

## BOOK REVIEWS

RUSSISCHES CHRISTENTUM. By Hans von Eckhardt. Mit 24 Tafeln. München: R. Piper & Co. Verlag, 1947. Pp. xi + 328.

This is a massive book. The author's culture is overwhelming, as boundless as a great Russian river at floodtime, sweeping sometimes through the length and breadth of human history in one tremendous paragraph. Yet it is not so much the magnificence of the author's learning that draws the reader through these long, sometimes difficult pages. The keenness of intuition is yet more striking, whether the author's contemplation caresses a small icon, such as Rublev's Holy Trinity, or brings the powers of darkness from the very depths of dark primitive chaos across the ages into the hell of Russia's oppression. These are unforgettable pages, even if they suggest epic poetry almost as much as philosophy or history. One enters deeper into the social, psychological and religious problems that brought forth Rasputin's queer reign with a few pages of this book than by reading Fülöp Miller's huge volume. The Heidelberg professor's contribution to the history of Russian religious thought is indeed remarkable. It may be lasting.

After a few words of introduction, Prof. von Eckhardt shows us the magic of Russia's icons; this is one of the finest chapters of his book. His remarks on Byzantium and Athos, from which Russia's spirituality came, are perhaps less impressive, and one expected more about hesychasm, after Hausherr's studies on the subject. From there we come to Russia. In his conception of Russian ecclesiology, he follows a good deal the school of thought insisting on *sobornost'* as the characteristic of the Russian Church. Of yet greater interest are his magic pages on the Russian conception of the last judgment, on the mercy of God and of the Blessed Virgin, the cult of the dead, and the brilliantly fantastic chapter on the fear of the devil. He then analyzes the conception of civil power and its antithesis, the revolutionary movement.

One chapter alone describes the zenith of Russian religious sentiment—the *staretz*. After that brilliant, dazzling flash of very sweet light comes the darkness, the decadence of the Church through enslavement to political authority, Rasputinism, and the triumph of godlessness. The book stops with 1917, except for a few thought-provoking paragraphs.

This is not a religious history of Russia, but an attempt at describing popular religion. For that purpose, the author, who draws a good deal of inspiration from Ortega y Gasset, prescind from official religion, the teaching of the Church. He does not seem to have established anywhere the scientific character of his methods, and this is the first point we must raise.

There are at least three ways of studying popular (as distinct from official) Christianity. a) Attention is centered on the religious practices of the faith-

ful, insofar as they differ from official, public cult as carried on at the Church; home and family devotions that surround the routine of daily life, or the chief events of family life, local or national traditions that have grown around the liturgical or civil year, such as Christmas festivities, carnival, Lent, Easter, harvest time, popular pilgrimages, and so forth. Much of this may be classified under the heading of folklore, yet it is not necessarily superstition or magic. Nor does it generally enter into conflict with "official" religion or revelation, since many of these practices have at least the tacit approval of the Church, and others have its official blessing.

b) Instead of focusing on revelation, which is one for all men irrespective of race, nationality or time, research is directed on Christian culture, born of the union of revelation with the given nation. Since nations differ, Christian culture will differ also. This might be considered as the study of the human element in Christianity. Revelation is not thereby denied, nor even pushed aside, for its light-giving presence is ever felt, shedding beauty, peace and gentleness on the manifold cultural manifestations of the various nations, who receive it each in accordance with its own national temperament, for *quidquid recipitur ad modum recipientis recipitur*.

c) The third way studies religious phenomena prescinding from (1) revelation, and especially from (2) a *magisterium* destined to keep revelation unsullied through the ages. (1) The background for Christian phenomena or even Christian thought is sought in pre-Christian history, and natural religious continuity is made to bridge over, or burrow under the supernatural fact of a God-given revelation. In this light, Christianity risks being represented as the outcome of a natural religious evolution in men and nations, and abstraction from revelation may lead to its very denial. Such a method would be of course unscientific, because it would leave out without adequate reason the essential element of Christianity, the supernatural revelation of Christ made manifest at a given moment of history, which can be established with historical arguments, yet cannot be placed in the run of ordinary evolution since it is a direct intervention from another world. I would not say that Prof. von Eckhardt goes quite as far as that, for his reverence for Christ is immense. Yet, the dazzling amount of learning he manifests in seeking pagan precedents, or rapprochements for Christian practices or even concepts, while prescinding from the authoritative precepts of revelation seems to point that way. (2) The lines of research and meditation are prolonged from phenomenon unto transcendence, prescinding from a *magisterium* whose God-given mission is to be intermediary between God and man. This transcendence, therefore, might be considered as a sort of gnostic growth, made manifest to the philosopher through contemplation and study, and would be

