

BOOK REVIEWS

PAUL ORTEGAT, S.J. *Philosophie de la religion*. L'Édition Universelle, S.A., Bruxelles. Desclée de Brouwer, Paris. 1937. 475 pp.

It is seldom that we find a book dealing with the philosophy of religion which does not base its conclusions on the presuppositions of some particular form of philosophy. As a result we have books telling us what the Empiricist thinks religion is, or the Idealist or the Pragmatist, each one taking it for granted that his philosophy is capable of giving a complete answer. Father Ortegat has set himself the task of avoiding the pitfalls inherent in this method and of producing an objective study of the nature of religion. In this book, which, he warns us, is not a complete philosophy of religion, but "*un livre de prolégomènes*" (p. 8, note), the author's purpose is to clear the debris of faulty premises and the consequent faulty conclusions from the road to a complete philosophy of religion, to mark off with warning signs the dead-end streets of inept systems of thought in which so many of our modern "religious thinkers" are so blithely wandering.

A valid philosophy of religion can take very little for granted. The philosopher recognizes in man a sense of the Absolute. That given, his problem lies before him. He must determine whether this sense of the Absolute is necessary or contingent; whether there exists any real Absolute or whether the whole notion of the Absolute is an illusion; whether the sense of the Absolute is a purely psychological phenomenon or whether the Absolute exists in the ontological order; whether the notion of religion is completely expressed in terms of intellectual speculation or voluntary action or in a synthesis of both in the unity of the human person essentially ordained and oriented to a Personal Absolute; whether religion in its perfect form is a purely individual affair or whether it postulates a society for its perfection. It is obvious, of course, that merely to arrive at an affirmative or a negative answer to these questions does not complete the task of the philosopher of religion. But he must answer them one way or the other before he can legitimately proceed to a complete philosophy of religion.

Father Ortegat's approach to these questions is, in accordance with his purpose in this book, mainly negative, inasmuch as his principal concern is to show the inadequacy of the modern philosophical systems to answer the questions coherently and satisfactorily. The Positivists, the Agnostics, the Pessimists, Kant, Hegel, the idealistic and mechanistic Determinists, Nietzsche, William James, the efforts of all these and others to solve the problem are presented fairly and completely, and all are found to fail at some point or other.

It is obviously impossible for us to follow the author through his expositions and criticisms of all these systems. The special value of the book is

that it presents us with a painstaking analysis of the modern philosophies as they bear on the one most important question of religion. The author's criticism is always fair and objective. He does not reject these philosophies because they differ from his Scholasticism, but simply because they cannot assimilate and explain the given elements of the religious phenomenon. If we were to single out any part of the book for special commendation, our choice would fall on the two sections in which the author treats of Kant's "Critique of Pure Reason" and of his moralism.

There may be room for difference of opinion regarding the author's method. He accepts the problem and its difficulties as they are posed by the modern philosophies and seeks for the solution in their terms. Absolutely speaking, it would have been sufficient to confront them with the triumphant answer of Scholasticism and to dispose of the opposition summarily by answering its objections to our position. It would also have made easier reading for one accustomed to scholastic terminology and method. But it seems to the reviewer that the work which Father Ortegat undertook was well worth doing and that he has done it well. LEO D. SULLIVAN, S.J.

HENRI DE LUBAC, S.J. *Catholicisme: Les aspects sociaux de dogme*. Les éditions du Cerf, Paris, 1938, in—8°, xiv—378 p.

The title of this book, according to the author himself, represents the spirit in which it was written rather than the contents of the book itself. It is not a treatise on the Church nor on the Mystical Body, though there is question of both almost on every page. It does not treat of the disunion of Christians, nor of the Catholic principle of Tradition, nor, finally, of Catholic Action. It pretends merely to set forth in bold relief some simple and fundamental ideas on the nature of the *société des croyants*. This society is essentially a living, corporate entity. It is a social organism.

The first part of the work attempts to show in a general way that our religion has an eminently social character. This trait appears in the principal articles of the *Credo*: All men are made in the image of God; there is one God and Father of all; if sin is transmitted to all, all are redeemed by the one Mediator, who restores the unity which was lost, being incorporated into our humanity and incorporating it into Himself in one whole. The Church perfects this corporate union, begun with the Incarnation. In a certain sense the Church is this union itself. It is the Body of Christ.

The Sacraments show forth the social character of the Church. By bringing about, reestablishing or reinforcing the union of man with Christ, they bring about, reestablish or reinforce His union with the Christian community. So true is this that "in certain cases one should rather say that it is by union with the community that the Christian is united to Christ." (p. 51)

More than in any other way, it is in its relation to the heavenly Jerusalem that the social nature of the Church appears. The Church on earth is for the elect in heaven, but for these the beatific vision marks the consummation of the mystery of unity begun in creation. Militant, suffering, triumphant, there is but one sole Church. Jesus Christ will not be whole till the number of the saints is complete.

