they alone think is the "right"—but according to what the consensus of men has ever recognized to be such. No better preparation can be had for that day than a thorough and ready knowledge of what the best minds of all times have seen to be the "rights" of all nations.

But preceding those rights of nations which (in relation to other nations) are the basis of international law and (in regard to themselves) civil law, is a great body of rights which belong primarily to the individual. These are rights which are common to all peoples, regardless of who they are, and must be taken into account whenever these peoples deal one with another. Such are, for instance, the right to conserve and develop themselves; to hold and bequeath property; to trade; to travel freely; to use their own language and have their own customs; to determine how they shall be governed. These rights are all embraced under the concept of *jus gentium*. And since, in order to protect these rights civil society is first formed and then, international society, the interdependence of all three

can be readily appreciated. Hence a better understanding of both civil and international law can be had if there is also had a better knowledge of the evolution of *jus gentium*.

The examination of this evolution is the task that the author has set for himself. He has, however, limited himself to the period running from the sixteenth to the eighteenth centuries inclusive. For it was at this time that the greatest development of the term took place.

In general, then, this work is a study of both the dependence of the *jus gentium* of this period (16th to 18th centuries) upon that of the Romans, and of its subsequent development in regard to *jus naturale*, *jus positivum*, and *jus internationale*.

As the author shows, among some of the Romans, Ulpianus, for instance, there was a tendency to identify *jus gentium* with *jus naturale*. But among others, as for example, Gaius, besides the natural element there was also recognized a positive one, one which made the *jus gentium* depend, not upon human reason alone, but also upon human needs and necessities. This distinction, however, while recognized, seems not to have been elaborated or clearly set forth by the Romans themselves. Nor was it done, for instance, by Saint Augustine. For he simply identified *jus gentium* with *jus naturale*. Saint Isidore took the same position, though he did, to some limited extent, consider its extra-state implications. Saint Thomas Aquinas was of nearly the same mind, since he considered the *jus gentium* as the immediate conclusion from *jus naturale*. For, he says, those things pertain to the *jus gentium* which are derived from the law of nature *sicut conclusiones ex principiis*, or *per modum conclusionis quae non est multum remota a principiis*.

It remained for Vitoria, the author continues, and, especially, Suarez to give greater development to the dependence of *jus gentium* both on *jus naturale* and on *jus positivum*. Vitoria saw that, inasmuch as *jus gentium* is based upon certain fundamental principles common to all men, thus far it pertains to *jus naturale*; but inasmuch as it depends upon private and public pacts and agreements for its exercise in practice, it pertains to *jus positivum*.

However, it was Suarez who gave the subject its fullest treatment. He readily admitted the close relationship that existed between the *jus gentium* and the natural law, but he could not see that the precepts of *jus gentium* obliged with the same intrinsic necessity as did those of the natural law. For, said Suarez, the natural law is made known by right reason, either instinctively or by reflection, while the precepts of the *jus gentium* arise by "unconscious usage." Examples of this were, according to Suarez, *divisio rerum* and *servitus*.

In like manner, as the author exemplifies from their works, Grotius and those who followed him, such as Pufendorf and van Bynkershoek, stress the dependence of *jus gentium* upon the consent of the people acting for their common good.

Because the *jus gentium*, while based upon the natural law, was being considered more and more as an expression of the will of individuals grouped into states, it gradually began to be considered as representative of the consensus of the international community. *Jus gentium* came to be looked upon more as *jus inter gentes*. And here again, in this particular phase of the development, the influence of the Spanish school is in evidence, with Vitoria treating the matter according to the problems with which he was actually confronted and Suarez working out the more general philosophical implications of the subject. The final development and transition to modern international law, as the author shows, was made in the 18th century by such men as de Vattel and de Martens, whose works are treated in some detail.

This work undoubtedly contributes to a better understanding both of the dependence of the *jus gentium* of the period under discussion upon that of the Romans and also of its development therefrom.

The author shows an easy familiarity with the works of the men who contributed most to this development and he draws his conclusions with a firm hand. There is not lacking frequent reference to contemporary authors wherever their works touch upon the matter under discussion.

Hence, those who are interested in the roots out of which our modern law, especially international, has grown, would do well not to overlook this piece of research.

Attention may be called to the minor point that, while the body of the text in Latin is well edited, the quotations in other languages are not free from errors.

THOMAS E. DAVITT, S.J.