opposed to the simpler faith, which accepts humbly, on authority, what the Church proclaims in the name of Him who said: "He who heareth you, heareth me, and he who despiseth you despiseth me." Now, Prof. von Eckhardt's mind does seem to run that way. He develops an almost complete dogmatic theology from popular religion. "The question of the origin of the different churches is secondary, and belongs to the study of history." This is good Berdiaevism, but is it Christianity? His admiration for Marcion, whom he puts quite close to Jesus Christ himself, and from whom he draws the main lines of the "Russian faith," though the famous heretic who was called *primogenitus diaboli* by St. Polycarp and damned by every Father of the Church, would have been anathema to every authentic *pravoslavy*. Nor do Catholics particularly relish his dumping in the same category condemned pietism and the devotion to the Sacred Heart which is universally approved, though there may be superficial similarity between the two. This attitude seems to us unscientific, because it springs from a conception of Christianity which is subjective. Prof. von Eckhardt does not ask himself if Christ really established an authority in order to discern truth from error, and to sanctify souls in His name. He is more interested in the religion of "free minds" (p. 180), without bothering to seek what sort of freedom, the freedom of liberating truth, Christ gave to His Church and by His Church to the world. He seems to accept only religious evolution, beginning in the darkness of chaos which he so powerfully describes, rolling through the ages aided by the great religious thinkers, or artists, or builders, growing as mankind grows, gradually lifting it into transcendence. Needless to say, we dissent from this heterodox approach to his subject.

Prof. von Eckhardt is brilliant enough to permit himself a few distractions.<sup>1</sup> Of graver import are his appreciations on the religious ethos of the

<sup>1</sup> The marriage feast of Canaan, instead of Cana (p. 60). Studying an icon of the Transfiguration, he places two "apostles" alongside of Jesus, instead of Moses and Elias (p. 17). A Lavra (from the greek *Laúra*, street) is a monastery of a special type. There is no saint Lavra venerated on Mount Athos (p. 55) or anywhere else, though there is a St. Lavros whose feast comes on August 18th. There was no "metropolit Wassian" (p. 155). The one who was deposed by the Josephites was Zossima, and there is no particular reason to call him nobler than anyone else. Protopop Avvakum never was a Bishop (pp. 108, 317). Does von Eckhardt suggest that he lived at the time of Peter the Great? The only XVIIth century raskolnik bishop was Paul of Kolomna. It seems cruel to accuse Poland of lack of interest in Ivan the Terrible's plans against the Tartars (p. 165). Pierling's studies established that Muscovy could never be interested in any kind of crusade against Islam, though Poland always was. After Sobieski broke the power of Islam at Vienna (1683), Russia discovered it had a "mission" to liberate Balkan Slavs from the Turkish yoke, and extend its empire in that direction. The title of *velikij gosudar* was not common to all patriarchs (p. 167). It was held by Philaret, who was the father of the first Romanov and a statesman

