

Catholic Church has had his correspondence edited with more devotion and scrupulous accuracy," he writes, referring to the work of Fr. Otto Braunsberger, to whose memory the volume is dedicated. And then there is the absorbing personality of Peter himself and the fascination of his adventurous life. The wrapper recalls what Neville Figgis wrote of him: "His energy and sweetness of character, his tact and understanding of the needs of Germany, his devoted and self-denying life, his resolve to shame the Catholic 'respectables' and to uphold the highest standard of morals both in private and public life." The crudely wild boy "with plenty of red blood in his veins," yet withal the ponderous, unimaginative Dutchman who became the serious, priggish convert of Cologne University; the devoted Jesuit disciple of Peter Faber; then the indefatigable Second Apostle who saved German Catholicism—his multitudinous writings which have made of him a Doctor of the Church; tireless travels; contagious enthusiasm—it is an enthralling story.

Fr. Brodrick tells it uncommonly well. Unobtrusive scholarship, a fluent, virile style that always fits the theme, a warm but detached human sympathy and, not least, an undercurrent of rich humour, make the 850 odd pages joyous reading. And, besides Peter's Life—truly "as fine an inspiration for Christian men in 1935 as it had promise of deliverance for Christian men in 1535"—there are brilliant sidelights on his Times which make the book a real contribution to history and the study of the strange ways of humankind. There are also fine illustrations, a copious index and a map of Peter's journeyings. VICTOR WHITE, O.P.

THE CATHOLIC REVIVAL IN ITALY 1815-1915. By the Rev. H. L. Hughes, D. Litt. (Burns Oates; 6/-.)

The national movements of the nineteenth century in their relation to the Church form a fascinating study; influenced as they inevitably were by the ideas of the French revolution—ideas which during the first half of the century had soaked slowly into the consciousness of Europe—these movements were bound at first to come into conflict with the material interests of the Church as with those of other established institutions. In Italy this conflict is of peculiar interest, for it illustrates the gradual solution of a problem which was vital not only to that country but to the whole Catholic world, namely, the reconciliation of the new order of things with the age-long inviolability of the Holy See.

Father Hughes has set himself to describe the effects of this struggle, and we shall deal first with the final chapter of the book which in twenty-five lucid and well-balanced pages sums up the whole history of the movement.

The author rightly gives great importance to the year 1848 as

the most critical point in the Risorgimento, perhaps because, although the revolutionary movements had apparently failed, yet they had brought conviction to the bulk of the people that the old order was dead and a new one of some kind inevitable. A particular excellence of this chapter and indeed of the whole book lies in its emphasis on the fact that the struggle between Church and State in Italy was not primarily an attack on religion, but a deplorable though perhaps unavoidable outcome of the former state of things. The temporal power of the Papacy had outlived its usefulness as a guarantee of safety for the Church: in the modern world it was no longer a necessity; in fact, as no one now would deny, the Church is far better without it. But the sweeping away of such an old-established political institution involved animosities and injustices which lasted for a whole generation; and it was only at the outbreak of the Great War that again the nation slowly awoke to the realization that the strife between Church and State was in fact over, and that Italy was ready for the Catholic revival which had been prepared by Padre Gemelli and his followers since the beginning of the century.

Apart from this resumé Father Hughes may be said to treat his subject biographically. He discusses the various historical figures, their opinions and tendencies, with admirable impartiality, and does full justice to the tragic impasse in which for many years good Catholics who were also patriotic Italians were placed, of having, apparently at all events, to choose between their country and their religion. This impasse and its effect on the moral tone of the nation after 1849 is well brought out, for it has been little dwelt on hitherto by English writers in either camp.

Starting with the Catholic leaders, the author illustrates the rise of Italian nationalism with a biographical sketch of Manzoni; the clash between Church and State with a clear and interesting account of the difficulties of Pius IX; while the first faint efforts of reconciliation between the two powers are set forth in an attractive study of St. John Bosco. The Saint was fortunate perhaps in that his work for boys enabled him to hold himself aloof from politics, but by his holiness and personal charm he exercised a greater influence on the anti-clerical opponents of the Church than any other ecclesiastic of his day.

Finally the rise of modern economic conditions is discussed in a sketch of the life of Giuseppe Toniolo, professor, political economist and friend of Leo XIII, who was a contributor to the ideas of the *Rerum Novarum* but whose name is little known to English readers.

In the second part of his book Father Hughes first deals with commendable fairness with three opponents of the Church—Cavour, Mazzini and Carducci. Cavour, as he justly remarks, was at war primarily with the temporal power of the Papacy and not

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with religion as such; but unfortunately and inevitably his triumph over the former entailed a weakening of the Church's spiritual influence. The book also includes informative chapters on the rise of Catholic Action and the new Religious Orders (the Oblates of Mary and the Fathers of Charity).

There are a few misprints, e.g. "Sinigallia" for Sinigaglia, and "Kansler" for the Papal general Kanzler; also the two last-named chapters appear somewhat unfortunately under the continuous page-heading "Opponents of the Church." But these are small blots on a very useful and practical handbook to one of the most interesting phases of modern history. J. BERKELEY.

MEDIÆVAL STUDIES

The struggle between the Nominalists, the followers of Ockham's *via moderna*, and the Realists, the adherents of the *via antiqua*, played a conspicuous part in the philosophy of the 15th century. On the Realist side, together with Thomists and Scotists, was ranged a *Schola Albertistarum* of which very little has hitherto been known. Fr. G. Meersseman of the Dominican Historical Institute of St. Sabina has undertaken the difficult task of writing its history. By a *Schola Albertistarum* he understands the philosophical movement which began early in the 15th century, and disappeared towards the end of the 17th, whose object was to revive the teachings of Albertus Magnus with a view to opposing more effectively the doctrines of the *Nominales* or *Terministae*. The centres of this movement were Cologne and Cracow, whence it spread throughout the universities of Germany and Poland. Two volumes of the work have so far appeared, the first dealing with the origins of the school, the second with the first controversies at Cologne.¹

The movement did not however originate at Cologne, as has hitherto been supposed, but in the Faculty of Arts at Paris. The first mention of it is traced to a memorandum addressed by the Nominalists in 1474 to Louis XI of France complaining that, owing to the disorders which followed the assassination of the Duke of Orleans (1407), the Albertists had expelled Nominalism: *superuenerunt quidam Albertistae, qui, nemine resistente, doctrinam Nominalium ieecerunt*. Meersseman shows that *Albertist* is here not equivalent to *Thomist*, as historians have supposed, but indicates a distinct school, and that consequently it was at Paris that Albertism began.

A certain John de Nova Domo, a leading champion of the

¹ G. MEERSSEMAN, O.P.: *Geschichte des Albertismus*. Heft I.: *Die Pariser Anfänge des Kölner Albertismus*, Paris, 1933, pp. 206, Frs. 40. Heft II.: *Die ersten Kölner Kontroversen*, Rome 1935, pp. 131. (Dissertationes Historicae Instituti Historici O.P., S. Sabinae, fasc. III et V).