The second part of the book draws from the social character of the Church some conclusions regarding the role of history from the viewpoint of Christianity. The human race is the child of God and, sustained by the hands of God, has never left off its march towards its Father. The stages of this march are the epochs of history. The ages of the world are the great stages of the Redemption. This is the conception of the world which has its roots in the religion of Israel and her prophets, but is fully rounded out only in the religion of Christ.

Looking on the Bible as a sort of divine philosophy of history, Père de Lubac insists that not only does it reveal to us our salvation, but contains in its way the history of the world. It is thus that the Fathers of the Church read it. With them it was a fundamental principle of exegesis that history in its entirety interprets God to each one of us. (p. 120) For everywhere in that history they found a Mystery which had to be accomplished, the Mystery of Christ and His Church, prefigured in the Old Testament, realized in the New. Moreover, what thus concerns the destinies of the human race concerns also the intimate history of every individual soul. Everywhere in the Bible each one of the faithful can find for himself what St. Ambrose calls the *processus animae*. The soul is the microcosm of that great world which is the Church.

In this connection the problem of the salvation of infidels in its relation to the Church is presented under a rather new, though not too clear light, namely that of the common participation of all men in that humanity which will be saved.

“Puisqu’une si grande masse d’infidèles non sans doute par ce qu’il y a chez eux d’erreur formelle ou de dégradation, mais par ce qu’on observe dans leurs institutions et dans leurs consciences de recherche, d’élaboration pénible, d’anticipations partielles, de justes inventions naturelles et de solutions encore imparfaites, ont eu à remplir dans l’histoire de notre salut une fonction nécessaire, c’est qu’ils tiennent dans notre humanité telle que l’ont faite à la fois la chute et la promesse du Rédempteur, une place inévitable. . . . Providentiellement indispensables à l’édification du Corps du Christ, les infidèles doivent bénéficier à leur manière des échanges vitaux de ce Corps. Par une extension du dogme de la communion des saints, il semble donc juste de penser que, bien qu’ils ne soient pas aux-mêmes placés dans les conditions normales du salut, ils

pourront néanmoins obtenir ce salut en vertu des liens mystérieux qui les unissent aux fidèles. Bref, ils pourront être sauvés parce qu'ils font partie intégrante de l'humanité qui sera sauvée." (p. 172 sq.)

The infidels will be saved, it would seem, in virtue of their social function in the work of salvation. Just how precisely they will share in the vital influence of the Mystical Body, or, in other words, how they will be placed in the conditions necessary for salvation, Père de Lubac dispenses himself from informing us. But in any case, as he insists, there rests on all the members of the Church the obligation of helping in the collective salvation of the world, according to each one's vocation.

It is from the social character of the Church as she lives in history that the author draws his reply to the objection of the ancient pagans concerning the long delay of the coming of the Redeemer. With the Fathers he answers that the education of the race by a wise Providence had to be gradual and therefore slow.

In a final chapter of the second part Père de Lubac portrays the traditional approach of the Church of Christ to the nations that sit in darkness and error. She has always sought not to destroy but to preserve, purify, transform, elevate all that is fundamentally true and good. The image of God in human nature may be obscured, covered over, disfigured, but it remains always a reality. There is nothing that is good in human kind which Catholicism does not claim as its own. The Church is at home everywhere.

In the third part of the book, the author indicates what he considers to be some of the deficiencies of present-day theology. He pleads for a recession from *individualisme* and a wider vogue of the consideration of the social and historical nature of revealed truth. The personal and universal aspects of Catholicism mutually complete and strengthen one another. It is in Christ and in His Body, the Church, that the human person reaches its highest spiritual development and that all men are bound together in the unity of charity.

It is impossible in a brief and inadequate summary to give more than a glimpse of the riches contained in Père de Lubac's book. It is packed full of profound thought. The reviewer hopes that he has not misrepresented that thought in any way. Rarely do we meet a work so well documented from one of the principal sources of Catholic doctrine, the early Fathers and the ecclesiastical writers of later centuries. The erudition of the author is truly immense. He reinforces his plea for a study of Tradition by setting an almost inimitable example himself. And yet, though a veritable arsenal of patristic texts, the book is written in a most engaging style.

Père de Lubac in his Introduction almost disarms criticism. He renounces all claim to completeness of view. He wishes to present only some aspects of

the Church. We think perhaps it is not unfair to say that a more constant remembrance of this proposal throughout his work would have prevented what impresses one as a lack of restraint in his strictures on the theologians who, he thinks, have not been sufficiently alive to the importance of the doctrine of the Mystical Body. For, after all, is it certain that a complete and detailed study of the individual Fathers whose testimonies are so profusely scattered throughout his pages would bear out the impression left by Père de Lubac, that the Fathers looked on the Church almost exclusively from the aspect of the Mystical Body? The author regrets what he considers to be the fact that in recent centuries the social and collective character of Catholicism has been so largely lost sight of. He attributes this phenomenon, insofar as it concerns the relation of the Eucharist to the Mystical Body, merely to a change in habits of thought (p. 64 sq.). Perhaps a more thorough investigation of the Catholic writers of the XVIth to the XXth centuries would be necessary to establish the fact accurately. And if fact it be, might we not say that perhaps the *souffle de l'esprit* was in another direction, that under the guidance of the Holy Ghost theologians were led to emphasize other aspects of the Church as well as of the Eucharist, according to the exigencies of the times? There is no doubt that we should study and preach the truth of the corporate life of the Church, but even in the face of the needs of our day it is well to avoid whatever might leave the impression of exaggeration.