Russian revolutionary movement. The people who crowded the courtrooms where those revolutionary atheists were tried often called them saints, in reverence for the selfless courage with which they faced Siberia or even the scaffold, in dedication to Russia's unemancipated poor. But this "sanctity" was not Christianity, even if it was a reaction against a government which, by silencing the Church, had extinguished the only voice that could have stopped the mad Russian *troika* from running to its doom. Breaking the august majesty of its ritual stillness only to tell the people it had to obey in love, fear and trembling, shrouded in awesome solitude, Orthodoxy sang its ancient prayers for Tsar, prince or *barin*, and claimed against Western Christianity that it represented the principle of freedom—even though that freedom was buried deep, terribly deep under the chains, something like the freedom that was to enlighten the prisoner Dostoyevsky whilst he thumbed the pages of the Gospel he had received from the wives of the Decabrists in his Siberian loneliness. But this was not freedom in the way the downtrodden or their champions from the intelligentsia understood it, and this is why the Church lost the respect, first of the golden generation of the early nineteenth century, later of the growing multitudes of the unkempt intelligentsia, finally of the masses when they acceded to education. It is not a coincidence that Pushkin should have written his *Unbelief* and his *Freedom* in the same fateful year, 1817, which marked the founding of the Welfare Society (*Soiuz bladen'stva*). Freedom was linked with the overthrow, not only of organized religion, but of every religion that meant submission to the will of a law-giving God, to the ten commandments and the Sermon on the Mount.

Von Eckhardt gently chides the Popes for having absolved from their oath of allegiance the subjects of excommunicated Kaisers during the Middle

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in his own right, and by Nikon. This assumption by Nikon of a title implying sovereignty contributed to his fall, deposition, and imprisonment, and to the eventual suppression of the patriarchate by Peter I. The patriarchate was not suppressed in 1704 (p. 106). One must choose either 1700, when the last patriarch Adrian died and was not given a successor, or 1721, when the Holy Synod was established. The usurpation of ecclesiastical power by civil authority began long before the Terrible (p. 167). It existed since the beginning and goes back, in Byzantium, to Constantine! After Russia's autocephaly (1448), of the nine metropolitans who sat on the Moscow throne, until the advent of the Terrible, two abandoned their dignity (freely or otherwise, we don't know), four were deposed and jailed, three died in office. The great schism of the old-believers began in the summer of 1653; it was consummated by the council of 1666-67. The date of 1680, assigned by von Eckhardt, refers to nothing. The changes in dogma occurred far more after Peter the Great than before (p. 108) as can be seen from the varying official attitude towards the theology of Procopovich. Of particular interest are the dogmatic changes introduced in the catechism of metropolitan Philaret, considered by many as Russia's symbolic book, by the religious reform initiated by Protasov. Etc.

Ages (p. 41). That is precisely what saved western freedom, until Voltaire emancipated Europe from the "infamous" one, only to cast it at the feet of every autocrat. For civil power cannot be the master of consciences.

There was great love of freedom in the incandescent beauty of Russia's first generation of geniuses, who all incurred the displeasure of Nicholas I; who all wrote illegal literature (even Tiuchev, who later was to become the poet laureate of the most stiff-necked conservatism) which has come to light during the last forty years. There was also a ghastly moral lawlessness, the sickly smell of lust and debauchery, the strange mixture of carnal, spiritual and patriotic passion, the awful emptiness of the soul that cries out in indescribable despair. The immensity of Russia's tragedy is due to an infinity of causes. One of the chief ones, we think, is that until Gogol published his Testament (which Belinsky interpreted as the howl of a deranged mind), or until Dostoyevsky found God in Siberia, Russia's literature, Russia's intellectual food was godless, except insofar as God, a Russian God, could be considered as a sort of incarnation of Russia itself. This sprang from a passionate love of Russia, unloosened by the contact with the outside world during the Napoleonic wars, perverted by the drinking and gambling dens and the brothels of St. Petersburg, where Russia's marvelously gifted youth burned itself out; and the great Pontiff of freedom, degenerated into licentiousness under the approving glance of despotism, was Voltaire, who had blessed every disorder of the Northern Semiramis. It seems unthinkable that the same Pushkin should have written the immortal *Prophet* and that filthy lampoon against the Virgin Mary whom every child in Russia had been taught to reverence. Yet Prof. von Eckhardt also witnesses how the Russian youth of his day mingled extreme piety with reckless blasphemy. It is remarkable that the religious event he recalls with greatest piety is the funeral of a comrade who had died by his own hand! This is proof of the state of acute unbalance which tore the Russian soul from the moment when it denied the Christian God, to worship at the God of Voltaire. This false freedom came from the rejection of God's commandments. The presence of what Catholics call mortal sin is acutely felt at every stage of the Russian revolution, from its romantic beginnings, down into the colossal gutter where it finally blossomed out.

