

## BOOK REVIEWS

CHESTER CHARLES McCOWN. *The Search for the Real Jesus. A Century of Historical Study*. New York. Scribner's. xviii—338. \$2.50.

Professor McCOWN has indicated the contents of his book in the title. He purports to give an account of the actual search for the "Jesus of history," and of the currents of theological and philosophical thought which controlled the search. Since there is no account of any "search for Jesus" made by any Catholic authors, it is possible that the writer does not believe they have taken part in recent Biblical study of the New Testament text and origins, or, if they have, that their output is not worth recording. That the second conjecture is the better one is clear enough from the attitude which the author takes throughout the book; through adjectives and nouns of a distinctly editorializing nature Professor McCOWN frequently manifests a belief which he openly states several times, namely, that "without rationalism, deism, and the enlightenment, freedom to study Jesus as a historical character would have been impossible." (106)

If one can prescind from the enthusiastic anti-supernaturalism of the author, there is much of interest and instruction in the book. There are good critiques of several movements in Biblical criticism, and those upon the school of Baur, of the recent Form-criticism and of the Chicago school may be commended. But unfortunately a reservation must be entered. The reviewer was not always impressed that the writer had thoroughly digested what he had read, or at least was not able to express his opinion temperately and consistently. One reads of Strauss's inexorable logic (16), that Strauss was wrong in his logic (17, top), of his remorseless logic (17, bottom), of his chief contribution in trying to apply the concept of myth to the New Testament (59), and of his defective conceptions of myth-making. (252) Again, Drews used supposed parallelisms with *deadly* effect (78) (*italics mine*), and yet "he was a dilettante in the field of ancient history and the history of religions and used his sources without adequate criticism." (79) Taking words at their value the reviewer often felt jolted in reading the pages of Professor McCOWN.

It is very gratifying to find that the author subscribes to what is the fact, namely that there is no "presuppositionless science." This avowal makes it all the harder to understand how completely the supposition of naturalism is taken throughout the book as unquestioningly true. It is stated in so many terms in the definition of history which is borrowed from Bernheim (111), and if that is not clear enough the writer adds, that continuity is one of the primary characteristics of history. Every "event" is an "outcome" of previous happenings and the forerunner of others . . .

every man is a product of his time." Now this assumption means that Bernheim and McCown either know that God did not ever intervene in historical processess, or could not, or cannot be proved to have done so. In his search for the real Jesus the author has failed to consult, or mention, if he did consult, a whole library of books which have appeared within the time of the period covered in his survey; these books have dealt precisely, and with remorseless and inexorable logic, with the three questions involved in the author's assumption. The bland assumption that those who submit to ecclesiastical authority cannot be logical is not a fair assumption, and it is a very irritating assumption at times in this book.

This leads naturally to another topic. Among the ancillary sciences which are necessary and helpful in the study of the New Testament Professor McCown names a host of branches of study which have been developed in the last century. But it seems time to remark that theology itself should be known to the historian who essays to study Christ and Christian origins; especially it would be helpful to the adverse critics, the "anti-supernaturalists," if they would glance over, and not casually, some very thorough treatises on Catholic Apologetics. Without hesitation one may promise Professor McCown some very delightful and instructive hours with any one of the three books which I select out of recent publications. In 1918 the *De Revelatione* of Garrigou-Lagrange appeared in two volumes, an excellent treatise; in 1939 the first volume of the *Institutiones Theologiae Dogmaticae* of Louis Lercher, S.J., was published in its third edition by Schlagenhaufen; in 1940 the *Theologia Fundamentalis* of Anthony Cotter, S.J., has appeared. Here are three authors, French, German, and American, and anti-supernaturalists will not find any point brought up by adverse critics in Europe or America which has not been competently treated and evaluated by them from the standpoint of reason, logic and history as well as from that of dogmatic theology.

Professor McCown is anxious to have the search for the real Jesus continue, even though the "past teaches that progress is woefully slow, finality unattainable." But progress according to his conception of it will not be made unless men discard the "superstitions and dogmatisms of the past and give themselves without reserve to the study of the facts of history, psychology, and society. No inherited or revived theories of inspiration, no repristination of ancient institutions or liturgies, no ancient or modern soteriologies should be allowed to blind the eyes of the searcher for fact." It is to be feared that those who follow this sort of counsel blindly will not have either Church or Christ; what the real Jesus will mean to the searchers or finders is not clear—in fact they would seem to be without a sufficient reason for all the tremendous effort they put into the quest. J. C.

JOHN SHELTON CURTISS. *Church and State in Russia*. Columbia University Press. 1940.

Almost all authors of Russian Church History readily admit the preponderant influence which the State exercised in the affairs of the Church; its relative importance is exaggerated by some, minimized by others, while a few even defend it. The fact itself, however, is taken for granted, for rarely is an attempt made to present many factual details.

The present volume is, for this reason, a much needed and very definite contribution of specialized information concerning this delicate question. Its value lies in its scientific use of original and fundamental sources; namely, the official reports of State and Church appointees charged with the administration of Church affairs, and the contemporary comment of the more influential religious and secular reviews or journals. The author has a thesis to prove, but he is most careful in citing his testimony to give an impartial judgment of its value, based on the known political or religious sentiments of the witnesses. He states the thesis at the end of the first chapter (32), and reiterates it on the last page of the final chapter (409); in substance he holds that the Russian Church was so bound to the policies of the Imperial Government that its own traditional status must ultimately share the destiny which awaited the traditional autocracy. The methodical manner in which he delineates this fact will certainly satisfy the student, but the almost syllogistic development of the chapters will, perhaps, weary the dilettante devoted to popular portrayal.