Père de Lubac deserves the gratitude of theologians for a most stimulating and penetrating study of one of the cardinal points of sacred science. No theologian or apologist who wishes to be abreast of the times can afford to pass lightly over his book.

THOMAS J. MOTHERWAY, S.J.

P. F. CEUPPENS, O.P. *Theologia Biblica*, Volumen I, de Deo Uno. 329, Romæ 1938. Volumen II, de Sanctissima Trinitate; 262, Collegio "Angelicum." Romæ, 1938.

The purpose of these two volumes, which are the first of a projected series of four, is given by the author in his introduction. They are meant to be an aid to the professor and student in determining the value of the Scriptural arguments brought forward to prove the various theses of speculative theology. Inspired and encouraged by Father Cordovani, O.P., the present Master of the Sacred Palace, the author has produced a work which will be of great value to the class in theology, whether it follows as a text the *Summa* of St. Thomas or makes use of one of our modern theological manuals. The discussion of Scriptural texts in a manual is of necessity brief and concise, and never very thorough; any long treatment would add considerably to the bulk of the volume and thus defeat the very purpose for

which it was issued. On the other hand, although St. Thomas frequently appeals to Scripture and derives many of his arguments therefrom, he never makes the minute inspection of the text which modern scholarship demands. After all, he wrote at a time when the apparatus of textual criticism, as we have it today, was as yet undeveloped, if not unknown.

While the student will derive a great benefit from Father Ceuppens' two volumes, if he can be induced to use them as a subsidiary to his theological text, it is the busy professor of theology especially who will be grateful to the author for bringing together in one place not only the most important Scriptural passages dealing with the various theological treatises, but also for determining as far as possible their precise meaning from a philological and contextual point of view, for giving us the traditional interpretation of the Fathers and Catholic scholars, and for combating the vagaries and objections of rationalistic critics, whose great aim so often seems to be not pure scholarship, but a determination to undermine at all hazards the foundations of Christian belief. It is from all these angles that Father Ceuppens discusses the usual Scriptural arguments, and to his objective discussion of a text he modestly appends his own opinion about its probative value. More often than not his conclusions justify the use of the texts customarily adduced as proofs, but sometimes they run counter to what has been more generally accepted heretofore.

The perusal of the volume "De Deo Uno" is enlightening and extremely interesting and stimulating, even if the reader does not always fully agree with the author's treatment. Two instances in which Father Ceuppens has by no means said the last word call for a brief consideration. The first is his treatment of God's knowledge of the futuribles. It is perhaps significant of what we are to expect that in his analytical index he refers to this subject under "De objecto scientiæ Dei" by enumerating among the objects of God's knowledge *Futura Conditionata* and then placing after these words a question mark in parentheses.

We shall examine here only the treatment accorded to I Kings xxiii, 9-13, from which Father Ceuppens concludes that only a *conjectural* knowledge of the futuribles involved in the passage is indicated. The text narrates that David asked God whether Saul would come to Ceila (the town in which he was tarrying) and if so, whether the inhabitants of the town would deliver him into Saul's hands. The answers he received to both questions were quite definite: "He will come down"; "They will deliver thee up." Because of these answers David fled from Ceila and when Saul heard that his prey had escaped, he did not go into the town, and, of course, its inhabitants had no opportunity to deliver David into his hands. Here we seem to have an example of a pure futurible which can be expressed as follows: If David had remained in Ceila, Saul would have come down and the people

of the town would have delivered David into his hands. God, too, apparently manifests a certain and definite knowledge of what would have happened, had the antecedent been fulfilled. But, according to Father Ceuppens, the knowledge indicated by the first answer is only conjectural and therefore the second response likewise is a sign only of conjectural and not of certain knowledge.

The argument in support of the first contention had best be given in the author's own words: "*Responsio ad primam quaestionem secundum scientiam divinam ac infallibilem fuisse non videtur, nam de facto Saul in Ceilam non descendit, sed ad descendendum se praeparavit. Quod in Ceilam non descenderet Jahweh perfecte sciebat, nam non descensus in Ceilam est futurum contingens, et Deus scientia infallibili omnia futura contingentia perfecte cognoscit. . . Responsio oraculi ergo secundum scientiam conjecturalem est explicanda, nempe si secundum dispositiones ac praeparationes Sauli judicare debeamus, in Ceilam descenderet*" (p. 173).