Yet the paradox of every Russian emancipator or revolutionist, from Pestel to Stalin, is that it tends to enslave the Church yet more. Thus in his project of constitution, Pestel proclaimed that the clergy were to become mere "employees" (*chinovniki*), a "part of government." This, for the national church. As to the denominations with headquarters abroad, they were to dissociate themselves from their spiritual head, or disband. There was to

be no power in Russia, except civil power, and whatever was subordinated to it. No one spoke that boldly since then, not even to-day's bolsheviks who nevertheless carry out Pestel's religious program without acknowledgment to its author.

For a Catholic, the real debate between East and West hinges on the twenty-eighth canon of Chalcedon, promulgated by the entire Eastern Church in 451 and rejected by the Popes. Curiously enough, this question is not even raised by Prof. von Eckhardt.

Some of the most endearing pages of his book (232 ff.) are those where he describes his student years at St. Petersburg, just before the first world war. We find there not only the breath-taking grandeur of vision that had already amazed us through the book, but also an immense love for Russia, pity for its unfathomable suffering, and that understanding which the greatest minds will never reach, unless they are warmed by a great heart as well.

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BEING AND SOME PHILOSOPHERS. By Etienne Gilson. Toronto: Pontifical Institute of Mediaeval Studies, 1949. Pp. xi + 219. \$3.50.

In the light of the "unity of philosophical experience" M. Gilson endeavors to determine the content of the most basic of terms, being. As indicated in the Preface, the work is not history but philosophy, not narrative but argument. It remains that the argument is a massive affair, an extraordinarily erudite application of the method Aristotle named dialectic. It draws upon the thought of some two dozen philosophers from Parmenides to Sartre, and it considers them not in isolation but in their originating affiliations and their consequent influence. To offer a summary of such a work is, of course, to strip it of its amazing wealth of insights and to deprive it of a great part of its effectiveness. But I can do no better than summarize and so, having uttered a warning that M. Gilson is much more convincing out of a capsule than in one, I proceed to encapsulate him.

Being, then, is not to be taken as what can be thought and talked about. From that would follow, as for Plato, that Ideas are because of their determinacy and that sensibles are not because of their indeterminacy. Again, it would follow, as for Plotinus, that the very first principle must be the One, beyond being and beyond intelligence, in the astounding hypostatization of the principle of identity that, none the less, found its way into the minds of such Christian thinkers as Marius Victorinus, the pseudo-Dionysius, John the Scot, and Eckhart.

Next, being is not to be taken as substance, the compound of matter and form. Aristotle thought so. But Aristotle also acknowledged something more.

His method begins with the question, *An sit?* And though subsequently he forgets the existence he begins by affirming, that neglect has resulted in the strangest array of followers holding among themselves violently opposing views. To remain with Aristotle in all things was the ideal of Averroes who, by positing a single intellect for all men of all times, anticipated the lines of the pure metaphysic of substance worked out by Spinoza.

Thirdly, being is not to be taken as what stands in some relation to existence. There are a variety of such positions. Avicenna identified "existing" with "being necessary": God is existence; other things are essences with an accidental necessity and so a somehow accidental existence derived from God. Duns Scotus broke the Greco-Arabic block of necessity by taking existence as a mode of essence. For him God is essence; but because that essence is infinite, it is individual; and because it is individual, it exists. Similarly, every other essence, as it acquires its full range of determinations and so its *hecceitas*, also acquires the mode or degree called existing. On this view, to exist is to be real, and as matter, form, accidents each have their proper degree of reality, so each has its proper degree of existence within a single existing thing. Suarez distinguished two meanings of being: there is the participial meaning, existing; there is the substantive meaning, real essence, which prescind from existence. This Suarezian distinction was taken over by Wolff who distinguished between a basic science of ontology, which deals with being by prescinding from existence, and on the other hand the derived sciences of cosmology, psychology, and natural theology, which deal with existent beings.