The subject matter is divided into four chronological periods: from the conversion of Russia, until the year 1900; from then until the Revolution of 1905; the period of the First Revolution; finally, the interval between the First and the Second Revolution—of 1917.

The first chapter of the book covers a thousand years of Church History, giving a rapid sketch of the genesis and the development of relations between the Church and the State. Accepting Christianity from its Eastern center at Constantinople, Russia grew up not only in the spiritual and dogmatic tradition of the Greek Church, but imbibed a strong tendency to the abusive system of caesaropapism, prevalent since the days of Constantine. (The author seems to give the false impression that there was no Roman influence whatever in the early Russian Church). Most of her metropolitan bishops, not all, as the author states, who ruled the Church until the coming of the Mongols, were Greeks, so that the foundations of the Church system were characteristically Greek. As the star of Byzantine political ascendancy began to wane, the princes of Moscow gradually assumed the protection of the Church formerly practiced by the Greek Emperor; with the subjection of Constantinople to the Turks, the theory of

the "Third Rome" was developed and soon Ivan IV engineered the establishment of the Russian Patriarchate. During this period there had been some subservience of the hierarchy to the princes and the Tsar, but on the whole the Church maintained great independence in the management of its own affairs. This independence, however, was substantially weakened when Peter the Great abolished the office of Patriarch and set up in its place the Holy Synod, bound under oath to him. From then on the Church was practically pledged to support the moral and social policies of the State. In the nineteenth century the State strengthened its control over the Church by making the lay Over Procurator of the Holy Synod a minister in the Government; subject to him were the civilian clerks and officials of the Synod, while he acted as the sole intermediary between it and the Tsar. In practice this made the Holy Synod his tool and placed the hierarchy under his control.

How this system actually worked out until the First Revolution is portrayed in the author's second section. The Government protected the welfare of the Church by laws which granted it strict powers of censorship over all religious literature, by allowing the interests of the Church to be represented by ecclesiastical delegates in secular assemblies, and by urging police assistance against rival missionary activity; but at the same time there was Imperial control in the appointment of bishops and, sometimes, in purely spiritual matters. The Over Procurator controlled the Holy Synod by being responsible for the presence of its members in session, for their appointment and transference, and by holding the lay machinery of this organization accountable to himself. This lay bureaucracy hampered the activities of the bishops with the red tape of minute regulations and petty politics, leaving them without time or peace for the really important work of their office. The result was the loss of episcopal authority and a sort of pitiful subservience on the part of the lower clergy to the lay regime. Seeing this state of affairs, the intelligentsia dropped into complete indifference, while even the great hope of the Church, the peasantry, began to show signs of desertion, as the breach between them and an aloof hierarchy or partial pastorate widened.

In the third chapter the author cites some interesting statistics to show the relative wealth of the Church, which caused it to be classed by the workers and the peasants with the landed wealth of the country, thus arousing an envy against which there was need of the protection of the Government, from which one-fifth of this income was derived. Realizing, then, how much it needed the Government, it is not surprising that the Church indirectly supported government policies through its system of religious instruction and education; this system itself, in fact, was protected

by the Government against its rivals, the Old Believers and the Sects. Favoritism of the children of the clergy had, however, made higher Church education almost exclusive and, at the same time, filled the seminaries with unwilling and indifferent candidates for the priesthood who frequently rebelled against the whole system in open riots.

The first big test of this mutual support of Church and State came during the Revolution of 1905. Then the Holy Synod was found backing the attitude of the Government towards the Revolutionists, but many among the lower clergy adopted a liberal attitude, some even being so radical in their expression of opposition to the Government policies, that they were subjected to severe ecclesiastical punishments. The radical influence was especially manifest in the seminaries where the students in forty-eight out of fifty-eight conducted strikes. A movement to conduct a Church Council or Sobor did not succeed, but the plans and preparations made for it evidenced the desire of the Church to throw off the heavy yoke of State control and to reform the bureaucratic system working in all departments of Church administration; they crystallized, also, the latent opposition between the hierarchy and the lower clergy, when the latter asked to have a decisive and not merely a consultative vote in the proceedings of the Sobor; this accorded with their idea of the democracy of the Church.

The sixth chapter cites many instances of ecclesiastical support in behalf of violent counter-revolutionary activities; as the people thought these were more deserving of open condemnation, the Church lost more and more of the confidence of the simple masses. Most of the clergy, however, took no sides, and many of them were magnificently brave in their attempts to calm and allay inflamed passions. At the end the good seems to have been forgotten, for all but the most conservative parties were opposed to continuing the privileges of the Orthodox Church, while the masses were, perhaps, even more strongly in opposition.

It must have been perfectly evident to the Church, that if it hoped to maintain its position of importance, there must be a reform; it made an attempt, but, as the author demonstrates in his fourth section, the reform was superficial, extending only to minor changes in the administrative system and to some improvement in the seminary training. Left untouched were all the real difficulties: the domination of the Over Procurator, the red tape of diocesan administration, the arbitrary transference of clergy, the central taxation of parish funds, the favoritism in the seminaries, and the mismanagement of the monasteries. The Government attempted to help the Church by restricting the liberties which had been granted to the Old Believers and the Sects at the end of the First Revolution, but

defections from Orthodoxy to these groups continued. When the clergy supported the parties of the right at the instigation of the hierarchy, they brought down upon themselves accusations of being tools of the Government and threats of being deprived of their state salary. Though the Church labored hard to overcome the growing evils of unbelief, materialism and skepticism, its efforts were neither universal nor unified, and fell upon ears deafened by contempt for a social system to which the Church had linked itself.