The line of reasoning here is difficult to follow. It would seem that God did not answer David according to His own divine and infallible knowledge, but rather according to the conjectural knowledge which men in general would have were they aware of Saul's dispositions and plans (*si secundum dispositiones ac praeparationes Sauli judicare debeamus*). But in view of the fact that David already possessed such knowledge, this interpretation is untenable.

Moreover, the author's view is based upon the false supposition that since Jahweh knew infallibly that Saul would not descend into Ceila, his affirmative answer was contrary to the truth unless it be interpreted according to conjectural human knowledge. But such a supposition is unnecessary if we understand the condition which is both implied and required by the context: "He will come down, if thou remainest in Ceila." It is hard to see by what criterion Father Ceuppens appends this very condition to the second of David's questions and fails to subjoin it to the first, especially since David explicitly tells the Lord (verse 10) that he had heard "that Saul designeth to come to Ceila to destroy the city for my sake." It should be noted that the procedure here is not the author's practice elsewhere; there is no careful examination of the text, no recourse to the context, no reference to other opinions besides the one the author himself proposes.

A second topic of interest is furnished by the discussion of predestination to glory *ante praevisa merita* and particularly by the explanation in this connection of Romans, 8, 28-30, a passage which is almost invariably interpreted by Catholic exegetes according to the sense of that school of theological thought in which they were reared. We can only suggest that the reader make a careful comparison of the treatment accorded this text by Father Ceuppens with the even longer and more thorough examination made by Father Prat in the first volume of *La Théologie de S. Paul*.

It would be quite unfair to give the impression that Father Ceuppens himself professes to have said the last word about these or other disputed subjects. He tells us plainly in his introduction that when the interpretation of Scriptural passages is still open to controversy, he has no intention of speaking "ex cathedra," but merely of giving what seems to him the more probable solution. Professors of theology may at times fail to see that the opinions proposed in this book are the more probable; that is to be expected; but the advantage they will derive from its use, especially those to whom is entrusted the task of propounding the treatise *De Deo Uno* cannot be gainsaid. They must add it to their library.

The same can be said, *mutatis mutandis*, for the other volume, *De Sanctissima Trinitate*, which is of the same high caliber as the first. Particularly worthy of commendation here is the explanation of Apocalypse 22, 1, a text which in these days of increased interest in the separated Oriental Churches is of great value in proving the procession of the Holy Ghost from both the Father and the Son, but which is, more often than not, entirely overlooked in our theological manuals. The text contains the word "to proceed," which Eastern Orthodox theologians for centuries have maintained is never found in Scripture to express the relation between the Son and the Holy Ghost. Figurative in language though the passage may be, if taken in conjunction with John 15, 26, it provides a splendid argument for the Catholic doctrine on the procession of the Holy Spirit.

These two volumes, then, give every promise of fulfilling the author's purpose and wish—to be of some help, as he modestly puts it, to professors and students of theology; to that wish we add another—that the succeeding volumes dealing with the other treatises of theology may soon be forthcoming.

D. A. SCHMAL, S.J.

CUTHBERT LATTEY, S.J. *The First Book of Psalms* (Pss. I—XLI). Longmans, Green and Co., 1939.

The first instalment of Fr. Lattey's translation of the Psalms is a creditable addition to the previous volumes of the Westminster version, which has contributed so much to the understanding and appreciation of the Scriptures among English-speaking Catholics. The high standard of excellence of this and the other volumes of the series is acknowledged even by those who are not in sympathy with the doctrines of the Catholic Church.

The translation is preceded by a general introduction, in which the usual topics deemed necessary for the comprehension of the Psalms are briefly discussed. But it is not merely a recapitulation of traditional information. The author is fully alive to the findings of modern research on the metrical and strophic structures of the Psalms. His remarks on these subjects will be found illuminating, especially to priests, who are usually too busy to

delve into the technical literature, and to whom it frequently is inaccessible. Scholars may view some of his theories as doubtful, if stimulating.

The parallelism of the Psalms should have been explained more fully and illustrated with more examples; it is not so readily understood by a man of average education. The theory of "compensation," which the author advances to explain the Messianic character of some of the Psalms, seems unsatisfactory. The reviewer finds it easier and more logical to explain them in one of three senses: explicitly, typically, or inclusively Messianic. It seems regrettable that the ancient versions, especially the Vulgate, did not receive more than a passing notice.

The translation is clear, idiomatic, and especially remarkable for its fidelity. Occasionally, however, it is lacking in smoothness. It seems unfortunate that an unscientific monstrosity like "Jehovah" was chosen to translate the characteristic Hebrew name for God (Yahweh). Would not "Lord" have been more suitable and less redolent of Puritanical Protestantism?

