

more!" (p. 32). It will be well, therefore, for the reader when he comes upon passages which might appear severe even to extremes, to consider the fact that Jansenism was still a strong influence among the French clergy during the Curé's ministry. The question of how much Jansenism is contained in the Curé's instructions and exhortations, if any, is still argued by his biographers. The fact remains, in spite of such possible influence, that no one since the time of the Curé has been so instrumental in winning souls for Christ.

Finally, time may be the hidden factor why these sermons have lost much of their forcefulness. Over a hundred years have passed since the Curé delivered most of them in his own, saintly nuances. Reading a condensed translation leaves one with the feeling that the net result is not what the editors hoped for. Perhaps others will disagree, but the book did not come up to previous expectations.

M.J.C.

---

**Hugh of Saint Victor on the Sacraments of the Christian Faith** (De Sacramentis). Translated by Roy J. Deferrari. Cambridge, The Mediaeval Academy of America, 1951. pp. xx, 486. \$5.00.

Hugh of Saint Victor was a great figure in the adolescent period of medieval philosophy and theology. He died in 1141, the year before Abelard's death. Though Hugh does not have the international fame of Abelard, he was, even in the opinion of Harnack the great Lutheran theologian, "the most influential theologian of the twelfth century." This work, *De Sacramentis Christianae Fidei*, is his masterpiece and most extensive opus. It has been called "a dogmatic synthesis to, but more perfect than, the *Introduction ad Theologiam* of Abelard."

This work will open the field for dissertations involving comparisons with the *Summae* of St. Thomas. In fact, Hugh had in mind the writing of a *summa*. In the *Prologue of the First Book*: "I have compressed this brief *summa*, as it were, of all doctrine into one continuous work, that the mind may have something definite to which it may affix and conform its attention, lest it be carried away by various volumes of writings and a diversity of readings without order or direction," (p. 3). In contrasting these two *chefs-d'oeuvre* many might be tempted to lose sight of the circumstances in which Hugh wrote his own encyclopedia. It is a great work and St. Thomas used it in his own synthesis of Christian belief.

Dr. Deferrari has presented a good translation from a new critical text. One can be certain of understanding the thought of the au-

thor because of the skill of his pen. The translator apologized in his preface for what appears to be the only thing to be desired in this work. "Few notes accompany this translation." The sixteen places where St. Thomas makes explicit reference to this work could easily have been obtained and footnoted from the Leonine Index to the *Summa*. He mentioned that occasionally he noted Hugh's departure from theological orthodoxy. This has not been too carefully done, for example: "The sacrament of the anointing of the sick is read to have been established by the Apostles," (p. 431). A note should have been added that the Council of Trent defined explicitly that all the sacraments were established by Christ. Modern theological manuals list Hugh as in error.

To whom will this volume be of particular value? It is hard to conceive that it will appeal to many outside of the specialists in history of medieval thought. Nevertheless, it does have a value for others. The liturgists, for one, may find this work of use in studying the liturgical symbolism of the Old Testament and its application to Christian rites. The preacher might find much of value in the vast use of Scripture and the easygoing explanations of many truths of the faith. Lastly, it may be of great help in the unity movement within Anglican and Episcopal circles. Everything is Catholic; little is there of Aristotelian influence. Everything pertains to the faith; little is there of the methodology characteristic of the Thomistic influence of a later century. Just as Hugh of St. Victor preceded St. Thomas in time, his work might be a steppingstone enabling many to see the grandeur of the Catholic Faith today, which has not changed in essentials, but has become more orderly and appealing to right reason through the masterhand of Aquinas.

A.G.

---

**Aristotle's *De Anima* with the Commentary of St. Thomas Aquinas.**

Translated by Kenelm Foster, O.P., and Sylvester Humphries, O.P.  
New Haven, Yale University Press, 1951. pp. 504. \$6.50.

Perhaps no other single writing of St. Thomas Aquinas is as valuable for exploring and understanding the relationship of his thought with that of Aristotle as this Commentary. When, about 1271, the Averroist issue concerning the nature of the soul and of intellectual knowledge came to a head, the Angelic Doctor wrote a complete and faithful commentary on Aristotle's *De Anima*, reaffirming and solidly establishing the doctrine, always traditional within Christianity, of the oneness, the propriety, and the personal, intrinsic inherence of the intellectual soul in each human being. While slight explicit attention is paid in this Commentary to the Averroist interpreta-