The final chapter of failure for the traditional status of the Russian Church was written when the Holy Synod refused to oppose the Imperial predilections for the despised Rasputin; the humiliation of being submitted to his control and caprice was devastating. Even after he was done away with, his clique continued in control of the Church, supported by the Government, but, when that fell, all connected with it, including the Church, must suffer in due proportion.

This, then, is the author's picture of the Russian Church as the servant of the Russian State. He has painted it from the historical records of what actually happened. Of set purpose he has avoided any discussion of the theoretical opinions involved in the matter, for this would, in all probability, have extended his already difficult task to another volume. In the opinion of the reviewer, however, one cannot fully understand or correctly interpret many of the facts related, without knowing something of the theories of Church and State relationships as developed by the Pravoslaviv Moral Theologians down through the centuries; they give the key to the attitude of the hierarchy. On the other hand, to appreciate the internal conflict going on within the Church itself—the opposition of monarchic and democratic ecclesiology—one must be familiar with what is known as the Slavophile movement in Russian theological thought; its relation to the reactions of the Revolutions is of prime importance. Would that one as adept with the sources as the present author might undertake their exposition. Whatever adverse criticism to the present volume might be presented, is not deemed of sufficient moment to be recorded.

JAMES L. MONKS, S.J.

NATHANIEL MICKLEM. *National Socialism and the Roman Catholic Church*. Oxford University Press. 1939. (Royal Institute of International Affairs). xi and 243.

MICHAEL POWER. *Religion in the Reich*. Longmans, Green. 1940. vii and 240. Paper cover.

Of all the devices adopted by modern persecutors of the Church, the most effective is the simple denial that there is any persecution. In Russia,

the Bolshevik Government points with pride to "absolute religious freedom" provided under the Soviet Constitution, even though that freedom resolves itself merely into freedom to conduct anti-religious propaganda. Religious freedom means that no one is *forced to be religious* by the Soviets. Yet millions outside of Russia are deceived by this blatant equivocation.

The Nazis claim insistently and passionately that they are not dreaming of persecuting the Church. On the contrary, they are building churches and paying the clergy for attending them. Religious processions are permitted and atheism is banned. The peculiar thing about this Nazi claim is that in a certain sense it is justified. The Nazi attack upon Christianity does not necessarily start out from the plan to destroy Christianity. Its starting point is simply the will to effect *in toto* the Nazi philosophy, of the state and of the individual. But National Socialism is itself a religion. It is totalitarian in the most absolute sense of the word. In Professor Micklem's words: "It is pure Immanentism; it recognizes no God outside, or other than its own inner demands and wishes." To the National Socialist as to the Bolshevik, "prophetic religion is intolerable; there must be no contrary voice from heaven or on earth."

When the Nazis took over the Jesuit scholasticate in Innsbruck last year the Jesuit theological students were given a half hour in which to pack their meager belongings and get out. A young Nazi soldier accompanied each scholastic to his room to supervise his packing. In several instances the soldier remarked to the scholastic: "You are free now; you can go where you want." Further conversation revealed that the Nazis honestly thought they were liberating the Jesuit scholastics from some sort of a dire Maria Monk imprisonment! The incident was typical. The Nazi starts out with a certain degree of honesty with regard to Christianity. Being a sheer pagan, he regards it as a mere jumble of esoteric and out-moded rites and controversies fit to be shorn of "politics" as a mere excrescence. To his horror and fury, he discovers that he is dealing with an "ethical religion," which flatly refuses him entrance into the sanctuary of the individual conscience, which lays down principles of conduct in men's public as well as private relations, which claims a place in the laws governing the marriage contract and in the training of youth. The result is a terrific conflict between two incompatibles, as seen in the story of the Reich Concordat and the persecution of Christianity in Germany, Austria and Poland.

The analysis of these past seven years made by Professor Micklem, who is Principal of Mansfield College at Oxford, proceeds on this theory. The affair of the Concordat was a tragic misunderstanding from the beginning. There was a certain amount of good will on the part of the Nazis. Back in 1933, when the Nazis first came to power, to quote from the author:

"it would not be fair to suggest that the legislation, nominally directed against the Communists and against political opposition, was deliberately framed for the disadvantage of the Church. At this time few of the Church leaders had read either *Mein Kampf* or the *Mythus*, and Herr Hitler with his lieutenants had no understanding of Christianity as a religion. But the mind of the Government, as expressed in its legislation to brook no opposition is clear enough. All the resources of wireless, Press, theatre, film and school are to be used to achieve national unity; neither political or any other opposition that would militate against national unity is to be endured. . . . It is not to be thought that that which the Christians call their "persecution" is due to special intransigency on occasion or to violent Neronian outbreaks of savagery; it follows logically from first principles which are to National Socialism as a religion. Right is identified with the good of the community; this in turn is identified with the will of the Party, which is identical with the will of a Leader whose purposes, so far as Germany is concerned, are the manifestation of the divine; morality and religion are thus at one; and National Socialism would be untrue to itself could it tolerate Christianity as known to us in history or the Bible."