There are many valuable textual notes. Where the Hebrew text is obscure or unintelligible, the author recurs to the ancient versions, evaluating the evidence with scientific perspicacity and judgment. He shows that he is thoroughly conversant with modern research by using, when necessary, the new meanings of Hebrew words, which G. Driver and others have derived from a study of the cognate languages. Since this book is intended for the educated laity and for the average pastor of souls, the author might have given us fewer textual notes and more observations on the thought of the individual Psalms. The exegesis of Ps. 2 and 16 would have gained much if the author had used the able articles which Vaccari has written about them. It is strange that no reference is made to them. Despite the fact that there are not a few other interpretations in which we differ from the author, we are glad to acknowledge the loving toil and the scientific and literary ability manifested by his translation. The translator has made a distinct contribution to our Catholic literature on the Psalms.

MICHAEL J. GRUENTHNER, S.J.

DOM JOHN CHAPMAN. *Matthew, Mark and Luke. A Study in the Order and Interrelation of the Synoptic Gospels.* New York. Longmans, Green & Co., 1937. XXV—312. \$8.00

H. D. A. MAJOR, T. W. MANSON, C. J. WRIGHT. *The Mission and Message of Jesus.* New York. E. P. Dutton. 1938. XXXI—966. \$5.00.

H. E. DANA. *The Epistles and Apocalypse of John.* Chicago. Blessing Book Stores, Inc. 1937. 161.

There are two ways of writing a volume on the Synoptic Problem. One method provides a thoroughly documented history of former theories, care-

fully evaluates each point and in the end proposes one's own solution. Another approach is made by boldly setting down a new theory, leaving to other scholars the task of minutely sifting the data accumulated by other authorities and comparing it with the new theory. The first might be termed the historical method. The second has more of an individual stamp. Abbot Chapman's book is written more in the second manner. He sets forth his own solution. The editor, Msgr. Barton, in a valuable introduction, gives a brief outline of the Synoptic Problem.

At one time Abbot Chapman had espoused the two-source theory. His conversion came when he realized that the signs of mutual dependence of *Matthew* and *Mark* could be explained just as easily by supposing that *Mark* and not *Matthew* was the second to be written, and St. Peter used St. Matthew's gospel in his preaching. For St. Mark's Gospel he concludes "It would seem that St. Peter is the real author, that he is addressing Gentile converts, that he gives only what he himself remembers, that he omits whatever he thinks unsuitable to Gentiles, that he uses our actual Greek *Matthew* as his textbook, that he reads out of it, in his own wording, whatever he has chosen, in conversational language, with much addition, with many verbal repetitions and all the vividness of personal recollection."

On this as on other matters the student will profit greatly from reading Chapman's study whether or not the final vote will be complete agreement with all details of the theory. Fortunately Dom Chapman won over to his view another distinguished Benedictine scholar, Dom Christopher Butler, who can defend and explain many points otherwise summarily treated. Msgr. Barton deserves high commendation for his editorial work and his own contributions. The book is a monument of Catholic scholarship.

The authors of the second book belong to three different Christian denominations and are all directly engaged in the preparation of men for the ministry. They set forth the Gospels in the light of modern research.

The arrangement of *The Mission and Message of Jesus* derives from the acceptance of the two-source theory. The treatment falls under three headings: Incidents in the life of Jesus, from *Mark* and the narrative portions of *Matthew* and *Luke*; the Sayings of Jesus, from Q and teachings peculiar to *Matthew* and *Luke*; Jesus the Revelation of God, from the fourth Gospel.

The principles throughout are those of non-Catholic critics. Christ's death was not a propitiatory sacrifice. Jesus disclaimed or discounted miracles. Miracles possess "no validity for proving the truth of the Christian religion." The original elements in Our Lord's teaching were His view about miracles, about forgiveness, about little children.

On the other hand Major has some fine arguments against Form Criticism's extreme scepticism with regard to the Gospels, and Wright thinks the claim that St. John borrowed the Logos idea from Philo "in the highest

degree improbable." Major's interpretation of Our Lord's teaching on marriage is interesting. Mark, he claims, gives us the true teaching of Jesus on this matter: marriage is absolute and indissoluble. But the two exceptions which were introduced, one for the case of adultery (in St. Matthew) and for a Christian married to a pagan (in St. Paul) indicate that "Christ's absolute teaching on the indissolubility of marriage . . . was taken as expressing a principle or an ideal rather than a legislative enactment" (p. 128). But why then did Our Lord call those who are divorced and marry again *adulterers*?

The book's principal value is its presentation of the results of recent non-Catholic Biblical work.

Quite different in purpose and tone is Professor Dana's book. Written as an aid for his classes in the Southwestern Baptist Theological Seminary, the volume strives to introduce its reader to St. John, avoiding involved critical questions. The author's stand is conservative and reverent. His synopses at the beginning of each section are very helpful and he deserves praise for his care to bring out the nuances of the Greek in the commentary.

On most of the points a Catholic would find little to disagree with. However occasional statements would surprise him. On the verse, "We know that every murderer is one who does not have eternal life abiding in him" (1 John 3, 15), the author comments: "When one kills his fellow-man in a spirit of strife and hatred, it is sure evidence that he has never been a true possessor of eternal life." This statement might signify that the murderer never possessed sanctifying grace. The meaning of the words is rather: the murderer does not retain the grace once given him.

