

that Strauss remarked that 'there was method in his madness', for the literate Strauss seems in his letter to have avoided that misquotation; none, however, is so delicately downed as Köstlin who is introduced as 'the least interesting member of the Tübingen School'.

Dr Harris comes at last to recognise that he is not much interested in any but one member of the School. When he comes to evaluating the School's writings he suggests that 'to describe all the by-ways taken would lead us too far afield, and we shall, therefore, confine ourselves to the main features of Baur's own total view, which formed the basis of the original Tübingen perspective'. Much of the material in the previous sections is thus rendered not only meagre but irrelevant. And it soon appears that Dr Harris dislikes Baur at least as much as he does the rest of them. His quick run through theological works of intricate argument and scholarly precision leads him only to moralising impertinences. Of Baur's urgent desire to find some way of interpreting every scrap of evidence so that he would be able to bring about a total view of the early church's historical condition, Dr Harris shortly allows 'In this desire he was right'. He then states equally baldly that 'Baur chose the wrong total view'. This is too fast a way with a most complex matter. And too fast a way with a theologian who realised its complexity. Certainly few today would hold with Baur's conviction that *Actis*

was a second century attempt to reconcile Pauline and Jewish-Christian parties in the Church by a re-writing of the history of disputes which had been for so long violent between them. But there cannot be all that many more who would think Sir William Ramsey the most satisfactory instructor in how the New Testament documents are to be read. Dr Harris approves of Ramsey because, having once been enthusiastic for Tübingen theories, he came to appreciate 'the traditional beliefs of the Church'. Dr Harris employs this phrase and others like it whenever he would make a value judgement on a theologian's work, but, in company with most who delight in such accounts of orthodoxy, he rarely comes anywhere near defining the content of his phrases. He is quite plain, however, in his statements about those who do not observe the traditions. Baur not only chose 'the wrong view' but 'spent the rest of his life distorting the evidence in order to maintain it'. He became blameworthy on every score. At their quarrel Ritschl simply abandoned the Tübingen thesis in a wholly commendable respect for the truth, but Baur, concerned as he was with himself, 'could not but see in Ritschl a younger rival who threatened his whole life's work'.

Not thus are enlightening studies made of great men, but it seems at least that we may expect the third part of Dr Harris's trilogy to be rather more kindly written. That cannot but be a gain. HAMISH F G SWANSTON

ST THOMAS AQUINAS: Summa Theologiae. Vol. xxxviii: Injustice (Ila Ilae Ixiii-lxxix), by Marcus Lefebure, OP. xxiv + 292 pp. £5.50. 1975. Vol. LVI: The Sacraments (III lx-lxv), by David Bourke. xxiv + 168 pp. £3.10. 1975. Blackfriars; London: Eyre and Spottiswoode; New York: McGraw-Hill.

Since, for St Thomas, evil has no existence of itself but is parasitic upon good and every particular evil is a privation or absence of good, Fr Lefebure's edition of the tractate on Injustice needs to be read in conjunction with Fr Gilby's edition of the immediately preceding tractate on Justice. However, this very fact of the negativity of evil means that St Thomas's discussion of the vices of injustice is inevitably a discussion, albeit an indirect one, of the justice of which injustice is a corruption. In Fr Lefebure's words: 'the treatise on injustice constitutes in effect a code of proper behaviour written as it were

in mirror-writing' (p. xvi). And in fact the questions which it contains, dealing as they do with such topics as bodily injury, theft, forensic injustice, defamation, fraud and usury, cover a great deal of the Angelic Doctor's teaching on matters of moral theology. Fr Lefebure, in a concise and penetrating introduction, stresses that for St Thomas man, even on the natural level, has two fundamental characteristics: he is both social and also goal-seeking; and appreciative reference is made to such modern writers as T. H. Green, Dr John Macmurray and Mr Raymond Williams. And, quite apart from the underlying reference to

man's supernatural destiny, this is seen as making a direct challenge to the notion of a 'plural society' as commonly understood. 'The Church in particular cannot be a neutral or merely component member of modern 'pluralist' society; it must be at least implicitly an alternative society or counter-culture (however much it may be able to assume and consecrate to a greater or lesser extent the values, culture and institutions of society as a whole at any given time). Theological exponents of the idea of the Church in the modern world would, therefore, seem to need to refine their analysis further' (pp. xxiiif).

Fr Lefébure has applied himself with conscientiousness and patience to a task which must have been at times very laborious and has shown a patience worthy of St Thomas in coping with the less intelligent objections. And in his footnotes he shows himself to be conscious of the developments that political, juristic and commercial institutions have undergone, sometimes but not always for the better, since the thirteenth century. In the first of his two appendices he stresses and elucidates St Thomas's use of the part/whole concept in his doctrine of law; in the second, which consists largely of extracts from papal encyclicals, he shows how the emphasis gradually shifts from private ownership to mutual responsibility as one moves from *Rerum Novarum*, via *Quadragesimo Anno* and *Mater et Magistra*, to *Populorum Progressio*.

I have a few points of criticism. 'Unfair discrimination' (p. 3) is a loaded translation of *personarum acceptio*, since the question at issue is whether 'respect of persons' is unfair or not. 'Forms part of a larger system' (p. 123), as a rendering of *ordinem superioris servat*, seems subtly to substitute modern democracy for authoritarian rule. Apart from trivial misprints on p. 43, the last sentence of the first objection has got transferred to the second; p. 170, title of art. 1. insert *occulta* before *verba*.