It was from the dogmatic slumbers, not of metaphysics in general but of Wolffian ontology, that Hume awakened Kant. In Hume Kant found the empirical acknowledgement of existence lacking in Wolff's ontology, and in Wolff he found the basis of scientific knowledge lacking in Hume. Put them together and there will result the unknown thing-in-itself, the *a priori* categories of experience, and the transcendental illusion consequent upon use of the categories outside the realm of possible experience. Unfortunately Kant could not keep Hume and Wolff together. Hegel, the supreme essentialist, took essence as the concrete universal, the universal with the maximum of determinations. In contrast, being was the least of concepts; it was what remained when all determinations were removed from essence. Yet little as being was for Hegel, at least it merited mention; and that was more than he could grant to the sensible and external existence sometimes mistaken for being. Still there also is an existence internal to each of us. Kierkegaard was unimpressed by Hegel's thinking out all art, religion, and philosophy. What matters, as he averred, is not thinking Christianity but being a Christian.

If for Descartes thinking proved existence, for Kierkegaard thinking resulted in not existing. Accordingly, he left being to "objective" thought, and turned to "subjective" existence.

Hence M. Gilson reverts to Aquinas to identify "to be" and "to exist" and to distinguish "thinking" and "knowing." Perhaps the briefest way of putting his position is to begin from Aristotle's reconciliation of the universality of science with the individuality of the real. Knowledge or science then, is twofold: knowledge in potency is of the indeterminate and universal; but knowledge in act is of the determinate; it is a "this" with respect to a "that" (*Metaph.*, M, 10, 1087a 15 ff.). Aquinas developed Aristotle by specifying the transition from knowledge in potency (i.e., thinking) to knowledge in act. Beyond conception, beyond the singularity from reflection on phantasm, beyond the principles of abstract truth, knowing in act requires an existential judgment. Similarly, the being known by knowledge in act requires, beyond substantial form, beyond individuating matter, beyond accidents, a further ontological component named existence. Hence "... every *ens* is an *esse habens*, and unless its *esse* is included in our cognition of it, it is not known as an *ens*, that is, as a *be-ing*" (p. 204). "Existence lies beyond abstract representation" (p. 202). "Being is not and cannot become an object of purely abstract cognition" (p. 204). "All real knowledge includes a judgment of existence" (p. 206).

Such seems to be the substance of M. Gilson's position. To note a few of the accidents: the opinion that Aristotle was seriously involved in a problem of universals does not seem plausible. The attempt to place the Thomist existential component, *esse*, among Aristotle's four causes is mistaken, for *esse* is neither agent nor end, neither matter nor form, but a fifth type of cause that, like matter and form, is internal. Again, M. Gilson does not seem to acknowledge a concept of being; at any rate the reader will find himself confronted with the problem of determining whether such a concept exists and in what it consists. And there will be the further problem that, if "to be" is "to exist," then what is the metaphysicians' *ens ul sic*? Finally, the insistence upon a "return to sense" and the affirmation of an intuitive experience of acts of existing (pp. 206 f.) are strangely reminiscent of something like Kierkegaard's esthetic sphere of existential subjectivity.

But such matters and others on which difficulty or disagreement might arise do not seem to me to affect the validity of M. Gilson's central contentions. Being is existing and thinking is not knowing. With unobtrusive dexterity he has lifted the old disputed question of essence and existence quite out of the context in which it was likely to remain a perpetually disputed question. By the same stroke he has indicated a method to tackle all



disputed questions at their roots. If speculative theology has languished, if philosophy is regarded as a poor relation of the empirical sciences, the cause has been the scandal of the persistence of disputed questions with little reasonable hope of their solution. That is the problem that exists. Not only has M. Gilson aimed at the root of the problem that exists but also his method is a new departure. One will not find it described in M. Georges Van Riet's 650-page study of the philosophic methods evolved by Scholastic writers in the last one hundred years. Moreover, it is a particularly elegant method. For an appeal to history as experiment is not more argument or more theory. It is an appeal to fact and possesses the peculiar decisiveness of that appeal. Further, it is not an appeal to obscure fact that a succession of scholars barely can determine; it is an appeal to the critical moments in the history of philosophy, with great figures and the emergence of new schools marking their occurrence, and with very little scope left to plausible fiction in determining their significance and their relationships. Only fresh experiment on this high level can invalidate M. Gilson's identification of being and existing.