JOHN J. COLLINS, S.J.

J. DE GHELLINCK. *Littérature latine au moyen âge*, Vol. I and II. Bibliothèque de sciences religieuses, n. 85, 86. Paris, 1939. Bloud et Gay. In 12°, 191 & 192.

Father de Ghellinck has enriched the *Bibliothèque catholique* by this survey of Latin literature between the eighth and twelfth centuries. The breadth and precision of his erudition and the finesse of his judgments are well known to the scholars who have profited by his *Le mouvement théologique du XIIe siècle* and by his many learned publications on early Christian and medieval literature. It is not surprising then to find that in these little volumes which he modestly calls *un exposé provisoire*, he has succeeded in mastering the vast and still somewhat chaotic field of early medieval Latin literature, nor that he has been able, without neglecting detail, to give the broad lines of the literary development of those centuries. Because of his intimate acquaintance with classical, patristic, and post-medieval Latin literature, Father de Ghellinck's view of his subject is not truncated. The

reader sees medieval Latin in good perspective. At every stage of this history the findings of competent research workers have been utilized but one feels that their conclusions have always been verified afresh. The work is that of a conscientious master who is familiar alike with the original sources and with the judgment of contemporary specialists.

The history of medieval Latin literature is divided chronologically into three parts. In the first volume the story is told from the origins to the end of the Carolingian Renaissance. The second volume reaches to the death of Anselm of Canterbury. A projected third volume will continue the history till the beginnings of Humanism. In the first volume after a study of the transition from patristics to the Carolingian Renaissance, a study which is concerned with several of the late Western Fathers from the viewpoint of their contribution to the Middle Ages, the author examines the writings produced during the Carolingian period where a first and second Renaissance are discerned. In the second volume the humble but fruitful efforts of the Benedictine schools of the tenth and eleventh centuries are portrayed and their culmination in the work of Anselm is described at some length. Each chronological part is followed by an ample scientific synthesis.

Perhaps the most striking feature of the work is its completeness. The pages are literally full of facts. No source of information is neglected; the catalogs of medieval libraries have been scrutinized in order to determine the literary background of authors; legal, liturgical, and theological works are treated. While poetry which was one of the favorite literary forms of the early Middle Ages is carefully studied, rhymed prose and the *cursus* are by no means neglected. Even school books with but little literary pretensions give the author precious clues in his efforts to determine how the literary movement developed. Of especial interest are the sections on hagiography. If many writers are mentioned only briefly, not a few, like Walafrid Strabon, Peter Damian, Hildebert of Lavardin, and St. Anselm receive somewhat detailed treatment. The interest of the work is increased by the notices of the *Waltharius manu fortis* and the *Ruodlieb*. Finally in all sections due attention is devoted to recent discoveries and publications.

One leaves the reading of these volumes with the regret that the nature of the collection in which they appear forbade the insertion of notes, references, and indices which would have increased their usefulness. As it stands, however, the work is a notable contribution to the literature of the subject.

E. A. RYAN, S.J.

KENNETH SCOTT LATOURETTE. *Three Centuries of Advance, A. D. 1500—A. D. 1800*. Vol. III of *A History of the Expansion of Christianity*. Harper and Brothers. \$3.50.

The immense work projected by Professor Latourette continues in this volume, which discusses a period particularly difficult for several reasons,

namely, the break of Luther from the unity of the Catholic Church with the consequent splitting of sects, the great colonial expansion of the Portuguese and the Spaniards with the extraordinary missionary activity of the Catholic Church, and the struggle for colonial expansion and supremacy among the Dutch and the English. That he should have attempted a summary at all is a tribute to the industry and perseverance of the author and that the result should have been so good is evidence of his acquaintance with the wider horizons and larger aspects of Christianity. He has tried to dissociate himself from preferences and opinions and outlooks which might impede the objectivity of his presentation. The Catholic Church is dealt with more fairly than experience has led us to expect, though I would be slow to say that in all instances dispassionate objectivity is achieved.

The method of the proverbial visitor from Mars does not seem to be the most satisfactory historical method; it makes conjecturable what would not be conjecturable for one who approaches the facts with understanding. It seems too much like the contention of some who maintain that the best religious editor is the man who professes no religion and is not therefore inclined to prejudice; such a person may present facts but has no understanding of the significance or relative importance of the facts, and religious facts, above all others, have a significance which a professed or fictitious irreligion cannot appraise. Professor Latourette's history is not a mere presentation of the facts but a searching into the reasons and motivations behind facts. This, then, forces the Martian to use overmuch such expressions as, "perhaps," "maybe," "it is said," "it is charged." Professor Latourette is a deeply religious man and therefore the cold attitude of the Martian was so much more difficult to assume and maintain. One wonders how possible it is to disassociate oneself completely from a cultural and religious background in writing religious history; the author is not wholly successful.

