

CURRENT THEOLOGY

SACRED SCRIPTURE

INSPIRATION OF THE OLD TESTAMENT. The view that the Old Testament is not supernatural in its origins, but at best an historical account of man's religious experience continues to have its advocates. Because of alleged inconsistencies—several very minor ones and all of them soluble through fair exegesis—H. H. Rowley rejects orthodox views. According to his article, "The Inspiration of the Old Testament," [*Congregational Quarterly*, xviii (Apr. 1940) 2, 164-177] the Old Testament is "neither a purely divine, nor a merely human document. There are divine and human factors woven together in it, and I would prefer to say, not that it is the record of man's progressive search for God, but . . . of man's growing experience of God, and progressive response to God. As such, it is a religious book of inestimable value." The book is not an exact historical record, nor is it a wholly trustworthy revelation; it contains the thoughts of men searching for God.

Much the same viewpoint prevails in Marchette Chute's book, *The Search for God* (New York. Dutton. 1941. 320 pp. \$2.75). Here, unaccountably enough, the study of *Genesis* leads to views which are strongly tinged with Manicheism concerning the cruel God of the Old Testament, while not every vestige of Docetism is eliminated from the portrayal of Christ.

The bearing of the Matriculation Address at Crozer Theological Seminary (Chester, Pa.) in September 1940 was directly concerned with the denial of inspiration in the Old Testament. Doctor I. G. Matthews, President of Crozer and Professor in the seminary, has printed the address as an article, "The Old Testament Prophet in His Background." [*Crozer Theological Quarterly*, xviii (Jan. 1941) 1, 3-13] The author remarks that as the Mosaic Law is now accepted as a code quite outside the supernatural realm, so too, prophecy has been "undergoing a parallel enfranchisement." Since any theory which holds that prediction of the future is worthless (this is self-evident to the author, who, therefore, offers no argument for the paralogism) prophecy is merely a "message from a living man to living men . . . dealing with the ethical and religious issues of their own day." The definition obviously fills our modern world with a surplus of prophets!

Since the prophets of the Old Testament are thus reduced to the purely human level, a knowledge of their milieu is of paramount importance. They are found to have reacted against the superstitions, legends and ceremonial of the fertility cults of their day. Secondly, they preached God's supreme interest in justice and insisted upon His concern for economic rights between man and man. In the view of Professor Matthews, this message was a heresy in their times.

THE PROPHET AMOS. An essay on "The Composition and Structure of

Amos," by Robert Gordis [*Harvard Theological Review*, xxxiii (Oct. 1940) 4, 239-252] deserves notice and patient study. The author holds that the divisive criticism of *Amos* rests on two false assumptions of the critics; first, that Amos, though a Judean, was concerned only with the Northern Kingdom of Israel, and secondly, that Amos prophesied only for a brief time up to the expulsion from Beth-El (Cf. *Amos*, 7:10-17). From these assumptions it followed that all references in the book to Juda and to events subsequent to the event at Beth-El were intruded into the text by the hand of another writer.

Gordis points out that the references to Juda differ from those which might be expected from a glossator, that there is evidence in the book that such references should belong to Amos. For Juda is needed to round out the seven foes of Israel. Again, that Amos fell silent after the affair at Beth-El is not supported by any evidence, whereas the psychological evidence points the other way: Amos is too vigorous and brave a man to have succumbed to Amaziah at Beth-El, and to have kept silence thereafter. "If these suggestions are adopted," says the author, "there is no need for any extensive transfer or elimination of material. Barring minor additions, the book is the authentic work of Amos." Gordis suggests that chapters 1-7:9 belong to the time before the affair at Beth-El; chapter 7:10-17 recounts it; chapters 8-9 belong to the subsequent period.

NEW TESTAMENT. PROPAEDEUTIC TOPICS. INSPIRATION. In the article, "The Criterion of New Testament Inspiration" [*Catholic Biblical Quarterly*, ii (July 1940) 3, 229-244] Father Kevin Smyth, O.F.M.Cap., deals with various criteria of inspiration which have been offered, devoting the greater part of the discussion to the refutation of the opinion put forth by some Catholic authors (Ubaldo, Lamy, Schlang et al.) that apostolic authorship is an index that a document is inspired. The author brings out clearly that apostolic infallibility is distinct in its nature and mode of operation from the charism of inspiration, though both insure the divine certainty of the truths proposed. This distinction enables one to deny the inferences in favor of apostolic authorship as a criterion made from passages in tradition which make equivalent the security resulting from both apostolic infallibility and inspiration.

INTRODUCTIONS. Very rarely does one find opportunity to call attention to an introduction to the New Testament by a conservative non-Catholic. That all have not gone the way of the adverse critics is gratifying news. Samuel A. Cartledge's book is, and is named, *A Conservative Introduction to the New Testament*. It appeared in its second edition (1939, the first in 1931, Grand Rapids, Zondervan Publishing House, 237 pp.) and in numerous aspects reads in a manner similar to our own manuals.

MIRACLES. Along with the above instance of retention of sane historical

principles, we may also note a return to saner theological bases for proper exegesis in the work of a German author on miracles. Lic. Dr. Helmut Thielecke has published *Das Wunder. Eine Untersuchung über den theologischen Begriff des Wunders* (Leipzig. Hinrichs. 1939. 67 pp. M.1.80). In discussing the laws of nature and the relation of the miracle to these laws the viewpoint of the author is Kantian. Positions nearer those of Catholic apologists are to be found in the second part which deals with the probative value of miracles; here emphasis is laid on the apologetic value of miracles to prove the truth of doctrine. In the third part, reported as the best by the reviewer in *Stimmen der Zeit* (July, 1940, p. 341) the discussion of the theological import of miracles contains excellent viewpoints which rebut the positions taken by the rationalists.