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LA THÉOLOGIE DU SACREMENT DE PÉNITENCE AU XIII<sup>e</sup> SIÈCLE. By Paul Anciaux. Louvain: E. Nauwelaerts, 1949. Pp. 645 + 32.

In his magisterial dissertation Paul Anciaux has chosen to investigate a notoriously difficult subject. He has centered his attention on a critical period; for the twelfth century, a century of transition as well as renaissance in all branches of Christian thought, was exceptionally important in the development of a systematic theology of penance. To have achieved so orderly a presentation of such complex material is a triumph of construction as well as research. Though this study does not exhaust the possibilities of the subject, there is every indication that it will be a standard reference work for many years to come. It fills such an obvious need that one wonders why, in spite of the difficulties involved, it was not written, or at least attempted, long ago.

The first part of the book contains, by way of introduction, a survey of the literature and a synthesis of the thought on penance in the eleventh century. Apart from the very influential *De vera et falsa poenitentia*, doctrinal discussion of the sacrament at this time was almost non-existent. The authors of the period, however, are valuable witnesses to the traditional faith of the Church that external penance, manifested by confession and satisfaction, and administered by ecclesiastical authority, must be joined with internal penance in order to effect a total remission of sin. Contemporary evidence

for this continuing tradition is found in the writings of canonists rather than theologians, principally in the popular manuals of penance composed for the use of bishops and priests as aids in the discharge of their pastoral duties. Although these manuals were for the most part little more than compilations of patristic texts and conciliar decrees, they furnished useful documentation for later studies and even prepared the way for the systematic, speculative treatises which followed. In fact, the formulization of a theology of penance had its origin in attempts which were made to reconcile apparently conflicting statements cited by the manualists, and in parallel efforts to arrive at an understanding of the doctrine underlying and justifying the practical procedures which the handbooks of penance recommended and described.

The second, third and fourth parts of the book deal more immediately with the announced subject. In the second part, the author classifies chronologically and comprehensively the pertinent literature of the twelfth century. He reviews at greatest length the contributions to the theology of penance made by the school of Laon, by Peter Abelard, the Victorines, Peter Lombard, Peter Cantor and Robert Courçon. Parts three and four make up the substance of the book. They are devoted to a thoroughly documented account of the theology of penance from Anselm of Laon to William of Auxerre. Part three treats the period before, and part four the period after, Peter Lombard. Much of the source material used in the composition of these chapters is still unedited, and the labor of gathering it must have been immense. The author has omitted from his synthesis many relatively unimportant questions which were raised and discussed by the Scholastics, wisely restricting himself to a detailed study of the three principal problems which engaged their attention during this century: (1) the nature of the sacramental sign; (2) the acts of the penitent, contrition, confession and satisfaction; (3) the role of the priest, particularly the efficacy of absolution. Only the very briefest summary of the author's conclusions may be given here, often without the distinctions necessary to prevent an oversimplification of his thought. Critical comment must be omitted completely.

The earliest writers of the twelfth century thought of penance as comprising both an internal sorrow and an external expiation for sin. The idea of penance as a sacrament developed *pari passu* with the development of a general sacramental theology. At the beginning of the century it was already referred to as the "sacrament of sacraments" by a writer of the school of Laon, and it is included in the first lists of the seven sacraments which appeared by the middle of the century. Considerable confusion existed, however, as to the time of its institution, while prevalent notions on the efficacy of priestly absolution militated against a correct explanation of its causality.

It was generally held that the ordinary definition of a sacrament did not strictly apply to penance, since there seemed to be good reason for supposing that it was instituted before the coming of Christ and since many theologians believed that the external sign signified but did not produce internal sorrow and the forgiveness of sins.