One very confusing attitude has been unfortunate, the lumping together under the name of Christianity of Catholicism, the countless Protestant groups, Orthodoxy both Russian and Greek; this viewpoint forces the conclusion that every break is an advance. In such multiple conflict I believe that even the Martian would be inclined to wonder if there were not some doubt about the genuinity of certain forms of Christianity and therefore would be slow to say that every extension was an extension of Christianity.

The general background for the "New Age," political, commercial, and religious, is given in an Introductory Chapter. Then follow the facts of change and expansion in Europe, Northern Africa and the Near East in the second chapter. The third chapter relates the extension of Christianity in Spanish America, the fourth in Portuguese America, the fifth in French America, the sixth of Protestantism in the Americas. The seventh travels

to the remaining parts of Africa and is followed by chapters on India, Ceylon and Burma, the Malay Peninsula and Indo-China, the East Indies, the Philippine Islands, Japan, the Chinese Empire, Russian Asia and Alaska and concludes with two chapters, one outlining the influence of Christianity on its environment and the other on the influence of environment on Christianity. It is obvious, then, how complete the work is.

There are many evidences of incompleteness which in most instances would seem to come from the author's desire to generalize and institute insupportable comparisons. A reference is made in the Introduction (p. 29) to the progressive energy of Protestantism through the centuries and the slowing down of Catholic missions. One must understand that Protestantism was starting from nothing so that any energy manifested would be progress, but the amount of missionary work done by the many sects of Protestantism prior to the late 18th century was negligible, in spite of the space devoted to it. In fact, the strict mission to the non-Christian was very late in securing official sanction and support from the churches; the official churches had to be forced into approval by the attempts of individuals, which is not true of Catholicism. Again, the comparison instituted between the "abounding vitality of the Protestant communities on the Atlantic seaboard of North America," and the abandonment of the faith or deterioration of spiritual life in the Catholic communities unless supplied with missionaries from Europe is very poorly chosen, because even a Martian would see the difference between the two groups. I do not think any historian would find valid grounds for instituting a comparison between the concentrated white Protestants in North America and the Spanish colonies scattered all over North, Central, and South America with the numerous native converts.

One reads of the ruthless use of force by rulers to reduce Protestants in strongholds of Catholicism, while in speaking of England it is said that separation from Rome was effected under Elizabeth with no mention of brutal suppression either in England or Ireland (p. 32). Is one to believe that Protestantism made its advances by gentle persuasion?

The chapter on Spanish America is the most inadequate of the book and the sources are not entirely commendable. Any one familiar with non-Catholic reporting on South America, even at the present time, knows how limited the view is and I am afraid that Professor Latourette has relied too much on works written in English, which are proverbially biased on anything that relates to Spanish colonization. One is surprised to find such brief mention of the educational efforts in South America and it is difficult to understand why Bayle was not used on this subject. The bibliography on the Paraguay missions is not up-to-date; for instance, there is no mention of Hernandez' work on the Social Organization of the Reductions; there

is no reference to the Annual Letters of the Provincials of the Jesuits in South America which is primary source material. Perhaps among the most serious omissions is that nowhere was cited Astrain's comprehensive work on the Spanish Jesuits. There are many things in this chapter that are objectionable and it would take up too much space to indicate them and give the true viewpoint on them, but one last note will suffice. It is said that Spanish American Christianity was stereotyped and displayed little originality (p. 159). It may be unprotestant not to display originality, but is dogmatic and ritual sameness a defect?

The Chapter on Protestantism in the Americas is very detailed, so much so that one wonders at the relative space given to it and to other endeavors for the expansion of Christianity. One cannot unquestioningly subscribe to the exoneration of the sects with regard to the Indian in North America and it does not seem honest to blame the failure entirely on the Indian. (p. 216) The attempt to convince one of the Protestant missionary effort among the Indians and Negroes does not attain its end for one who has read more than this book. It does not seem to be an adequate reason to ascribe the multiplication of Protestant sects to toleration, separation of Church and State and revivalism; there is a reason deeper which is intrinsic to Protestant Christianity, not extrinsic to it.

As for the summary chapters at the end, they are comparatively well done, but not entirely objective. In spite of the author's assertion to the contrary, we still believe that the "Protestant revolt" (p. 384) did work great destruction in the spiritual unity of Europe and Christendom and did greater harm than most are willing to admit. With regard to Protestant contribution to the dignity of womankind, the Catholic has always felt that Protestantism robbed womankind of its greatest inspiration in the idealism of the Virgin Mother, so bitterly abused by Protestantism. The words "an outworn and arid scholasticism" (p. 411) always provoke the Catholic philosopher and theologian because the knowledge of scholasticism outside of Catholicism is very rare and most characterizations of it are childish and uninformed. One wonders just what influence Protestant Christianity exercised in ameliorating the conquest of the Indians (p. 423). Did Christianity really become at home (p. 429) among the Teutonic peoples in Protestantism, or was it changed radically by these same people? It would seem that Christianity should change peoples and not be changed radically by them. The reflection that the Reform made the Catholic Church a "sect" (p. 439) is not entirely accurate, because, no matter how many limbs are cut off a tree, the tree is still the main stem and cannot by any stretch of the imagination be called a sect. This section shows too many instances of insufficiency and subjective coloring. But enough.