JOHN F. CRONIN, S.S., PH.D. *Economics and Society*. American Book Co.

With the advent of the social encyclicals and the conditions which evoked them, Catholic interest in economics has increased rapidly. We find proof of this interest in the many recent works which embody statements of the Catholic social message. The principles which constitute this message are drawn from the encyclicals and from philosophy and moral theology. Works which give the principles are plentiful enough. Less often do we encounter studies which seek to apply these principles to the changing economic system and to integrate them with economic facts. Even with greater rarity do we find the points of contact between Catholic prin-

ciples and generally accepted economic theory explored. The reader does not peruse *Economics and Society* very long without concluding that the author has labored to conjoin the Catholic social message to a competent exposition of economic theory and problems. The result of the author's effort falls short of the ideal, yet the gigantic task undertaken has been very creditably performed.

The book is cast into a mould familiar to economists. The first part concerns itself with the fundamentals, the second with problems. Physical, legal, and historical factors enter the explanation of our economic activities. The theoretical discussion is restricted to a bare minimum and turns quite aptly on price and the business cycle. This last mentioned point introduces questions on reform. In this way the closing chapters of the first part state briefly the various proposals of reform. Democratic systems are accorded the first hearing. Under this head the author discusses and evaluates Reform Capitalism and the Catholic social reform. The proposals of Reform Capitalism spring from widely ranging sources. Here we review the proposals sponsored by conservatives, liberals, parlor pinks and mild-mannered socialists.

The ensuing exposition of Catholic social reform borrows very directly from the encyclicals. Practically every sentence derives from an encyclical to which it bears a definite reference. The treatment is remarkably concise, avoids controversial issues, and constructs the general Catholic position from principles of the nature and purpose of social order, and the functions of property, the state, capital and labor.

After this discussion of the Democratic systems, the author introduces the Authoritarian economic systems. Portuguese Corporatism, Italian Fascism, and Russian Communism serve as types, the three major patterns to which authoritarian governments in Europe, Asia, and South America conform. Although the two are almost inextricably confused popularly, the author very definitely distinguishes governments which are merely authoritarian from those which are authoritarian and totalitarian. Thus Portugal, while it has an authoritarian spirit in its political and economic realms, stops short at the door of the home and does not interfere with the Church or with schools. It has given purpose and function to its economic life and it has improved the general welfare, but it has attained these objectives without stripping the citizenry of rights. Italy and Germany, on the other hand, although they have improved the welfare of the masses materially, in other respects have suffered the loss of fundamental liberties for the citizens. Consequently the author points out that Fascism must be considered as the last recourse of desperate men who have failed in the experiment of democracy. Far worse than the Fascism of Italy is the Com-

munism of Russia. Here religion, morality, friendship and trust are dead and in their place stands fear. It is a sad commentary on our enlightened age that Russian endeavors have long been acclaimed as democratic.

Quite obviously this general treatment of the various economic systems and proposals of reform labors under difficulty. At best it is possible to give only the most general view of the point under discussion. The author does much to overcome the difficulty by supplementing his work with a very valuable bibliography. Thus the reader who desires more information will find plenty of direction.

In the second part of the book we find a series of studies on economic problems. The delineation of each problem is accomplished with expert care. Into each discussion Catholic principles enter, when and where they are pertinent. With the sagacity of one who really knows when a situation defies remedy, the author does not propose in each instance the ready-made solution. In the field of labor he points out that room exists for both the C. I. O. and the A. F. L., but that their problems must be solved over the conference table. In regard to agriculture the author discusses the many various programs which have been proposed. In this case he does not select any single one or combination as the proper solution to the problem. This method may shock some readers who think that we have all the answers. Before we have worked our social theories into answers for all technical and human difficulties, there is a considerable amount of educating to be done. (Which is a vague way of postponing the practical solution to some dim and distant future.)

As the matter warrants, the author introduces discussions on motive, personality, and character as factors bearing influence on economic life. These factors enter the discussion on labor, in which sphere they operate rather dramatically. Again, in connection with voluntary reform these factors play an important role. The efforts of individual manufacturers, who have introduced justice and charity into their factories, stand as object lessons to our whole economic order which so badly needs a renaissance of Christianity in business.