THE FOURTH GOSPEL. THE LOGOS. R. G. Bury's book, *The Fourth Gospel and the Logos Doctrine* (Cambridge, Eng. W. Heffer. 1940. vii-82) goes over much old ground to reiterate emphatically the dependence of the Logos doctrine on Philonian Alexandrianism. The author of the Gospel is discovered to betray traces of Philo's views in many features, in the eternity of the Logos, in the Godward relation of the Logos, in the sevenfold I AM of Christ, in the assertion of Christ's subordination to the Father, in the *habitavit in nobis* (this hints at the theophanies or logophanies of Philo), in the emphasis on Christ's *abiding* (His words even abide), in the statements of Christ that He is the life-principle and the light of the world. Stoicism, the direct inheritor of Heraclitus with practically no influence from Socrates and Plato, provided in the creative, normative, indwelling and sapiential functions of the Logos many features and viewpoints for which both Philo and a Christian could find room. The author of the Fourth Gospel, who was, according to Bury, an Alexandrian Jew, was influenced by Stoicism through Philo. But Judaism and Paulinism also influenced the writer. The work of Professor Bury puts less emphasis in its discussion on the differences of concept between the Logos of the Gospel and that of contemporary philosophies and of religious currents; it tends to lead the reader to conclude that the author sought alien *thought* as well as a *not entirely alien word* to express the Christian truths concerning the Blessed Trinity and Incarnation.

FORM-CRITICISM AND THE PROLOG. Rudolf Bultmann has already applied the methods of Form-criticism to the prolog of Saint John's Gospel and has asserted that it contains a hymn to the Logos Incarnate. The hymn is found in verses 1-5, 9-12b, 14, 16. Verses 6-8 and 15 are interpolations. The writer of the Gospel took the hymn from the circle of John the Baptist where it originated. Bultmann's hypothesis is outlined in the *Kritisch-exegetischer Kommentar* of Meyer, where, in 1937, the commentary of Bultmann replaced the older commentary in the series by Bernhard Weiss.

Charles Masson, in his essay, "Le prologue du quatrième évangile" [*Revue de Théologie et de Philosophie*, 117 (Oct.-Dec. 1940) 297-311] subscribes to Bultmann's principles and procedure, but arrives at divergent results. Masson's hymn comprises verses 1-3, 10b,c, 14, 16. The source of the hymn is Christian. This view is argued as follows: The references to John the Baptist (6-8 and 15) are interpolations which are somewhat inartistically allowed to interrupt the flow of the hymn. In this Masson agrees with Bultmann. These interpolations derive from the author of the Gospel; they show that he did not hesitate to treat the hymn quite freely. Other modifications may be expected elsewhere—specifically, verses 4-5 and 9 are to be ascribed likewise to the author as the setting for his interpolation of 6-8. With Bultmann verse 15 is called an interpolation, and the intimate nexus of 14 and 16 is pointed out. Following the hymn verses 17-18 are the comment of the evangelist.

The conclusions of Masson rest, of course, on purely internal grounds, and while some of them are highly questionable, the analysis of the sense and critical text deserves notice. No space is devoted to a refutation of the order of the prolog as it stands. The author next engages upon the more delicate question of higher criticism, the provenience of the hymn. Here he disagrees with Bultmann. Bultmann has supported his views on the alleged rivalry between the circle of the Baptist and that of Christ; the author of the Gospel was a convert from the Baptist to Christ, and for Bultmann verses 4-8 are his anti-Baptist polemic, wherein he boldly denies that belief of the followers of John that the Baptist was the light of the world. Much more sensibly Masson denies that these verses are written out of rivalry.

Concerning the origin of the hymn Masson contends it is such an accurate and complete expression of the Christian doctrine of God's self-revelation among men as Man and as the font of grace and truth that further search than among Christian sources is not justified. The hymn belongs to the primitive Church, not to the circle of the Baptist. It is a hymn which celebrates the coming of the Word, which is now manifest to men. Attention to this hypothesis would, according to Masson, save some of the futilities of research, and restrict the higher criticism of the prolog to a narrower field. "Quelle qu'ait été la diffusion du mot hors de la tradition biblique," the author concludes, "si diverses qu'aient été les spéculations philosophiques et religieuses auxquelles ce mot a servi de véhicule dans le monde antique, le mot Logos a eu dans l'Eglise primitive, et dans l'Eglise seulement, une acception précise, particulière, étrangère à la mythologie comme à la philosophie, une acception extraordinairement concrète, liée à une personne, à la personne de Jésus-Christ."

APOCRYPHAL GOSPEL OF SAINT JOHN. Through its Vatican correspondent the N. C. W. C. News Service released on November 11 the notice of a discovery of an apocryphal gospel of Saint John the Evangelist. The discovery was made by the Prefect of the Ambrosian Library of Milan, Msgr. Giuseppe Galiati. It is stated that the codex, written in Arabic and dated according to the Arabian era in a year corresponding to 1342, is a translation of an original Syriac apocryphon. The text is complete and occupies 270 pages of the codex. A complete edition of the gospel is in preparation by Msgr. Galiati.

The very name of the apocryphon provokes surprise. Numerous apocryphal gospels are known, but not one of them bears the name of any of the four evangelists of the canonical gospels. There are gospels of Peter, Thomas, James, Jude, Philip, Matthias, Barnabas, Nicodemus, Batholomew, and even of Eve. This codex brings the first notice of an apocryphon which presumed to use the name of one of the four evangelists. Scholars will await with interest the publication of the text; no notice concerning the contents has yet been given.