Professor Latourette has done very well in arraying his facts which show a wealth of reading. I would say that his best chapter is the one on Chris-

tianity in China which might be expected since it constituted the subject of a former penetrating work by the author. The most inadequate is the treatment of the Spanish missions in the Americas; 80 pages are given to this effort and 60 pages to Protestantism in the Americas and the proportion is justified by a reference to the great activity that is to come in Protestant missionary effort in the next two centuries.

Generalisation is a dangerous thing and it has led Professor Latourette to make too many sweeping summaries. I think, too, that many comparisons instituted by him limp very badly. The book can be recommended for its factual knowledge, but one must be cautious in accepting all the interpretations of the facts. The bibliography will be very helpful for those who wish to continue reading on the subject; it is immense.

EDWARD L. MURPHY, S.J.

SISTER MARY CLARE GOODWIN, C.S.A. *The Papal Conflict with Josephinism*. New York, Fordham University Press, 1938. xiii-157.

This doctorate thesis devotes a section to the general historical background of the eighteenth century, another to the Emperor Joseph II, treating exclusively of his constant meddling in religious matters, and a third to the effects of the Emperor's religious policy on the outlying districts of his huge and heterogeneous Empire. As is evidently necessary, considering the size of the book, all matters are treated with great brevity, compressed, no doubt, from the original thesis to the minimum requirements for doctorate publication. The bibliography is excellent.

The struggle between the Church of God and state absolutism is perennial, but perhaps at no time until the present has an absolute monarch descended to such petty and, at times, if the matter were not ultimately so serious, to such laughable meddling in religious matters as the Emperor Joseph II. Not only did he deny the right of the exercise of Papal authority in his realm, demand the appointment of bishops as an imperial right, and suppress religious institutes for any or no reason, but he descended to regulating the dress, meals and hours of seminarians, the number of candles to be used at various services, and the exact order of processions on feast days. Even at the last hour of his life Joseph could not refrain from dictating the exact rites and prayers to be used at his reception of the Last Sacraments.

I say at no time until the present, because in our own day there is a state absolutism which has improved on the minuteness of Joseph's meddling in religious affairs. The gospel of state supremacy, according to Prince Kaunitz, the all-powerful Minister of the Emperor Joseph II, might well be taken as the expression of much modern practice. "The supremacy of the State over the Church extends to all ecclesiastical laws and practices devised and established solely by man, and whatever else the Church owes to the consent

and sanction of the secular power. Consequently, the State must always have the power to limit, to alter, to annul its former concessions, whenever reasons of the State, abuses, or altered circumstances demand it."

Such a principle, in the hands of men actuated, not by the more or less sincere, though egocentric, piety of Joseph II, but by active hatred of the Christian religion, can mean as much or as little as they wish it to mean.

C. L. FIRSTOS, S.J.

FRANCISCUS TER HAAR, C.S.S.R. *De Occasionariis et Recidivis juxta Doctrinam S. Alphonsi Aliorumque Probatorum Auctorum*. Editio Altera in multis recognita et aucta. Marietti, Romæ, Taurini, 1939.

This well known monograph on "occasional" and relapsing sinners now appears in a second edition. Since its first appearance about twelve years ago it has been the standard work on the subject and has replaced previous treatises dealing with the same matters. It well deserves the high regard in which it is held by both practical and scientific moralists. As a scientific investigation into the doctrines which Catholic moralists of the past have developed and formulated no other work can compare with it. And as a practical guide for confessors in dealing with these difficult types of penitents its doctrines are well grounded, clearly explained, and proposed in such a way that the conscientious confessor who has the good of souls in view will find here safe and prudent norms of conduct. Moral theology owes much, therefore, to the erudition and prudence of its author, who, following in the footsteps of St. Alphonsus, has taken a middle course, and provided us with a doctrine which is neither rigorous nor remiss.

In this edition the author has not varied the substance of his work. But some matters were not received with unanimous approval, or gave rise to disagreement. The question of avoiding a probable occasion of sin, the concept of a proximate occasion, the requisite judgment on the penitent's dispositions and the interpretation of canon 886 (the obligation of absolving immediately those who are disposed for absolution)—all these matters have received new consideration and the author's position clarified or confirmed.

It is on questions of this kind that some will judge the author to be inclined toward severity. The thoroughness of his presentation, however, and his scholarly and objective treatment of those with whom he utterly disagrees, are themselves a recommendation of his opinions. The search for the truth is always arduous. It is found, St. Augustine tells us, only by those who yearn for it with their whole heart. The present work, executed in this spirit of faithful and objective inquiry, is of immense value, therefore, to all who seek the truth. And those moralists who are not convinced that the author's position on these difficult matters is the only tenable one, welcome this study as a valuable contribution toward the common goal. F.