It has already been indicated that Catholic principles thread this work. Yet were the reader to examine *Economics and Society* expecting therein to find a compendium of Moral Theology on economic questions, or a refinement of the Church's position on wages, usury, strikes, etc., he would be doomed to disappointment. The reader interested in moral problems would benefit very definitely by the presentation of facts which constitute several moral questions, but his knowledge of moral would not thereby be increased. The author pretty generally steers away from issues controverted among Catholics and on more than one occasion avoids the oppor-

tunity to enter moral discussions. Thus, for example, he presents the sit-down strike, tells the whole story of why and how it happened, but refrains from rendering any verdict on the right or wrong of the sit-down. This procedure seems most in accord with the general intent and purpose of the book. Following this method, however, the author leaves untouched a number of questions which he might very well have developed. Thus the reader may ask: what precisely is an occupational group? How are these groupings to be effected in this country? When they are effected, how will they be integrated? When this system is fully introduced, in what way will it differ from an authoritarian system such as that of Salazar's Portugal? The refuge which we find in the flexibility of the encyclicals does not prevent these questions nor does it answer them.

No review of this work could claim competency if it did not note the magnificent bibliography. With great diligence the author has compiled and annotated extensive readings and references pertinent to the subjects discussed. The book gains its chief renown from the fact that it effects a union between economics and Catholic social principles. For Catholic students of economics it will prove a valuable guide; for study clubs, a God send.

LEO A. HOGUE, S.J. *The Directorio Mistico of J. B. Scaramelli, S.J.* (Excerpta ex dissertatione ad lauream in facultate theologica Pontificiae Universitatis Gregorianaе).

Fr. Hogue's dissertation, as originally approved and defended in the Pontifical Gregorian University, fell into two main parts, historical and doctrinal. In the publication now under review, we are given only the historical part of the original study, and that in a somewhat revised form. This excerpt, which has been published in the *Archivum Historicum Societatis Iesu* (Vol. IX, 1940) deals with the life and works of Giovanni Battista Scaramelli S.I., and with the strange history of his *Directorio Mistico*.

In the search for biographical data concerning Scaramelli, Fr. Hogue had recourse to the archives of the Society. There he unearthed a problem which has to do with Scaramelli's famous treatise on mysticism. The *Directorio Mistico*, Fr. Hogue discovered, has never received the official approbation of the Society, it was severely criticized by the Jesuit censors who examined it, and its publication was definitely forbidden by the General, Fr. Francis Retz. The problem is to explain why the Jesuit authorities suppressed a book which eventually became a sort of classic in its field.

Further search in the Jesuit archives brought to light the original reports of the censors to whom the book had been submitted, and a nineteen page

letter written by Scaramelli in defense of his work. The author contends that a study of these papers together with other contemporary documents reveals that the *Direttorio Mistico* was suppressed not so much for intrinsic reasons, as for certain circumstances which made its publication at that time undesirable.

Scaramelli did not have a complete list of the objections made against his book by the censors, but he had obtained a summary of them. That summary is not extant, but we learn from Scaramelli's letter that it classified the criticisms under five heads: i) Statements contrary to Sacred Scripture, or its legitimate interpretation; ii) Statements which favor quietism, semi-quietism or even Jansenism; iii) Propositions theologically inexact; iv) Matter which might cause scandal; v) False and erroneous citations of other authors. In this summary four or five instances were given under each heading. At first Scaramelli refuted most of these criticisms. Eventually he came to admit the justice of a larger number of them and he made the appropriate corrections.

Using the five headings mentioned above, the author has drawn up a digest of objections made against the *Direttorio Mistico*. From this digest he has omitted the criticisms of passages which Scaramelli eventually modified or deleted. It would have made for greater clarity if Fr. Hogue had been more explicit in his justification of this omission.

It is beyond the author's scope to justify Scaramelli's doctrine or to evaluate the objections of the censors. But he does observe that, from the instances he has cited in his digest of criticisms, and also, though the author does not state this explicitly, from the fact that Scaramelli actually made some modifications in his text, it is obvious that the defects attributed to the *Direttorio Mistico* were not so serious that they could not have been easily corrected. Why, then, did the censors insist that the book be suppressed? Why did they not allow the author to correct his work and submit it again for approval? What was the real reason for their decision?

Scaramelli himself asked these questions and he finally concluded that the criticisms of the censors were nothing but a pretext to withhold the book from publication, out of fear of the enemies of the Society. He was able to confirm this judgment by quoting from the summary of the censors' objections: *Putamus Auctorem per se animadvertere quam periculosum sit his praesertim temporibus in his materiis non caute, et sine debita praecisione loqui post tot propositiones damnatas . . . haec malevolis ansam dabunt obtrectandi nostrae Religioni, et scriptori, ut nuper experti sumus in editione Patris Benzii.* (p. 27.)