The Catholic Church, on the other hand, proceeded from the idea that, as it was able to come to terms with Mussolini and with Japan, it "could very easily and quickly come to terms with Herr Hitler if the question at issue were a matter of politics and not of *Weltanschauung*." There was always the *hope* of a divorce between the two which would form the basis of an agreement. There was always the shocking discovery that Christian concepts and Nazi concepts of law, honor, politics, religious freedom sprang from wholly different sources. Two totally different languages were spoken. But a few days after the Church had won another "paper triumph" in the matter of Catholic Action the Government put to death Herr Klausener, the leader of Catholic Action in the Reich. The horror of this event, as of many others like it, was not so much in what was actually done as in the total inability of those who committed the crime to see anything worth mentioning in doing it. Micklem regards the Concordat simply as a dead letter by 1938.

Professor Micklem's work is a thorough, temperate and scholarly study of the development and principal incidents of this conflict. He has scrupulously refrained from making use of emigré material. Both he and Mr. Power, who is known through his correspondence for the London *Tablet*, warn against exaggerations and canards. The arrangement of Micklem's



work is simple and somewhat unusual. The first seven chapters discuss the leading aspects of the conflict: Hitler's outlook and policy; Rosenberg and his Myth; the Party and the State; the Press; "Positive Christianity"; "Political Catholicism"; the Concordat. The remainder of the book is devoted to an historical survey, year by year, from 1933 through 1938. At the end of each year is a brief, meaty paragraph containing the principal events of that year.

Throughout there is abundant original material, including the hitherto unpublished document of instructions for *Hitlerjugend* leaders, which in turn is quoted from Micklem by Power. Like scrupulous regard for accuracy and balance is shown by Mr. Power, who devotes particular attention to the conduct of the Regime in Austria. The worst offenders in Austria, he notes, were the Nazified Austrians themselves; and it was to the credit of the *Reichswehr*—the German regular army men as distinguished from the S. S. and S. A.—that they set in Vienna an example of respect and moderation in their treatment of things religious. Mr. Power presents at each step the characteristic defense of the Nazis, honestly, in their own language; and lets the reader judge for himself. He does not believe that the persecution of the Christians, with all its cruelty, has equalled that of the Jews, nor originally was animated with quite the same hostility. He has profound confidence in the German people themselves and ends with a noble statement of hope:

"Germany, the true Germany, will return again, even if you and I do not live to see it; and from Oberammergau to the Prussian sea-board the Cross will return to all those rooms where the Swastika now enjoys its black and scarlet splendor."

To those who wish to penetrate the strange reasoning of this most curious of persecutions, who wish to be free of anti-Nazi hysteria, to be just to Germany and her people, yet to know the plain truth, these two thoughtful books are certainly to be recommended. JOHN LAFARGE, S.J.

HENRI BREMOND. *A Literary History of Religious Thought in France*. Vol. III; The Triumph of Mysticism; The French School. New York: The Macmillan Co. 1936. Pp. 585. \$5.75.

After a lapse of some years the Society for Promoting Christian Knowledge presents the English version of "La Conquête Mystique—l'Ecole Française," the third volume of Bremond's monumental "Histoire Littéraire du Sentiment Religieux en France." Here as in his *Devout Humanism* and *The Mystical Invasion* the learned member of the French Academy seeks to penetrate the intimate life of souls, their true prayer, their religious

secret with its own peculiar spirit. He continues to follow Bacon's program for writing a history of literature: he selects the significant writings of the "French school," devout treatises and biographies; he strives by observing their argument, style and method to disengage their spirit, to compress them so as to evoke the religious genius which inspired them. Here again his vast erudition fails to render his style pretentious or heavy, and thanks to an accurate translation we can enjoy even in its English dress, his literary skill, his clarity and humor.

Readers who anticipate brilliant analyses of character will not be disappointed. Bremond's full-length studies are fascinating, provoking, and vibrant with life: of Berulle, the initiator of a sublime spirituality who sank into oblivion as his teaching spread, of De Condren, that strange type of genius who was stimulated and appeased by conversation though wearied and irritated by the pen that seemed to distort his quivering thoughts in fixing them, and of Olier, the heir and witness of De Condren, though he had not been ranked a leading disciple. Equally attractive if less imposing, are the portraits of Saint Vincent de Paul, Eudes, Marie des Vallées, and the sketches of the less prominent Berullians which complete this gallery of the "French school."

Perhaps the most noteworthy contribution of the present volume is the able and enthusiastic discussion of Berullism and its development by De Condren and Olier. Cardinal de Berulle with his profound realization of God's sovereignty stressed the virtues of religion: reverence, praise and adoration. His piety was "theocentric," though its principal focus was the God-Man. To the "Apostle of the Incarnate Word" Jesus is adorable, the Perfect Adorer and the channel of our adoration. "Adherence" is the most prominent factor in Berullian asceticism; it is full cooperation with the Divine Grace communicating to us a share in the "states" or interior dispositions of Christ; the consummation of these dispositions is to be sought in the "state" of servitude wherein we adore God "through Him and with Him and in Him."

After passing through a period of assimilation whose phases Bremond points out, De Condren came to realize this doctrine with exceptional force and vigor, and later complemented it with his teaching on sacrifice and the priesthood. In the opinion of the gifted Academician, however, we must go to the writings of Olier to appreciate Berullism in its fulness. The founder of Saint Sulpice was fully aware of the aims, the relative novelty, the wealth and the principal applications of the Berullian message; he contributed a "theocentric" interpretation of Eucharistic devotion, the communion of saints, the mystical life, and gave us its most finished summary in his *Catéchisme Chrétien pour la Vie Intérieure* together with his *Journée Chrétien*.