SAINT PAUL. CHRONOLOGY OF THE LETTERS. A conservative attempt to deal with the complicated notices of Pauline chronology is to be found in *The Pauline Epistles and the Epistle to the Hebrews* by the Rev. F. J. Babcock, D.D. (New York, Macmillan, 1940. xii-245). *Galatians* was written in 49; both *Thessalonians* in 50-51. During 52-55 *Philippians*, *Colossians*, *Philemon*, and *First Corinthians* were written; in 56-57 the remaining epistles were written. Saint Paul went to Spain in 63. The prior letter to the Corinthians (this is the present 2 *Cor.* 6:14-7:1) was written about 53; the next letter to Corinth was in 56; this is the severe letter to that church, the present 2 *Cor.* 10-13; the last epistle to the Corinthian church came in 57, the joyful letter, the present 2 *Cor.* 1-9 (exc. 6:14-7:1). In the opinion of the author *Hebrews* was written by a Hellenist and was sent to Greek-speaking converts. The proof of this is that the Old Testament is cited from the Septuagint; these Hellenist converts belonged to the church at Jerusalem.

ACTS 8. THE ETHIOPIAN EUNUCH. In the October (1940) *Verbum Domini* M. van Wanroy discusses the subject: Was the Ethiopian eunuch (Acts 8) the first gentile received into the Church? The reasons for the affirmative are: 1) This story is related before that of the conversion of Cornelius (Acts 10). 2) The convert could not have been a proselyte (Deut. 23,1). The author also gives excellent reasons for the negative opinion: 1) It needed a revelation for Peter to receive a gentile into the Church. Could Philip the deacon have done so casually? 2) Peter says that he was the one chosen to declare the gospel to the gentiles (15,7). 3) A Jew could be called an Ethiopian (cf. 2,9-11). 4) The word *eunuch*

may be translated *royal chamberlain*; it does not necessarily connote physical defect. 5) If the word is taken to denote a physical disability, the official could still be a Jew. The prescriptions of the Law were observed in a lax manner outside of Jerusalem. In Elephantis, for instance, sacrifices were offered.

THE LAST THINGS

IMMORTALITY OF THE SOUL. The book of Nicolas Berdyaev which was translated in early 1940 under the title *Spirit and Reality* deserves notice more for the fame of the author than for any novelty of content. The writer holds to two wrong philosophical views which do much to spoil the religious opinions for which he has been praised in many quarters. Berdyaev holds that the freedom of the will is irrational, that it is a mystery. It is not improbable that his views on the soul are one factor in the formation of this thesis. For, the spirit has not objective reality. "Spirit is a personal revelation endowing the personality with a suprapersonal content." In spite of this vague and unsubstantial sort of wraith man is to strive for life eternal. In ascetical practice he is to avoid as much as possible the road of fear or thought of sanction, though he is to detach himself from the world. He is to seek to love God disinterestedly. This brings him personal salvation which is a transcendental egotism, or a projection of the ego into eternal life, and is the end attained by those who seek the universal salvation of the Kingdom.

RESURRECTION OF THE BODY. Some of the certainties and problems in the question of the resurrection of the body are taken up for discussion by the Reverend Patrick J. Hamell, D.D. in the article, "The Resurrection of the Just," [*Irish Ecclesiastical Record*, LIV (Sept. 1939) 4, 244-259]. The author reviews the various interpretations given to the statement of the Fourth Lateran Council: *Omnes cum suis propriis resurgent corporibus quae nunc gestant.* (DB. 429); these interpretations depend upon the philosophical views of the several schools concerning the matter of the body during life and concerning the precise thing which the soul informs. Since unanimity of opinion on the disputed questions of psychology cannot be expected, the theological disputes will continue. Father Hamell rightly notes that the sources of revelation contain much information on the fact of the identity of the risen body and of that of this life and on the qualities of the risen body; there is less direct discussion of the nature of the identity. Many considerations lead the theologians to state that the risen body is partially identical with that of this life and that the identity is numerical; it is not a specific identity of all the particles which were in the body of the dying person.

The reading of the excellent article of Father Hamell provokes many questions. In consulting our text-books on this subject one may be led to inquire if certain theological considerations have not been too little empha-

sized and noticed. It will suffice for the purposes of the present notice to indicate reasons why further research may be rewarded. During the scholastic period it seems that the application of the Aristotelian theory of matter and form led to a new approach to alleged difficulties against the resurrection of the body. In certain Fathers it had been stated that the body of the risen would be the perfect body, that is, the body of mature adult age. In touching on the question of supplying matter in the case of those who had died in infancy, the Fathers had mentioned the omnipotence of God; the Scholastics have the same solution, adding to it their further metaphysical considerations. Again, the question of the same particles, found in the body of one man at death and found at a later time in the body of another, was handled more thoroughly by the later theologians; Aquinas is very definite in the *Contra Gentiles* (lib. 4, c. 81, n. 5) in saying that *si aliquid materialiter fuit in pluribus hominibus, resurget in eo ad cuius perfectionem magis pertinebat*. The same principle controls the solutions in the *Commentary on the Fourth Book of the Sentences* (d. 44, qu. 1, art. 3); in the second *Solutio* we read: *Non omnes resurgent in eadem quantitate, sed quilibet resurget in illa quantitate in qua fuisset in termino augmenti, si natura non errasset vel defecisset. . . .* The Divine omnipotence will supply or cut away (*resecabit vel supplebit*) the defects or excesses respectively.