If he had had the original reports of the censors, Scaramelli would have been able to quote other passages in which the fear was expressed that the

Direttorio Mistico, if published, would be condemned by the Holy Office and probably give rise to persecution and opprobrium for the whole Society, perhaps even worse than that which followed the recent condemnation of Fr. Benzi's tract. "It is obvious then," writes Fr. Hogue, "that the circumstances of the times had a great deal to do with the adverse opinion of the censors towards Scaramelli's book." (p. 28)

There were many reasons for fearing that the *Direttorio Mistico*, regardless of its intrinsic merits, would be condemned by the Holy Office. The scandals resulting from the errors of Quietism had made Rome suspicious of books on mysticism, especially of books written in the vernacular, as was the *Direttorio Mistico*. Again, the Jansenists were gaining strength in the Holy City, and since they were persuaded that Jesuit influences had been largely responsible for the condemnation of Quesnel's propositions in 1713, it was doubly dangerous for Jesuits to write anything that could be wrested to an identity with doctrines condemned by the Church. Further, there was the conviction on the part of the Jesuits that the censors of the Holy Office were unfair in their treatment of books written by Jesuits. But most important of the circumstances which made the publication of the *Direttorio Mistico* inadvisable at that time, was the controversy, even then in progress, which followed the condemnation of a tract written by an obscure Jesuit moralist, Fr. Bernard Benzi of Venice. In the year 1743, Daniel Concina, noted controversialist of the day, had attacked the so-called "Jesuit doctrine of probabilism." In the following year he seized upon an ambiguous passage in Fr. Benzi's tract, *Dissertatio in Casus Reservatos Venetae Dioceseos*, and accused not only Benzi but, implicitly, the whole Society, of teaching lax moral doctrine. Benzi's tract was condemned by the Holy Office, and then there followed a pamphlet war which ended only when, on Feb. 19, 1766, the Inquisition imposed silence on the Jesuits and the Dominicans.

Scaramelli's manuscript was in the hands of the censors from 1744 to 1747, that is, during the opening stages of the controversy occasioned by the condemnation of Benzi's tract. It is easy to understand why the censors scrutinized the *Direttorio Mistico* so anxiously and finally recommended that it be suppressed. Their rejection of the work was not due to a settled policy of anti-mysticism; these same censors had, as recently as the year 1743, approved the second volume of La Reguera's work on mysticism.

Fr. Hogue concludes: ". . . the fundamental reason for the opposition of the censors of the Society to the publication of the *Direttorio Mistico* was their fear that the book would be condemned by the Holy Office and that the enemies of the Society would make use of it to bolster their charge of lax moral teaching on the part of Jesuits, as they had done with Benzi's

work. If so slight a defect as was contained in Benzi's book, they argued, could be magnified to such proportions, how much more discredit would redound to the Society by the publication of this book of Scaramelli's in which there were so many statements open to misinterpretation." (p. 34)

Scaramelli never gave up hope that his work would one day be published. He continued to work on the manuscript up to the time of his death in the year 1752. Just two years later the press of Simon Occhi of Venice brought forth the first edition of the *Direttorio Mistico*. It was published with ecclesiastical approbation but not with the official permission of the Society. No protest, however, came from the Society, and silence probably meant consent. The book soon attained unusual success; it ran through numerous editions and was many times translated. But what about the gloomy predictions of the Jesuit censors? Does not the event show that they were wrong? "It only shows," writes Fr. Hogue, "that by 1754, the circumstances had changed, and that the enemies of the Jesuits had shifted their plan of attack from the moral to the political field of action." (P. 39)

It has not been the author's purpose in this excerpt to discuss Scaramelli's doctrine. He concludes, however, with a few pertinent remarks. Recent criticisms of the *Direttorio Mistico* make a thorough and dispassionate study of the work desirable. Certainly the book has its deficiencies, but Fr. Hogue does not admit the justice of all the modern criticisms, as may be seen in his article on Scaramelli in *Dictionnaire de Théologie Catholique*, (Vol. XIV, pt. I, col. 1259-1263). Until a better and more complete treatise, which embraces the practise as well as the theory of the mystical life, is published, Scaramelli's *Direttorio Mistico* will hold a distinctive, if not unique, place in the field of mystical theology.

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