Peter Lombard was the first to expound the distinction between penance as a virtue and penance as a sacrament. Unfortunately, his views on the *sacramentum et res*, though not expressed apodictically, were adopted by almost all of his successors. There is possibly in consequence of his influence, no completely satisfactory explanation of the sacramental sign during the whole century, although Prevostin and a few other writers, influenced by the Victorine theory on the power of the keys, do attribute to it some objective efficacy. An interesting adumbration of a famous Scotistic opinion is found in the statement of Robert Pulleyn that the sacramental sign consists in the absolution given by the priest to the penitent sinner. It is not clear, however, that Robert understood this to be a *signum practicum*, as opposed to a mere *signum manifestativum*. During the latter half of the century some theologians and almost all canonists taught that solemn penance alone is sacramental.

All of the authors of the twelfth century consider confession of sins a matter of strict obligation. This obligation is induced by divine and not by human law; it is proved by evidence found in Scripture and the Fathers. Divergent opinions existed, however, as to the reasons why and the sense in which confession is necessary. The sufficiency of contrition for the forgiveness of sins, a doctrine commonly held throughout the century and one which, in spite of the Victorine reaction, existed largely in the unfavorable context of Abelardian theory on the power of the keys, presented an obvious theoretical difficulty against the necessity of confession. In attempting to solve the problem, many authors insisted that true repentance supposes the will to make adequate expiation for one's sins; and such expiation, they held, must include confession and satisfaction. The term "attrition" was introduced to describe a sorrow for sins which was deficient in this respect.

Current opinion on the efficacy of contrition obliged the theologians of the period to inquire closely into the problem of the priest's role in administering penance. If God alone forgives sin, and if He does so whenever the sinner is truly contrite, what is effected by priestly absolution? The question which Ancaux treats here has been studied before, and the general lines of thought on the subject during the Scholastic period are well known. Abelard minimized the power of the priest; the Victorine school insisted on its objective reality in forgiving the *reatus poenae*; Peter Lombard favored the views of

Abelard. In spite of important modifications introduced into the thought of Peter Lombard by later writers, his theses on this subject were accepted without substantial change by most theologians during the second half of the twelfth century; the priest declares authoritatively that God has forgiven the contrite sinner; he imposes *opera satisfactoria*; he reconciles the sinner to the Church.

Towards the end of the century, however, various theologians advanced suggestions which indicated a growing appreciation of the fact that there is no necessary antinomy in asserting the sufficiency of contrition and the efficacy of absolution, and that sin can in a true sense be forgiven by both God and man. Thus, for example, the distinction between God's action *ex auctoritate* or *ut auctor* in the remission of sin and the priest's action *ex officio*, *ut minister*, *ut instrumentum* was made by many theologians at this time. It is a distinction which has proved to be of permanent value. Some authors taught that the priest's power to forgive sin is a power to administer the sacraments in which sin is forgiven; others said that forgiveness of sin is the effect of a complexus of acts and that no distinction is to be made, as between two different realities, in speaking of forgiveness by contrition and forgiveness by confession and satisfaction. Others insisted that the priest does not simply declare a prior forgiveness of sin by God, but that he "celebrates the sacrament of absolution" in which, through the power of the keys, he remits the temporal punishment due to sin.

Readers interested in more general aspects of the history of dogma will find in the rich documentation of this dissertation numerous illustrations of the Scholastic method at work. The argument from reason takes its place definitely beside the argument from authority, and secular sciences, particularly grammar and dialectics, are put to the service of theology. Philosophical concepts and distinctions, such as *substantia*, *pars integralis et formalis*, were found useful by writers of the twelfth century in the solution of problems *de poenitentia* which intellectual curiosity brought to their attention and intellectual honesty did not permit them to ignore. Out of their early speculation on subjects like attrition, the *forum sacramentale*, sacramental jurisdiction, evolved conclusions which have been of immeasurable value ever since, both in explaining the sacrament of penance logically and in administering it effectively. The work of the twelfth century, it is true, was only a beginning, but it was a vigorous beginning and its very imperfection stimulated further study. It is no small tribute to the writers of this period to assert that without their pioneering efforts the great work of systematizing the theology of penance, carried on by the authors of the *summae theologicae* in the thirteenth century, would have been impossible.

EPISCOPUS: STUDIEN ÜBER DAS BISCHOFSAMT. Regensburg: Gregorius-Verlag, vorm. Friedrich Pustet, 1949. Pp. 363. 15 German Marks.

