

REVIEWS

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

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more cross references to the author himself would have made it easier to follow the argument, and an alphabetical index would enable scattered topics to be gathered together when required.

Although the questions under discussion were raised in the late fifteenth or early sixteenth century, many of them are just as actual nowadays as they were then. Thus the author discusses the right to private property, the nature of money and its use, exchange, banking, commerce, and various other vital points concerning the just price, speculation, usury, capital, interest, restitution, compensation, etc. It is interesting to note the extent to which the Canonists, and particularly the Decretalists have been used to frame the arguments on these matters, which would seem to be an indication that even at this late date, a clear division between the sciences had not yet completely come into being.

The merit of these writings is indicated by the fact that the editor has already been asked by a Professor of Lille University to prepare a French translation especially of the treatise *De Cambiis*, because of the light thrown on the underlying history of the modern economic system.

The editor deserves great praise for the pains he has taken to provide a readable text, combining accuracy with a neat arrangement, and so placing valuable information, a legacy of an earlier age, at the disposal of the present-day economist.

A.F.

A HISTORY OF THE CHURCH, An introductory study, by Philip Hughes. Volume I: *The World in which the Church was founded.* (Shced & Ward; 10/6.)

This book is **the** first volume of a projected three-volume work of introduction to Church history, in which the whole course of the history is to be studied in relation to the origins of the Church, while these origins **are** studied in relation to contemporary religions.

The first volume traverses seven centuries, beginning with an account of the teaching of the gospel and an investigation of the religious, cultural and political state of the world into which it entered, and conducting the story to the period at which the Romano-Hellenic culture begins in the West to be destroyed and in the East to be transformed into the new Byzantinism. The second volume **will** treat of the Church as she constructs the Western medieval world **on** the ruins of the Romano-Hellenic culture: and the final volume (entitled 'The Church and the Christian world's revolt against it') will continue the history down to our own time.