Adding to the foregoing chapters a discussion of devotion to the Sacred Heart as a corollary of Berullism, a survey of the early French Oratory, a study of Saint-Jure as a typical Berullian Jesuit, and a diagnosis of Olier's "crisis," Bremond completes his picture of the "French school" and the part it played in the religious life of seventeenth-century France. He succeeds in refuting the notion that the only fervent souls of the period were Huguenots or Jansenists; he impresses upon us the social-mindedness of this religious renaissance, and proves conclusively that its mystical vigor gave the impetus to its social activities.

There can be no doubt of Bremond's literary skill, of his bewitching style, of his courage, industry, and learning; yet this confirmed "intuitif" is at times the victim of his predilections. Able scholars have called to our attention his neglect of facts which obscure his design, and have felt the need of making grave reservations on a number of his chapters. Some measure of truth is acknowledged in his tendency to sum up the modern spiritual history of France in a struggle between the champions of "pure prayer" and the "ascéticistes" who look on prayer as a means of religious culture. Berullian "theocentrism" may be thrown into sharp relief by contrasting it with this alleged "anthropocentrism"; the method is pungent, but it is dangerous and misleading. De Guibert in his article on Bremond in the *Dictionnaire de Spiritualité* notes that in many chapters of the imposing "Histoire" a difference of emphasis is transformed into an irreconcilable antinomy, intermediate attitudes disappear, serious opposition is reduced to a simple misunderstanding, and mere incidents become events. The same scholar points out that Bremond's lively studies of the outstanding Berullians are not the result of a patient accumulation of facts; they are images of those souls as revealed through some of their more prominent traits, and run the risk of distortion.

Yet we cannot ignore the "Histoire;" it won for its author not only a seat in the French Academy, but considerable authority in the history of French spirituality. Bremond will be for some years to come a powerful stimulator; he has raised many questions, opened paths of investigation and formulated hypotheses. Despite the ill temper to which some of his pages give rise, we must be thankful for his passionate devotion to the intimate life of souls; it breathed life into ideas and ideals that had been long interred in the dust of libraries.

EDMUND J. HOGAN, S.J.

EDWIN H. RIAN, A.M., TH.B. *The Presbyterian Conflict*. Wm. B. Erdmans Publishing Co. Grand Rapids. 1940. 342 pp. \$2.00.

No clearer exposé of the spirit and purpose of this book could be given than that which the writer sets down in his preface: "The startling events which have occurred in the past decade within the Presbyterian Church

in the U. S. A. are illustrative of what has taken place in most of the large Protestant churches since the turn of the century. No one with an open mind and an honest judgment of the situation within the so-called evangelical churches can ignore the fact that, for the most part, they have turned away from historic Christianity. There are individual ministers within these communions who believe and preach the Christianity of the Bible, but the vast majority of the churches in their corporate testimony are witnessing to another Gospel which one might designate as "Modernism," "Liberalism," or by one of several other titles. Dr. Harry Emerson Fosdick of New York City is right when he makes the assertion that Modernism has won a sweeping victory in the Protestant churches. One thing, however, is certain: This new gospel is not the Christianity which the Bible teaches, and which was revived by the Protestant Reformation. It is another attenuated gospel which is predicated on the assumption that man can and must work out his own salvation. It denies the supernatural basis of Christianity and substitutes for it a social and moral naturalism. The final authority of the Bible for faith and life is replaced by that nebulous and uncertain standard, human experience. Such is the essential nature of so-called Modernism which is a present day version of unbelief. This historical sketch of the conflict within the Presbyterian Church in the U. S. A. is written with these facts in view."

It is a tragic story which the author has to tell, and one doubts not that often these pages were written with a heavy heart. For the history is written "from the standpoint of one who believes wholeheartedly in historic, Biblical Christianity, even though some of his theological studies were pursued at the universities of Marburg and Berlin where Modernism was most ably presented. Furthermore, it is true that the author was one of those involved in the Presbyterian conflict, but it is his hope that this historical survey is a fairly dispassionate exposition of the events in that struggle." The history is dedicated to J. Gresham Machen, certainly one of the outstanding, and in the opinion of the reviewer, the most prominent Protestant theologian in America in recent times. Doctor Machen suffered the full brunt of the attack of the Modernists within his Church and was finally forced to withdraw from the larger, less orthodox body of Presbyterianism.

The book is a plain, historical, and interesting account of the beginnings of naturalism after 1800. The trial of Doctor Briggs for heresy in 1893 is referred to, too briefly, for the admiration aroused for the scholar certainly had great effects upon those already inclined to be quite subjective in judging the content of their Biblical faith. Shortly after the trial those Presbyterians who were forwarding the program of revising the Confes-

sion of Faith gained influence. In the view of Doctor Rian it is tragic that they did so; but the logic of the revisioners is not sufficiently allowed for by the writer. What they were revising was the Confession of Faith of 1729—which was drawn up by Presbyterian leaders of that time, who certainly had no greater or lesser rights to impose what the faith of the Church was than the leaders of 1900; nor had either group more or less democratic power to put out a confession than the group at Westminster in the period, 1643-1649. Granted that an individual (Calvin) or a group (an Assembly) does edit a confession of faith and it is accepted by the church, then the democratic congregation has granted in fact, but not in principle, that the confession has the power to bind. The earlier confessions suit what is called the orthodox Presbyterian; the recent ones do not. As Doctor Rian says, the modern formularies are so vague that historic Christianity is eviscerated; he is right about the fact, but after all, his tragic fate is nothing but the penalty of the private judgment which was elevated to a principle in the time of the Protestant revolt.

