domaine de la casuistique héritée des moralistes espagnols. Il suffit de retenir que même les autorités civiles exerçaient—à côté du clergé—un sévère contrôle social: surveillance accrue des moeurs, répression de la prostitution, du concubinage, des bains publics, de la nudité et même des festivals populaires, considérés comme sources de désordres, sinon de sédition. Promoteur de l'ordre public, la monarchie se trouvait pleinement d'accord avec ce que proposait la spiritualité tridentine.

Au cours du XVIII^e siècle, grâce en particulier à l'influence des curés, se multiplièrent les associations pieuses, comme celles du Rosaire, du Saint-Sacrement, des Pénitents, du Scapulaire, de la Doctrine Chrétienne. La nouvelle spiritualité catholique inspira d'importantes fondations, telles que les écoles primaires, promises à un grand avenir. Ajoutons que, dans les associations nouvelles—charités, confraternités, etc.—les femmes prenaient une part de plus en plus active, surtout dans les campagnes.

Quelques questions à approfondir: v.g. quel est le rôle de l'Eglise officielle du temps: la cour de Rome, le clergé de France (assemblées du clergé, mandements des évêques), les grands séminaires (St-Sulpice à Paris, Charles Borromée à Milan, etc.) dans la définition de la spiritualité française et dans l'aménagement de la praxis pastorale au niveau d'un grand diocèse, sans doute modèle de plusieurs autres?

ROBERT TOUPOIN, S.J., Université Laurentienne, Sudbury

Paul R. Sellin. *John Donne and 'Calvinist' Views of Grace*. Amsterdam: VU Boekhandel/Uitgeverij, 1983. Pp. 61.

Paul R. Sellin's short monograph sheds useful light on the vexing questions about Donne's notions of predestination and free will. Sellin has a specific target in his sights: an imprecise notion of "Calvinist" in Donne scholarship, which has blurred Donne's position on these crucial issues. The central claim is that Donne publically concurred with the orthodox Calvinist position of the Synod of Dort, which had met in 1618-19 to counter the Arminian challenge. Sellin claims further that the favourable response to Donne's religious prose by Lowland Calvinists suggests the same theological kinship.

Sellin focuses on two sermons delivered by Donne at The Hague in 1619. Contending that Donne scholarship inclines to paint all Calvinists in the same dark colour, Sellin argues that Donne specifically follows an infra-lapsarian, not the more radical supra-lapsarian line. "In infra-lapsarianism, election and reprobation are *subsequent* to the creation and fall, and they are acts of mercy and justice. In supra-lapsarianism, election and reprobation *precede* the creation and fall, and they are acts manifesting divine sovereignty" (p. 13). Sellin's point is that Donne's sermon deliberately brings him in line with the orthodox infra-lapsarian position pronounced at Dort.

Sellin concludes broadly that "the idea is questionable that Donne was hostile to the basic institutions and tenets of Calvinist orthodoxy as expressed in the formulations of the Synod of Dort" (p. 49). But at this point many readers will feel

that Sellin pulls up short, without addressing more specifically the nagging nature vs. Grace questions inherent in the matter. Sellin himself cites Barbara Lewalski's rendition of the Synod's five points: "total depravity, unmerited election, limited atonement (for the elect only), irresistible grace (admitting no element of human cooperation or free response), final perseverance of the saints" (*Protestant Poetics and the Seventeenth-Century Religious Lyric*, p. 20). So much in Donne's sermons seems to run against the essential grain here. For example, Donne's instinct is to extend generously, not limit the numbers of the Elect. On one occasion he stresses that God would have all men saved: ". . . Yes; God does meane, simply All" (*Sermons*, V, 53). Similarly, the notion of total depravity must be stretched uncomfortably to accommodate Donne's claim that some ancient philosophers using only natural reason "were sav'd without the knowledge of Christ" (*Sermons*, IV, 119).

By not addressing such problems in greater detail, Sellin leaves the field to those who would argue that the subtleties of Donne's infra-lapsarian position—and Sellin makes a convincing case—might not, in fact, please the orthodox Reformers at Dort. Nonetheless, Sellin's special knowledge of English-Lowland ties relating to Donne brings in invaluable perspective to crucial elements in Donne's theology.

TERRY G. SHERWOOD, *University of Victoria*