

Reviews

THE LIFE OF CATHERINE OF SIENA, by Raymond of Capua. Translated by Conleth Kearns O P. *Dominican Publications, Dublin. 1980. pp lxxxix + 388. £15.*

Since George Lamb's translation of Raymund's Life of Catherine went out of print some years ago, there has been no available edition, in English, of the major biographical source for the life of St Catherine of Siena, so it is a pleasure to welcome this new version by Fr Kearns. And the new version has several major advantages over its predecessor. In the first place, there is a long and impressive introduction on Raymund himself and his place in the development of the Dominican Order, and this fills a gap which had long been troublesome. Apart from his Life of Catherine, Raymund is an extremely important figure in his own right, and it was high time that a serious study was undertaken of him in English. Secondly, Kearns includes the whole text in his translation, not missing out the important First Prologue, as Lamb had done. Thirdly, Kearns gives the numbering of the paragraphs, according to the Latin text printed by the Bollandists, which makes for much easier reference.

What is a bit disappointing, though is that the actual translation is rather too free; at times it is more a paraphrase than a translation, and precise nuances are frequently lost in the process. Occasionally there is downright inaccuracy. For example, in s 92 Kearns follows Lamb's mis-translation of *quae cum omnibus sanctis Ephesios comprehendere optabat Paulus Apostolus*, evidently misreading *Ephesios* as *Ephesiis*, giving a puzzling sense, which is entirely ruled out by the reference to Eph. 3:16-19.

It is also a pity that Kearns did not see fit to identify scriptural references in the text, as the Bollandists did in their Latin edition.

But, in spite of these shortcomings, this new version of Raymund's Life is an impressive achievement, and a useful complement to the other volumes of *Catheriniana* produced in honour of her centenary.

SIMON TUGWELL O P

LE CONSOLATEUR: ESPRIT-SAINT ET VIE DE GRACE by Louis Bouyer. *Cerf, Paris, 1980. pp 470. n.p.*

Louis Bouyer has come a long way. Once a Protestant pastor he became an Oratorian and since the early heady days of the liturgical movement in Paris during the Occupation he has played a great part in articulating the enormous changes that have taken place in the Catholic Church in recent years. With his interest in Newman, and through translations of all his earlier books, his influence in English-speaking Catholicism twenty years ago is comparable with that of Hans Küng – a comparison that he might not appreciate unless his work were to be taken as the counterpoise and antidote! Bouyer is now

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in the forefront of those who say that there is no way of stopping the Catholic Church from collapsing into Protestantism except by reuniting it with the Orthodox Church immediately.

The volume under review is the fifth in a set of six. *Le Trône de la Sagesse*, on the Blessed Virgin Mary, appeared in 1957. The next volume, on the Church, did not appear until 1970. The third volume in the series, to be devoted to the world, is the volume still to come. In the meantime Bouyer turned to the doctrine of the Trinity, with *Le Fils éternel* (1973), *Le Père invisible* (1976), and now his essay on the

Holy Spirit. With absolutely none of the speculative metaphysical power of Karl Rahner (some readers will be relieved to know), and with *somewhat* less breadth of reading than Hans Urs von Balthasar (and that may be a relief too), Louis Bouyer also demonstrates that generation's awesome capacity to write their own summas.

Basically a historical survey of the development of the doctrine of the Holy Spirit, illustrated with an abundance of beautiful quotations, this volume exemplifies the author's conviction that "real theology is positive theology" (p 7).

FERGUS KERR O P

From the Circle of Alcuin to the School of Auxerre: Logic, Theology and Philosophy in the Early Middle Ages by John Marenbon. pp ix + 219. Cambridge Studies in Medieval Life and Thought. Third Series. Volume 15. Cambridge University Press, 1981. £22.50.

Dr Marenbon has brought together in this welcome study an account of the work of a number of Carolingian and post-Carolingian scholars upon problems raised principally by their study of *Categories*; and a series of texts. He shows that the problem of universals was only one of a complex of topics with which his authors were concerned. He succeeds in redressing the balance in our picture of the logic of the period, bringing out its theological and philosophical aspects and demonstrating from the texts that at many points the scholars of the day anticipated the developments of the eleventh century.

The earliest surviving manuscripts of Boethius' translation of the *Categories* are from the eleventh century. There is no evidence of its use before that. There was a composite version, made up of the *lemmata* from Boethius' commentary on the *Categories*, and additional material introduced by some other translator, but although there are three ninth century manuscripts of this version, it, too, appears not to have been much used before the eleventh century. The text upon which earlier scholars depended for their knowledge of the *Categories* was the paraphrase attributed to Augustine known as the *Categoriae Decem*. Complementary to it was Porphyry's *Isagoge* which was widely studied in Boethius' translation. The remaining texts of the *logica vetus* were almost entirely neglected. The foundation of the work of these logicians was, then, slighter than that of their eleventh century successors. Their use of the *Categoriae Decem* in

preference to the *Categories* itself suggests that their interest was aroused by certain points brought into prominence there. Dr Marenbon is able to show that it was indeed those sections of the *Categoriae Decem* which are commentary rather than paraphrase from the *Categories* which drew the attention of ninth and tenth century scholars, and which led to their study of the 'theological categories', especially of *ousia*.

Several individual scholars are studied in detail. It is good to have something said about the neglected Candidus, follower of Alcuin and possibly author of the important 'Munich passages' on the theological categories. Fredegisus, John Scottus Erigena, Ratramus of Corbie, all receive illuminating treatment.

The conclusion is a little disappointing. The presence of Augustine is acknowledged throughout the book, but never perhaps quite given its due place as an influence upon the work of these scholars. Dr Marenbon has deliberately refrained, too, from exploring the contribution they made to the thought of the period which followed. Some more extensive looking forward and back would have helped to make plain to the non-specialist reader the considerable general interest of this material for the history of philosophy and logic and theology.

The texts edited in the Appendices are a valuable addition to the resources at present available in print. The Munich passages are printed for the first time in full, includ-