This notation does not make one feel less sympathy for the writer or for that minority group which is holding fast to what they believe is the full doctrine about Christ. Jesus Christ remains the Son of God for the few, while for the many He is becoming nothing but a great man, and Christianity has always reprobated those who have called Christ merely a good man. *Aut Deus-homo aut malus aut insanus*. True, the adverse critics have tried to tear down all the history which underlies the trilemma—vainly.

The Modernists who have captured the stronghold of Presbyterianism have swallowed the fodder which the destructive Gospel critics have supplied. The story of their victory is two-fold; Doctor Rian has told each part well, and the two are connected. There is the history of the Auburn Confession and the ousting of the fundamentalists from the Princeton Theological Seminary. Connected with both of these chapters is the story of the trial of Doctor J. Gresham Machen. The comment cited from Doctor Macartney is just: "Sad, lamentable, tragic, unthinkable that the Church Dr. Machen served for thirty years, and more than twenty of them at our oldest and most famous seminary, and to which he has brought renown by his great talent, should now repay him by casting him out of its fellowship." Doctor Rian's own comment on this excommunication is no less keen and just: "In 1893 the Church suspended Dr. Charles A. Briggs of New York from the ministry because he did not believe in the infallibility of the Bible, and in 1936 the same Church suspended Dr. Machen from the ministry because he was determined to follow the teaching of the infallible Word of God. Do not these two actions indicate the tremendous transformation in the Presbyterian Church from orthodoxy to Modernism?"

Elsewhere in this issue, under *Current Theology on the Existence of God* comment is made upon the vicious circle which is verifiable in attempting to presuppose the personal God of the Scriptures as the basis of a rational supernaturalism. In his recent *Living Religions and a World Faith* William E. Hocking has marked this fallacy, which is apparent to followers of orthodox Christianity and of no Christianity (Hocking does not believe in the Divinity of Christ), but not apparent to those who accept Calvin's view of the fall of man. Hocking writes: "We shall not assume that they (the defenders of a supernatural revelation) are wrong; nor in advance of our own inquiry shall we assume that they are right. In the meantime it would be certainly a matter of shame rather than of congratulation if the only evidence for the finality of our faith were its supernatural origin and the only evidence for its supernatural origin were our faith." The way of solution is through the restoration of a completely rational Natural Theology to a place of dignity and earnest study.

Doctor Rian has wise words upon the ecumenical movements which are stirring among Protestant churches, and especially lately between Episcopalians and Presbyterians. "The whole Protestant world is under the spell of this conviction (that outward unity is the great need and goal of Protestantism today). . . . The time has come in each denomination for a separation between those who believe the Bible and those who do not; such a division would result in a real Christian unity." Sensible enough, and to some extent desirable, but history does not offer much comfort in keeping in one fold all those who follow the fundamental principle of a Biblical rule of faith.

WILLIAM J. MCGARRY, S.J.

GIUSEPPE WILPERT. *La fede della chiesa nascente secondo i monumenti dell' arte funeraria antica*. (Collezione Amici delle catacombe). Città del Vaticano. 1938. viii, 326.

For more than a half-century Msgr. Joseph Wilpert has been devoting himself to the study of the monuments of early Christianity. More especially did he concern himself with the artistic productions at Rome, in Italy and in France. Besides many articles, monographs and books on particular topics he has produced three works that are of fundamental importance, each in its own field. They are the publications on the mosaics and paintings of the churches of Rome, (*Die römischen Mosaiken und Malereien der kirchlichen Bauten vom iv bis xiii Jahrhundert*. (Freiburg i. Br., 1917. 4 vols.), on the paintings of the Roman catacombs, *Die Malereien der Katakomben Roms*. (Freiburg i. Br., 1903. 2 vols., Italian text Rome, Desclée, 1903), and on the sarcophagi, *I sarcofagi cristiani antichi*. (Roma, 1930-1933. 4 vols.). Msgr. Wilpert has come to be recognized as a master with-

out peer in his own chosen field and his scientific attainments have been generally conceded.

In the present volume the aim is less scientific, though not the less useful. Here he gathers together whatever might serve to illustrate the Faith held by the early Christians insofar as it is expressed in works of art. None but a master's hand could be trusted with this delicate task. It is in the matter of interpretation of such early productions that pitfalls abound and hasty generalizations are apt to be made. The long years spent by the author in a critical inspection of numerous monuments, the work of sifting, comparison and criticism to which he has become habituated, enable him to survey the whole field with a sure eye and describe it from the viewpoint which he has chosen. With all its relative popularity in tone and its freedom from terms which are familiar only to specialists the treatise is none the less scientifically accurate and orderly.

A few remarks on the delimitations of theme and some personal peculiarities and views of the author will help towards a proper estimation of this contribution. A study of this kind has long been needed but the present one is not meant to be a definitive and general study.

In the first place the subject matter is limited to productions of western Europe except for a few excursions into northwest Africa. Strong emphasis is placed on Roman material. Next in order come Italy outside of Rome, Gaul and, finally, Spain. Hence the materials of central and eastern Europe, the Orient and Egypt are barely touched. A work of the same type on these topics would be a useful companion volume.

Besides the territorial circumscription there is also that of time. Little of the material used is later than the fifth century, or at least is recognized to be of later date. Thus the art of the early barbarian invasions scarcely comes into play. This is in harmony with the title which promises to treat of the *Ecclēsia nascens*. Other restrictions are indicated by the last words of the title: only works of art connected with cemeteries, not those of churches or other edifices come under consideration. Inscriptions are very sparingly used, except in one brief chapter. The field of treatment is thus very carefully delimited and we can form an estimate of the volume of material that is available for a *theologia monumentalis*.