Some modern writers have suggested that the very notion of a treatise *De sacramentis in communi* is misleading, since the sacraments have really nothing in common except the name and a general Wittgensteinian family-likeness. Without going as far as this, we may perhaps admit that there has sometimes been a tendency to force them into a far too rigid

scheme and to forget that their differences are at least as important as their likenesses. Dr David Bourke has been wise to preface his translation of St Thomas's treatise with a historical account of the development of the concept of a sacrament down to St Thomas's time and he stresses the importance that attaches to the Angelic Doctor's primary insistence that, whatever else it may be, a sacrament is first and foremost a *sign*. 'Most other commentators', he writes, 'and St Thomas himself in his earlier works, had approached the sacraments initially and primarily as efficient causes of grace. In the present treatise St Thomas is reverting to the approach of St Augustine by regarding them initially and primarily as signs—further prolongations, that is to say, of the divine gesture of the Incarnation, the mode in which God, in his mysterious plan and counsel, chooses to present himself to man as an object of faith and worship as well as a bringer of redemptive grace' (pp. 2f, n. b). We may recall how Abbot Vonier, writing in 1925, built up his whole theology of the Eucharist on the fact that a sacrament is a *sign* and how he insisted that not every supernatural causality is sacramental, but only that which operates by the mode of signification (*Key to the Doctrine of the Eucharist*, p. 35). We may also recall Fr Bernard Leeming's formula that 'a sacrament is a permanent and effective sign of Christ uniting the recipient in a special way to his Mystical Body' (*Principles of Sacramental Theology*, 2nd ed., p. 349), in which, well before Vatican II, the ecclesial bearing of the sacraments was emphasised. Dr Bourke stresses as well the dynamism of St Thomas's sacramental theology. 'For earlier writers', he says, 'especially Hugh of St Victor, the sacrament had contained grace as a vessel contains a liquid. For St Thomas it is essentially dynamic. . . . Its effects are not *merely* negative, a healing of the harmful effects of sin, for it produces new life, the life of Christ, extending this into the members of his mystical Body. This life of Christ, especially as consummated in his Passion and Death, is itself an act of worship and of priesthood. The sacraments are designed to consecrate the members of his mystical body to this worship, to make them participators in this priesthood' (pp. xviiiif). The point is developed in relation to matter and form in note *b* on p. 26.

Apart from this admirable but brief Introduction, Dr Bourke adds little to the text in the way of commentary, though he has a few very useful footnotes. He does, however, employ a very expansive style of translation which frequently amounts to an elucidatory expansion of the Latin text; in consequence, the ratio of English ver-

sion to Latin original is much greater in this volume than, I think, in any other of the series.

A few slips have been noted. P. 25, l. 21, add 'not' before 'required'. P. 87, l. 34, add 'for' before 'which'. P. 127, l. 27, for 'inanimate' read 'animate'. P. 128, second n. 5, beginning of note is missing. E. L. MASCALL

CLASS AND RELIGION IN THE LATE VICTORIAN CITY, by Hugh McLeod. *Croom Helm*, London, 1974. xii + 360 pp. £6.95.

In his introduction to *A Sociological Yearbook of Religion in Britain* 6 (London, 1973) the editor, Michael Hill, commented that the development of the sociology of religion in Britain (in contrast to Europe and the US) had been 'characterised by a number of small-scale, in-depth contemporary studies and by a series of historical researches. History has often provided the British sociologist with his research laboratory. . . . Since he wrote, a particularly rich crop of books on nineteenth century religious themes has proved his point—two by sociologists (A. Allen MacLaren, *Religion and social class: the disruption years in Aberdeen* [London, 1974]; Robert Moore, *Pit-men, preachers and politics: the effects of Methodism in a Durham mining community* [Cambridge, 1974]), and two by social historians (Hugh McLeod's book reviewed here, and Stephen Yeo's forthcoming *Religion and voluntary organisation in crisis*). That same volume of the *Yearbook* contained articles by three of these authors on related areas of their research.

These books are important not simply as contributions to the historical sociology of religion in Britain (effectively, of Protestant Christianity, since there is little detailed work here on Roman Catholicism; Antony Archer's valuable articles in this journal for November 1974, and January and May 1975, include the beginnings of the sort of treatment needed for such a social history of English Catholicism). Firstly, it is significant that each is a local study. McLeod, in his important article in the *Yearbook*, has argued convincingly that patterns of church attendance in England in the nineteenth century show wide regional variation, a pattern far more complex than the urban/rural dichotomy usually invoked. Thus it is impossible to

generalise about the patterns and determinants of church attendance, religious practice and religious belief simply on the basis of a study of one locality, or from evidence drawn randomly from different areas. One major way forward must be via scrupulous studies of religion in particular localities; and all these books contribute to this. Secondly, they make important additions to the wider social history of Britain since 1830 (an area of increasing academic activity in the last twenty years); and in particular to the social history of the working class. For instance, Moore has contributed to the reconsideration of clichés about the nonconformist conscience, and the Labour Party as an amalgam of Methodism and Marxism, by an examination of the inter-relationships of methodism, trade unionism and Liberal politics in a mining valley, and of the reaction of methodist union leaders to the rise of the Labour Party and the advent of Marxist socialists.

Hugh McLeod's book is concerned with class and religion in late Victorian (i.e. c. 1880-1914) London, the city in terms of size but not, as his own work makes clear, the *typical* city. It is a study of the religious attitudes, and attitudes to religion, of the people of London—not only, nor even primarily, those who were 'religious' in terms of church attendance and religious observance. It investigates the general belief systems of the various social groups, and how—if at all—these disposed them to approach religion.

The core of the book is contained in five chapters (2-7). McLeod starts by analysing the available figures for church attendance in London, to see what class and regional patterns they reveal. His major findings are, firstly, that church attendance was higher in areas of higher social status (this was especially true for the Church of Eng-