The more fundamental principle on which this solution is based is very clearly stated by Saint Thomas in the *Contra Gentiles*: *Non-necessarium est quod quidquid fuerit in homine materialiter resurgat in eo; et iterum si aliquid deest, suppleri potest per potentiam Dei* (lib. 4, c. 81, n. 5). The reason for this is given in the previous number: *Quod non impedit unitatem secundum numerum in homine dum continue vivit, manifestum est quod non potest impedire unitatem resurgentis*. If the slow accession and loss of parts of the body do not destroy the numerical identity of man in this life, then the same phenomena, occurring in the formation of the risen body, do not destroy the numerical unity which is defended in our faith; in the next life, not natural processes, but the Divine omnipotence, is their cause.

Two remarks may be made upon these solutions and principles. In dealing with the difficulty about the same particles belonging to different men, the Scholastics never seek a solution from God's power to *bilocate* or *multilocate* matter. Voltaire is said to have put this difficulty most forcibly, when he asked cynically how the body of the Jesuit missionary in Canada could be restored after it had been eaten entirely by canniballistic Iroquois, who were in turn eaten by other cannibals. The Scholastics answered that *all* the matter need not be found in the same body, and that God's providence saw to it that only a minor part of the material of each one was dispersed among other men. They do not appeal to the Divine power to bilocate matter.

Suarez adverts to the Divine omnipotence in *replicating* when he comes to discuss how the body of the infant will be given the full stature of the risen body. He rejects any *replication* of the matter of the infant's body, though admitting that this sort of solution would be advantageous in dealing with difficulties against the resurrection. His reason is that such a manner of dealing with the matter of the body is not *connatural*. But may one not ask if the Divine omnipotence in *bilocating* be given more thorough consideration?

The second point upon which tentative considerations may be offered would seem to invite reconsideration of the approach to the problems. There is a point upon which the patristic testimonies agree repeatedly, namely, that it is *this flesh* which will rise, that it is the *body which dies* (*quod cadit, cecidit, corpus cadentis, caro quam nunc gesto*). These testimonies may be found in Rouet de Journal, *Enchiridion Patristicum* from Saint Clement of Rome (RdeJ. 104), Saint Justin (RdeJ. 148), Tatian (RdeJ. 155), Tertullian (RdeJ. 345), Saint Hippolytus (RdeJ. 395), Adamantius (RdeJ. 543), Aphraates (RdeJ. 686), Saint Cyril of Jerusalem (RdeJ. 837), Saint Augustine (RdeJ. 1522, 1785: *omnipotentia creatoris (potest) omnia revocare quae vel bestia vel ignis absumpsit; 1923: de toto quo caro nostra constitit, eam . . . restituet*), Gennadius (RdeJ. 2222), Saint John Damascene (RdeJ. 2375, with emphasis on the *same, auto to soma*).

The formularies found in the councils are equally emphatic. Thus the council of Toledo (675): *Nec in aërea vel qualibet alia carne surrecturos nos credimus, sed in ista qua vivimus, consistimus et movemur* (DB. 287); the Symbol of Saint Leo IX (1049-1054); *Credo etiam veram resurrectionem ejusdem carnis quam nunc gesto* (DB. 347); the Profession of Faith prescribed by Innocent III (1198-1216) for the Waldensians: *Corde credimus et ore confitemur hujus carnis, quam gestamus, et non alterius resurrectionem* (DB. 427); and finally, the formulary of the Fourth Lateran: *Omnes cum suis propriis resurgent corporibus, quae nunc gestant*.

These sources would seem to indicate that one may point to the body of the time when the profession of faith in the resurrection is made. Since there is admitted loss and substitution of material, the idea of the unity between the body at any period of life and at the moment of death is necessarily introduced. Hence there is a solid foundation for the view urged by the Scholastics. But have they not extended the notion? There is obviously a moral unity between the particles of the body at five years old and at eighty, and it seems a closer one than the unity between particles which were once a person's and *new* parts supplied at resurrection which were never before in unity with the person during life. In brief, there would seem to be place for research and discussion in dealing with the early statement:

omnipotentia revocabit, restituet and the Scholastic *omnipotentia supplebit*. The solution may lie in Saint Augustine's *de toto quo caro constiterat*.

Other incidental considerations would seem to lead to the same conclusion. More than a partial numerical identity of body seems postulated when we advert to the glorified wounds of the martyrs. Saint Thomas rightly distinguishes the *decor cicatricum* from the *aureola* of the martyrs (In *Lib. Sent.* IV, d. 49, qu. 5, a. 4, ad 3). Again, Christ is not only the meritorious cause of our eternal life, but His risen body is to be the exemplary cause of the risen splendor of the bodies of the just; in the case of Christ's Body the theologians are led to speak of the reunion of the specific parts which were lost during the passion and crucifixion. The reason here is the principle that these parts were still hypostatically united to the Word. This cannot apply to the just univocally; but is not the whole tendency of theology to apply to the just as far as possible analogically what is verified in Christ, the Head of the Mystical Body? The body of Our Lady, as that of Christ, is held to have lain in the grave without the touch of corruption; hence, in these two cases of resurrection the same body (specifically) was glorified. Possibly this statement, as far as it concerns Our Lady's body needs modification. It is certain that the Blessed Virgin was about fifty years old, if not more, when she died. But no explicit word, as far as the writer knows, is said of a change of her visible form on her Assumption into the perfect adult body of a woman, let us say, of twenty-five to thirty years.

Again, in treating of the resurrection of the body because it was once the temple of the Holy Ghost and served the soul in acquiring the merits of eternal life, it is customary to connect accidental beatitude with the same body, on the ground that a supernatural relation and dignity are found in those elements which belonged to the person who merited. This thought may be noticed in some of the patristic testimonies cited above; it was very neatly formulated some years ago by a non-Catholic, the Reverend J. M. Lloyd Thomas in an article, "Eternal Life, Immortality and Resurrection" [*Hibbert Journal*, XXIII (1924-25) p. 483 ff.]: "It is entirely reasonable to believe in this incarnate life that deeds done in the body and *woven into the texture of our real being*, survive in fulness of purpose and function after death. They are not destroyed, but are conserved and sublimated into the glorified body."