Something must be said on the symbolic character of early Christian art. A controversy has been raging as to the attitude of these first craftsmen in the field of early Christian art. Was their presentation of biblical scenes purely narrative? Was there a symbolic meaning attached to these sacred scenes? Or must we study each work on its own merit? Here Msgr. Wilpert, as is well known, takes an uncompromising position. He is strongly impressed and is emphatic in his assertion of the symbolic charac-

ter of early Christian iconography. Everywhere he sees in them the assertion of one or other of our cherished dogmas. His long familiarity with the range of thought both in art and in the writers of that epoch enable him to speak with an authority such as few can presume. It is in the nature of his present treatment that he cannot enter into greater details in establishing his interpretations by more exhaustive study. But that some of his explanations will appear far fetched or even bizarre there can be no doubt. It would need a careful study of contemporary literary productions and other sources to convince the doubting. Why, among other things, they might ask, should the catechetical element be so prominent in productions that were for the most part hidden away in the recesses of an underground burial-place? But, whether the reader does, or does not, agree in all cases with the interpretations voiced in this book, it will help greatly in clarifying the issue to have this position so clearly and comprehensively stated by one who is acknowledged master in this field.

The problems of chronology also provide materials for debate. Msgr. Wilpert is strongly inclined to settle the question of date by means of purely internal criteria. The subjects treated, the technique and the perfection of the artistic work, the dress and coiffure are often invoked as determining factors in assigning these works to a certain period or current. While this matter of precise dating is not of prime importance for the purpose of the present study, yet the future historian of art must be warned that he do not lean too heavily on this chronological fixation unless it be supplemented by the application of other criteria.

Attention may be drawn to another angle of this investigation and a peculiarity of Msgr. Wilpert's attitude. This is the predominant role which he assigns to the Roman church also in the matter of artistic conception and technical skill. In his view the history of Christian art, at least for the west, began in the capital of the empire, from there it radiated to the provinces and by it the outlying districts were dominated. Hence for him there can be no question whether any iconographic undertaking of consequence did or did not stem from Rome at least mediately. When a master speaks in this manner mere pupils should pay respectful attention. Yet we may ask reasonably whether this is not an over-simplification of a complicated historical problem. Even though we concede that the first steps in the development of a distinctively Christian art were due to the church in the imperial city, yet this does not warrant us to deny all creative effort to the provinces, especially after the removal of the center of empire to the shores of the Bosphorus.

The reservations here made do not detract from the substantial value of the treatise under discussion. In it is gathered up the fruit of decades of



conscientious and painstaking work, scientifically ascertained but presented in a form that will serve also the general educated reader. Under various heads, which will be indicated presently, the evidences for the beliefs of Christians as expressed through their artistic productions are gathered in an orderly fashion and discussed in a succinct but clear manner. References, especially to the more voluminous books of the author, will enable the student to pursue any particular subject further if this is desired. A number of well chosen illustrations in half-tone help to make the reading more interesting and definite. Occasional quotations from the writings of the Fathers are given thus pointing a way to the comparative study of particular themes.

Much of the material used in this study is of the author's own finding, either because he first came upon it as the result of excavations and other researches, or because he first recognized it for what it was worth. With no less care monuments already known and published were subjected to careful revision. We have, therefore, no mere summation of earlier work but an original production based on independent investigation. The reverence and respect which he shares with other specialists for the great organizer of the science, G. B. De Rossi, has not prevented the author from differing from him in some points. Thus he has provided us with a very effective apologetic and with a valuable contribution to the history of dogma and of cultus.

This will appear more clearly from a brief summary of the contents. The nature of the subject-matter obviously circumscribed the choice of topics and to a degree the sequence of chapters. The work is divided into fourteen chapters of unequal length. It begins with a summary on Christian doctrine as seen in representations of the doctors and widows, of the Sacred Scriptures, of heretics and similar topics. There follow chapters on the Infancy of Jesus, His miracles, His passion and resurrection. A lengthy study is devoted to three cycles or connected series of representations in which occur scenes of baptism, both symbolic and real, of the Holy Eucharist together with the celebrated *Fractio Panis*, of Divine assistance in time of need, of the Church as symbolized by a boat or ship, of the Good Shepherd. To amateurs in iconography we would commend a reading of the observations regarding the "fish and basket" which appears so often: in this form the representation is meaningless being entirely separated from its context (See p. 97-99). Chapter six is devoted to representations of Saint Peter and of his office, concluding with the history of his tomb during the early centuries. There follows a study of Constantine's vision and of the *Labarum*. Topics of peculiar interest are that of consecrated virgins in the primitive Church, the Church's attitude on marriage, penance, the Last Judgment.

The theme of martyrdom was ever a live one in the time before Constantine but surprisingly little of artistic nature relative to it has been found. The last three chapters have a more particular character: the Roman Church as represented on a sarcophagus of Africa, the heavenly banquet, a subject akin to that of the Holy Eucharist, the Communion of Saints. An appendix is devoted to heretical representations and such as are based on apocryphal sources.

AUGUSTIN C. WAND, S.J.

DOM PHILIP OPPENHEIM, O.S.B. *Institutiones Systematico-Historicae In Sacram Liturgiam. Tomus II. Tractatus de iure liturgico, pars I* (Turini-Romae: Marietti, 1939, xiv, 239 pp., 12 lire). *Tomus III. Tractatus de iure liturgico, pars II* (Turini-Romae: Marietti, 1939, vi, 170 pp., 10 lire).