Finally, if we follow the common opinion that at the end of the world the survivors will not pass through death but be translated immediately in and to Christ, more than a partial numerical identity of bodies seems demanded. Related to this consideration is the fact that Christ restored what the first Adam lost—among other gifts, the immortality of the body. The translation to heaven of the saved would have been the normal process if Adam had not sinned.

The notes which are put forth above must be considered in the light of a hope of provoking thorough discussion of points which have not been sufficiently emphasized in the manuals of theology. They are tentative suggestions concerning a field in which, it seems, there is something to be done in the way of an original contribution.

THE BEATIFIC VISION. The Reverend William R. O'Connor has written an enlightening article on the opinion of Saint Thomas concerning the natural desire of the vision of God under the heading, "The Natural Desire for Vision in Saint Thomas" [*New Scholasticism*, XIV (July, 1940) 3, 213-267]. He selects as the principal object of interpretation the statement of Aquinas in *Contra Gentiles: Omnis intellectus naturaliter desiderat divinae substantiae visionem* (lib. 3, c. 57, n. 2). Two problems occur: What is the sense of the word *natural*? What proportion can there be between the natural desire and the vision? In interpreting Saint Thomas three assumptions have been made by different authors; the writer holds that not one of these is correct.

The first assumption is that of Banez and Cajetan who held that Saint Thomas used the word *natural* in a sense opposed to supernatural; hence, because of the lack of proportion they reduced the meaning of *desire* to *velleity* in their anxiety to safeguard the transcendence of the supernatural order. The second assumption (of Scotus and others) is that *natural* is opposed to *elicited* desire; Father O'Connor holds that this distinction cannot be applied to Saint Thomas' texts. The third assumption (of Sylvester of Ferrara and others) is that Aquinas means that the beatific vision is the object of a natural desire; Father O'Connor objects to the introduction of the word *beatific* here.

The author offers his own solution out of numerous texts of the Angelic Doctor. A natural desire is a determined tendency towards the end or perfection of a being. The word *vision* is not qualified with the adjective *beatific*; it means to *see* or *know* the essence of God. A double beatitude ought to be noticed, a) that which totally satisfies man's will; b) that in which that which totally satisfies consists. There is also a double desire in man, a) the desire to know the divine essence; b) the desire of the essence as final beatitude.

According to the writer all texts in Saint Thomas which affirm a natural desire in man have to do with the desire to know the essence of God, to know an essence not yet known. All texts which deny a natural desire have to do with the essence of God as the concrete final beatitude. Hence, in summary, a) there is a natural desire to see and know God; b) it is a desire of unlimited knowledge and is only satisfied by the knowledge of the essence of Him who is our cause; c) this natural desire is not opposed to a supernatural desire, but is a determined tendency as opposed to an undetermined tendency (from *De Malo*, 6, a. 1); d) *appetite* in Saint Thomas is natural

or animal; *elicited* appetite does not exist; e) besides the natural desire to know the divine essence there is a natural desire for happiness in general; this is not an act; it is a tendency; f) beatitude considered in general is an object of the natural desire and is a necessary tendency of the will; g) beatitude in the concrete does not exercise a special attraction on the will; h) there is no natural desire of the vision even when we know that beatitude consists in union.

For the purpose of comparison with the above conclusions we may recall here the summary of Edouard Brisbois, S. J., appended to his double article on "Le désir de voir Dieu et la métaphysique du vouloir selon saint Thomas" [*Nouvelle Revue Théologique*, LXIII (Nov. and Dec. 1936) 978-989 and 1089-1113]. According to Brisbois the thought of Saint Thomas is that "il y a naturellement dans la volonté humaine un désir de la vision divine, indépendant de la vocation de l'homme à sa destinée surnaturelle: désir radical, inchoatif, psychologiquement indéterminé, quoique incluant une relation métaphysique au bien dernier absolu, c'est-à-dire, à l'essence divine. Ce désir, dans l'ordre naturel, n'eût jamais pu prendre de lui-même, une conscience certaine. C'est l'appel divin qui l'éveille et l'actue dans la volonté d'une manière déterminée, et lui donne de pouvoir se traduire en un désir élicité sûr de son objet et expression d'une finalité surnaturelle au sens propre."

RELIGION AND CULTURE

Under this heading we may conveniently discuss several articles and books which have appeared recently. They deal with religion, revelation or the Church in relation to several general phases of world culture and history.

RELIGION AND THE EMOTIONS IN CULTURAL DEVELOPMENT. In what promises to be a mixtum-gatherum of errant modern analyses of religion from the standpoint of psychiatry and of superficial history of religion, Henry M. Rosenthal initiates a series of articles entitled "On the Function of Religion in Culture" in the January number of the *Review of Religion*. [v (Jan. 1941) 2, 148-171] The author offers in the first article a definition of religion and a discussion of the terms of the definition. He writes: "Religion is the central art in culture for the control of the emotional system." Emotions are defined as what is felt without knowing, or the feelings which accompany knowing. The emotional system is the central pattern of feeling and feeling-knowing which attends, motivates and qualifies action in culture. Religion, as an art, develops methods for the guidance and control of the central patterns of feeling.

It is perhaps futile, as far as concerns those outside the Catholic Church, to call attention to the confusion of thought from which such studies result and

which they increase. The popularly accepted rationalism of the day accounts for the acceptance of the thesis that religion has nothing to do with the field of knowledge or of decision, so that neither doctrinal pronouncements nor moral decisions are to be uttered by those who subscribe to authoritarian religions. Not a little weight has been added to the claims of the older rationalists by the failure of modern psychology to examine the deeper truths about man's soul. Modern psychologists, abetted by writers on religion, have built their systems on a study of the proximate and the measurable, while the basic realities concerning the soul, its potencies and its destiny have been discarded. An account of these modern failures is to be found in the excellent article of Robert E. Brennan, O.P., "Modern Psychology and Man." [*The Thomist* iii (Jan. 1941) 1, 8-32] The article is not theological, but it deserves to be cited here for its portrayal of a situation which accounts fully for the vagaries to be found in the article of Rosenthal.

HEGEL AND CHRISTIAN CULTURE. Hegel's pantheistic evolution tended to regard all Christian culture, thought and dogma as merely a cog in some vast cosmic process. True, the German philosopher protested against those who charged his system with being too all-absorbing, but his assurance rang hollow in view of the clear implications of his philosophy. So too a recent author echoes the protest of Hegel; yet his work proves that the accusers were right in saying that revelation, church and dogma were swept into the vaster system as subordinate parts of it. Gustav E. Muller's *Hegel über Offenbarung, Kirche, und Philosophie* (München. Reinhardt. 1939. 60 p. M. 1. 80) proves that Hegel included Christianity in his system as one of the many historical movements which constitute the ebb and flow of the manifestations of the absolute.

HISTORY OF RELIGION AND CULTURE. A panoramic (and superficial) study of *Religion in Science and Civilization* (New York. Macmillan. xii—366. \$3.00) by Sir Richard Gregory is only a proof in book-form that ignorance still prevails and still sells. In chapter xii, titled "Rome and Rationalism," the cliché is repeated that authoritarianism is incompatible with honest scientific inquiry. In chapter xx the reedy authorities on which Sir Richard can lean are to be seen in his seeking the history of monotheism by looking into Sigmund Freud and in his learning wisdom about world history from Wells. The author is emptily optimistic about future explanations of the resurrection, the virgin-birth and the Immaculate Conception which will satisfy science! Hyperdulia illustrates for Sir Gregory the evolutionary principle, since the author knows so little of the history of the devotion to the Blessed Virgin as to think that the Mediterranean beliefs in mother-goddesses became the Christian honoring of the Mother of God. In this pot-pourri of superficiality archeology, paradoxically enough, is cited to prove that early *Genesis* is not inspired, whereas ar-

cheology can be increasingly cited to confirm the report of the sacred record. Since no orthodox writer would fall into the paralogism of concluding that archeological confirmations prove inspiration, may one not ask Sir Gregory to abstain from concluding to an absence of inspiration on the grounds of his very tenuous alleged contradictions.

THE PERIOD 200-900 A.D. J. C. Russell's article "The Ecclesiastical Age: A Demographic Interpretation of the Period 200-900 A.D." [*Review of Religion*, v (Jan. 1941) 2, 137-148] pictures vividly and briefly the general decline of culture, depopulation and depression of the seven centuries following 200 A.D. Christianity met this downward trend with its "ethics, charity, eschatology and dogmatic certainty." It was the type of religion which answered the times and their needs. The author's account is interesting and pointed, but it is to be remarked that Christianity is the type of religion which meets the needs of every generation, and also that every generation needs the type of religion which the Son of God revealed to men. Harnack has already shown how Christianity fitted the needs of the world at the time of its coming, and drew too hasty a conclusion that the acceptance of the cross of Christ was a natural result explainable within the framework of a naturalistic continuity. The essay of Russell shows likewise that Christianity brought remedy to the human situation, but the conclusion that it achieved its benefits for the era merely because of natural boons would also be shortsighted. Christianity has had to fight the natural and the worldly in all centuries, and how difficult the combat is, is noticeable in the last four centuries as well as in the first nine.

"SAINT JAMES AND SPAIN TO BATTLE." Under the title of the old battle-cry of the Spanish soldiers, *Santiago y cierra Espana*, Paul Fernandez, O.P., attempts to show in the Autumn *Dominicana* (xxv. 1940. 3, 151-159) that the tradition which asserts that Saint James was in Spain is historically so sound that the arguments against it are "neither cogent nor conclusive." The writer shows that the first denials of the tradition came in the 16th century, those of the 13th, cited by Archbishop Loiasa, being proved to be forgeries. The writer attempts, without success it seems, to explain the silence of the early centuries, and endeavors to apply to Saint James two texts of Saint Jerome which refer to Saint Paul's journey to Spain.

ORIGINS OF THE RUSSIAN CHURCH. The Russian hierarchy had definite and intimate relations with Byzantium by the year 1125. But its origins were not Byzantine. According to Koch they were Slavic, according to Jugie and Baumgarten they were Roman, through Rome's missionary efforts among the Southern Slavic peoples. The *Eastern Churches Quarterly* [iv (Oct. 1940) 4, 184] summarizes an article out of the *Echos d'Orient* by V. Laurent, entitled, "Aux origines de l'église russe," in which the following points are made: a) Rome gave the first impetus to the conversion

of Russia; b) Bulgarian influence became dominant later; c) Byzantium eventually became interested and very close relations between Russia and Constantinople followed the marriage of Saint Vladimir (956-1010) to the sister of the Greek Emperor.

ENGLISH MEDIEVAL CHURCH-BUILDING. An excellent account of the architecture and construction of the larger churches of England during the Middle Ages is available in *The Greater English Church of the Middle Ages* by Harry Batsford and Charles Fry (New York. Scribner's. 1940. \$3.50). In five chapters the authors tell how the larger churches were built, used, planned, designed and furnished. There are numerous photographs, excellently produced. One gains a deep impression of the lively Catholic faith and practice of pre-Tudor times, and learns in some measure how magnificent was the heritage which Henry and succeeding rulers lost for England.