In the two volumes here reviewed, as well as in the previously issued *Introductio in Literaturam Liturgicam*, the learned Professor of Liturgy of San Anselmo, Rome, offers the public a sufficiently large specimen of the task he has set himself, to cover in thirty volumes the entire field of the liturgy. If subsequent volumes achieve the standard here set the work will be indispensable. From the accompanying announcement we are told that Volume IV, very soon to appear, deals with the official liturgical books; in preparation also are Volume V, on the liturgy of Baptism; Volume VI, on the Canon of the Mass; VII, on Ordinations; and VIII, on the principles of liturgical theology. It would be desirable, we believe, if the entire prospectus were announced at once, so that prospective purchasers of the set might have a comprehensive idea of the work before placing their orders.

It might not seem at first glance that there is subject-matter available for 240 pages of reading of sustained interest in answering the single, simple question, "To whom does it belong to regulate public worship?" Yet that is the entire scope of Volume II. After perusing a graphic, neat survey of the liturgical data of the Apostolic and sub-Apostolic periods, the reader finds himself ushered into a summary survey of attempts on the part of heresiarchs, and those supporting heresiarchs, to regulate the forms of public worship. Somewhat more detailed and surely more interesting are the accounts of the various theories excogitated at the time of the Reformation to justify a prince's doing what the Pope might not do, in legislating for worship, and the false and treasonable ideas advanced by the Gallicans of France, the Febronians of Germany, the Josephinists of Austria, and the Jansenists of Italy, in rejecting papal authority in this field in favor of regalist usurpations. In limpid, elegant Latinity, that has verve in every sentence, the author conducts the reader over a wide area, but the guidance is sure, the path clear.

Perhaps the high point in Volume II is the treatment, on historical and canonical grounds, of the power of the Supreme Pontiff in enacting liturgical laws (pp. 59-98). Then comes the consideration of the manner in which the Holy See nowadays exercises its power through the Roman Congregations. In addition to a detailed study of the Congregation of Rites, there is cursory consideration of those of the Oriental Churches, of the Sacraments, of the Council, of the Holy Office, of Propaganda, etc. Their organization, jurisdiction, procedure, and proper sphere of activity are outlined.

Less interest but not less clarity attaches to the discussion of the authority of individual bishops, vicars, pastors, in this matter. The volume closes with a survey of conciliar powers as bearing on the subject: general councils, local councils, synods, general chapters of religious, all are handled, and in the each instance the existing norms are fitted into the wider historical surveys, which make up, to my mind, the most valuable parts of the work.

By its subject-matter Volume III is less historical, more jejune and canonical. It treats of the *fontes* of this *ius liturgicum* as outlined in Volume II. The book's three main sections deal with law (written and unwritten) in general, with liturgical law in particular, and with custom. The binding force of legislation as found in pontifical documents, the Code, the decrees of Roman Congregations, the rubrics, episcopal and conciliar decrees, is painstakingly investigated. Thus the way is cleared for the presentation and consideration of the Liturgical books themselves.

The typography is excellent, and each volume has an *Index Rerum* and an *Index Nominum*, and Volume II, in addition, a listing of *Concilia et Synodi*.

GERALD ELLARD, S.J.

J. B. FERRERES, S.J. *Compendium Theologiae Moralis*. Volume I, editio 16, Barcelona, 1940.

The principal value peculiar to this edition of Ferreres' first volume lies in the fact that it is the last to be prepared by the author himself. The differences in the text from the fifteenth edition are so slight as to be practically negligible; most of them concern technicalities of Spanish law. The new editor, Father Ferdinand Fuster, S.J., informs us that the volume was ready for the press when the author died in a Communistic prison in December, 1936, at the age of seventy-five.

We can hardly let this occasion pass without a brief tribute to Father Ferreres. His authority was great among the moral theologians of our time, especially in Spain and in Spanish-speaking countries. But the quality deserving of our most admiring tribute was his industry. With the exception of an interlude of six years during which he helped to adapt the law

of the Society of Jesus to the New Code, he taught Moral Theology from 1900 almost to the time of his death. He published his two-volume *Compendium* (one of the many adaptations of Gury), also the *Casus Conscientiae*, *Institutiones Juris Canonici*, *Jus Sacramentale*, and *Jus Poenale*. To these substantial volumes we may add continuous contributions to periodicals, especially *Razón y Fe*, a small library of commentaries on the Breviary, the Missal, Espousals, Religious, and his widely circulated treatise on *Real and Apparent Death*. His was no case of the talent buried in the ground.

GERALD KELLY, S.J.

AN INDEX TO THE COLUMBIA EDITION OF THE WORKS OF JOHN MILTON. Frank Allen Patterson. Assisted by French Rowe Foyle. 2 vols. Columbia Press. \$12.50.

This is the crowning achievement of the Columbia edition of Milton's works already published in eighteen volumes, distinguished for scholarly completeness. The modest title of these 2141 pages does not convey an adequate idea of their comprehensiveness. For, in them is contained a most complete concordance of Milton's thought and expression. The modern Catholic theologian will miss certain terms familiar to him—and, indeed, familiar to Milton. But at the cost of slight delay and inconvenience he will find what he is looking for, under synonymous headings. Fortunately for schools and individual students for whom the price of the entire work (\$150) is prohibitive, these completely satisfying volumes may be separately bought. The printing and binding are especially deserving of praise. They will prove the delight of all students. And they complete a definitive work on Milton that will not soon, if ever, be superseded.

TERENCE L. CONNOLLY, S.J.