TUDOR THEORY OF SOVEREIGNTY. That clever political tactics and skillfully disseminated propaganda on the part of those striving for the concentration of political power—call it totalitarian or by less kind or even euphemistic names—are not the peculiar feature of the 20th century is a lesson one may learn from the interesting and instructive book of Professor Franklin Le Van Baumer, *The Early Tudor Theory of Kingship* (New Haven. Yale University Press. 1939. \$2.50). After brief introductory remarks on the medieval theory of the Divine origin of political authority, the author shows how carefully and cleverly Henry VIII succeeded in effecting his own goal of concentrating political power in the crown. He was able to achieve his purposes because the English populace was led to believe that its liberties would be destroyed by a *foreign* and *ecclesiastical* power, were they not sacrificed for a time to the crown for safe keeping. Further, Henry refrained from any open moves in his usurpation of power; he adopted the clever program of permitting the Parliament to confer power on him. The people from whom he seized sovereignty had had no experience of losing liberties; heretofore their faith and the theories of the Catholic scholastics had exercised a check on the dictatorial tendencies of rulers. The fiction, therefore, that nothing new was being done in the exchange of power from the people to the crown, succeeded, and not a little because Cromwell saw to it that the *Defensor Pacis* of Marsilius of Padua was translated and spread. This work fed the fears of those who dreaded the encroachment of Roman ecclesiastical power, and it influenced them in looking to the crown as the single native agency strong enough to protect English liberties against unEnglish tyranny. In a word, Henry and his ministers were highly successful opportunists.

After the time of the Tudors, with whose theories and successes the book of Professor Baumer deals, history shows how the first Stuart was

able to proclaim boldly the theory of the Divine Right of Kings. The writings of James I occasioned the clear restatement of the medieval principles of political sovereignty by such outstanding scholastics as Saint Robert Bellarmine and Suarez. Their works became sources and furnished inspiration for the English writers who reacted against the pretensions of the crown. Yet these Catholic writers brought less direct effective aid from medieval sources in favor of correct political theory than the Genevan theology, which, whatever its heterodoxy in many respects, transmitted to English political thought a very genuine Scholastic view of personal rights and of the natural law. An essay, immediately to be cited, touches on this phase of development of English theories of sovereignty.

RELIGION AND EUROPEAN DISUNITY. The panoramic yet penetrating views on culture, religion and historical movements which characterize the writings of Christopher Dawson are again laid before us for the profit and interest of readers in the essay, "The Religious Origins of European Disunity." [*Dublin Review*, year civ (Oct.-Dec. 1940) no. 415, 142-159]. The writer points out in his introductory remarks that culture tends to deteriorate in quality as it spreads, unless a deep and powerful unifying element impregnates it. Western civilization had the finest unifying force in the Catholic faith because of its principles concerning race and human nature, concerning the natural and the positive law, human and Divine, and because of its general spirit and views which colored all its culture and ideology. The Schism in the East and the Revolt in the West tended to destroy this cultural effectivity of Catholicism.

In Europe two principal currents of thought developed through the Reform, each of them a distortion of the balanced Catholic view, each an unbalanced emphasis of a single element of culture, and each, therefore, capable of destroying important elements of culture. The Lutheran submission to secular power, its tendency to recognize the concrete order of society as the natural law of Divine Providence, and thus, its acceptance of what force or usurpation had *de facto* achieved put too great a weight of emphasis on the conservative, authoritarian and traditional features of medieval political thought. The later Hegelianism and modern Totalitarianism are not unexpected end-products of an element of culture thus distorted. On the other hand, in Calvinism, while democracy and equalitarianism were heretical with respect to the constitution of the Church of Christ, nevertheless with respect of notions of personal rights, the natural law and the relations of the individual to the state, the Calvinists retained many of the fine features of medieval thought. The Calvinistic strain of medieval culture was effective in the English-speaking countries. Yet Calvinism has been undergoing in recent decades the same disintegration which is infecting Protestantism in general, and hence, simultaneously the force of this feature of Catholicism is being diminished. In general, since

disintegration of the elements of culture is the result of the loss of religion, reintegration is possible only through a religious revival, and through that kind of a revival which will bring the scattered back into contact with that source of unity from which the finer elements of Western culture have developed.

PROTESTANT RELIGIOUS COMMUNITIES. With special attention to Protestant religious communities which are modelled on the Franciscan form Edmund Kurten, O. F. M., has offered an interesting and informative study of the general topic in his article, "Ordensleben im Protestantismus der Gegenwart unter besonderer Berücksichtigung Franziskanischer Gestaltungen" [*Archivum Franciscanum Historicum*, XXXI (July-Dec. 1939) 3-4, 235-275]. The essay deals directly with modern foundations in England, France, Germany and the foreign missions; there is not any lengthy account of such foundations in the United States. The introductory remarks deal with the views of the early reformers, especially with those of Luther, on monasticism. With all his scorn of monks and convents Luther retained a lingering admiration for the institution of religious life, and even wished a reformed evangelical monasticism. Historians have come to appreciate this feature of reform thought in recent times, and sociologists in Germany have written more just appraisals of the cultural and educational benefits which derive from the work of the religious orders. The author finds analogies to the Catholic form of religious life with its vows in various Pietistic movements of the seventeenth and eighteenth centuries; the idea also has found place in Barth's dialectical theology. But Protestantism has never found place for the genuine notion of the religious vows.

Father Kurten had not occasion in his article to remark on a feature which is commonly a mark of the religious orders of the Catholic Church. This is their devotion to the bishops and the Holy See. It was in this very element of submission in which Luther was deficient, and in this he was in stark contrast to his own order, the Augustinian, before and at the time. The full account of the contrast between Luther and other Augustinians and between his spirit and the tradition of the Order is not available in English. It was written by Fr. X. Duijnsteet in Dutch in 1936 under the title's *Pausen Primaat in de latere Middeleeuwen in de aegidiaansche School* (The Pope's Primacy in the Later Middle Ages in the School of Aegidius). The reviewer of this history [Schütt, *Scholastik*, XII (1937) 284] praises the work highly. The Order of Saint Augustine was thoroughly pro-papal and anti-regal in the crises between the Church and the Emperors or Kings. Aegidius Romanus, James of Viterbo, and the anonymous Augustinus Triumphus were the champions of the order in the century before Luther; his attitude was not by any means that of his Order.

SPIRITUAL WRITINGS AND EDUCATION. Priests who have to do with parochial school education and religious who are teachers in all the grades

of Catholic education will do well to notice a recent doctorate thesis, written by Sister M. Augustine Scheele, O. S. F., for Marquette University. It is entitled, *Educational Aspects of Spiritual Writings* (Saint Joseph Press, Milwaukee, xiii, 273, \$2:50). Sister M. Augustine deals with three well known spiritual writings, *The Confessions of Saint Augustine*, *The Following of Christ* and *The Spiritual Exercises of Saint Ignatius*. Following introductory chapters on the spiritual formation of youth and the Christian concept of life, there is an analysis of each of the three classics, and a detailed study of their educational aspects. The pedagogical considerations are concerned with the drives of human behavior, the aims of education, the process of Christian living, character education, determination of values, and other topics suggested by the study of the respective treatises. The last chapter is devoted to a synthesis in which the elements common to the three writings are considered, the special techniques which they use, the emphasis they put on spiritual formation, and their accent on self-education with the help of grace.

The remarks of the author on the advantages to Catholic education which are to be drawn from a greater advertence to the value of these writings are pertinent: "Catholic educators, generally speaking, have recognized the need of the first point, the spiritual development of man. But what is astonishing is that they have not availed themselves of the extraordinary and psychologically sound methods by means of which this spiritual development is induced and directed, the method by which thousands have developed into persons of character and reached eminent heights of sanctity" (p. 220). Again, after showing that the aims of Catholic education and the aims of the three writings have much in common, Sister M. Augustine adds, "We have not made use of the technique peculiar to spiritual development. We have been satisfied that these aids and guides are methods to be used only by men and women living in monasteries and convents" (p. 222).

The major contribution made by the three classics is summarized as follows, 1) God is to be made the supreme motive, the norm of life, and "this highest objective value must be converted into a subjectively experienced one." 2) In the three writings one perceives the non-value of sin, the positive value of imitating Christ, the personal life-ideal. 3) Knowledge is highly valued in the three writings, but it is dynamic, alive and emotionally toned. 4) The writings employ various exercises of all the human faculties in order to make the mind and heart grasp this practical and effective knowledge. 5) The writings keep a proper and proportionate place for the imagination in religious development and life. 6) "An essential condition for generating dynamic knowledge, for building values, for spiritual development, and hence for Catholic education, is self-education through the self-discovery of truths, self-determination, self-direction, self-motivation, self-control, self-discipline, and self-appraisal. . . . As to ways and means of

inducing this self-education there are no better suggestions in the wide range of our educational literature than *The Spiritual Exercises of Saint Ignatius*" (223-224).

Finally, a study is made of what is demanded by the purposes of education in general and the contribution of the three treatises is summarized. An excellent bibliography ends the book; here one might ask that the brief analysis of President Hutchins' *The Higher Learning in America* indicate more accurately the kind of "metaphysics" which the author urged. Again, the *Following of Christ* is cited from the Groote edition, which, since it is so recently issued (America Press, 1937) will make reference difficult for those who prefer their old well-worn copies.

RELIGIOUS EDUCATION IN AMERICA. *The Historical Records and Studies* (Vol. xxxi, 1940, United States Catholic Historical Society, New York) devotes some 120 pages to a valuable study made by Sister Mary Christina Sullivan, M. A., S. U. S. C., to "Some Non-Permanent Foundations of Religious Orders and Congregations of Women in the United States (1793-1850)." The author states her purpose in the preface: "Lest those Religious women whose foundations were not permanent might be forgotten, the present work was undertaken with the object of bringing together the scattered fragments of their history and of weaving them into a complete pattern" (p. 8). The story of these foundations is not dry; it is interestingly written and as fully documented as available sources allow.

The first words of the thesis arouse the attention of the reader to a thrilling story: "Fire, floods, poverty, lack of subjects, misunderstanding, and even persecution were the various causes for the non-permanency of a number of Religious foundations within the present limits of the United States. The Sisters who made up these organizations endured incredible hardships to establish their convents, only to see them doomed to failure after a short while. Some, beginning in another locality, were able to preserve the records of their former unsuccessful ventures; others, forced to leave the country, left behind them only fragmentary accounts which in some cases are both contradictory and confusing, thus contributing to the lack of certain knowledge regarding this interesting chapter in the history of the Church in the United States. One fact is certain, however, namely, that these Religious women worked against insuperable odds to spread the Kingdom of Christ in this part of the New World."

The account includes the history of six foundations of the Poor Clares, one of the Trappistines, three of the Ursulines (one of them, the convent burned in Charlestown, Mass.), one of Les Dames de la Retraite, two of the Nuns of the Visitation of the Blessed Virgin Mary, one of the Sisters of Saint Joseph (Cahokia, abandoned after the Mississippi flood of 1844, as was that of the Visitandines at Kaskaskia), and two of the Sisters of Notre Dame de Namur,