To honor Michael Cardinal von Faulhaber's eightieth birthday the theological faculty of Munich produced this *Festschrift*. It consists of sixteen essays, all bearing on the subject of the episcopal office and functions. There are essays on the priesthood in the Old Testament; fine works of exegesis (for example the treatment of I Peter 2:5, 8, in connection with the lay priesthood); articles on important European bishops of the past; the doctrine of St. Thomas, St. Bonaventure, and others; and an essay on apostolic preaching and tradition which we shall consider in some detail. Mention of such contributors as Grabmann, the great medievalist who died recently, and Schmaus guarantee the really worth-while character of this work.

In this review, since I believe it better to single out an individual essay for more detailed consideration, rather than to give a general account of all I shall select the article by Dr. Gottlieb Söhngen, distinguished professor of fundamental theology at the University of Munich. His observations on apostolic preaching and tradition should not pass unnoticed.

He holds that the preaching of the apostles stands half-way between *kerygma* and *paradosis*, between "announcing" and "handing down." The preaching of Jesus was not in the strict sense a handing on of truths received from another source; for His preaching and the revelation from the Father through Jesus, His Son, were identical, allowing obviously for the difference of trinitarian origins. The exact opposite of such announcing is had in *Übergabe*, understood as tradition by the Church and founded on the apostolic preaching. But there is a third operation that lies between ecclesiastical tradition and the announcing by Christ. This is the preaching of the apostles. They are the intermediaries between the Lord Jesus Christ and the Church.

The apostles, by word and sacrament, give the good tidings to the world; not from their own resources, but they give that which they have received directly and immediately from the Lord, that which with their own ears they have heard and seen with their very own eyes. They preach what they have received. But that which they have received from the Lord is not tradition, but immediately revelation itself.

They are not just one link in the chain of tradition. With them the chain itself begins; they are indeed the source and the well-spring of tradition. Tradition itself is the handing on by the Church of this original source. Apostolic preaching is, then, preaching derived from revelation itself, not from tradition. With St. Paul, we encounter a difference from the revelation received and communicated by the other Apostles. For St. Paul had not seen and heard the life and teaching, but had truly seen, as it were, the work of

redemption, Christ's death and His resurrection. Hence, St. Paul is the announcer of the crucified and risen Christ.

Christ Himself is revelation incarnate and His announcers are the apostles. Such also are their writings. Hence it is hardly correct to speak without qualification, for example, of the "theology" of St. Paul. For St. Paul's theology is *theologia inspirata*, the direct word of God Himself, not St. Paul's own reflections and reasonings on revelation. In the very beginning of the Church there was no tradition in the strict sense, only the announcing of the good tidings (revelation) by the Apostles. They are teachers of the Christian revelation, not in the sense of intermediaries who have been taught by other mere men, but they teach from their own personal experience with revelation incarnate, Jesus Christ. To them directly had been revealed the whole deposit of faith. The author does not wholly agree with Sailer, Drey, and Möhler (in his earlier *Einheit*), who seemingly do not lay sufficient emphasis on the fact that Scripture pertains immediately to the original apostolic announcing and stands in immediate dependence on the revelation of Christ.

Because it is the source and well-spring, the apostolic announcing is pre-eminently the norm of all ecclesiastical tradition. Söhngen distinguishes accurately and clearly between active and passive tradition, between the act and its content. With Bainvel, he lays much stress on the consciousness which the Church in its collective mind, the common mind of the teaching and taught Church, has of the content of that mind, that is the original deposit of faith handed down orally and preserved intellectually from the apostolic times.

The apostolic teaching will continually be the content of the consciousness of the Church and will be the object of the acts of consciousness and of those acts by which this content is passed on in living continuity through time. The apostolic preaching is never dissolved into this consciousness of the Church, but ever remains in itself the object of such awareness on the part of the Church. Without reference to this primitive apostolic preaching as its norm and goal, the content and expression of the consciousness which the Church has of its faith loses all sense and truth.

Tradition cannot, then, Söhngen holds, be understood as Johann Sebastian Drey seems to hold, namely, as the living self-handing-down (*Selbstüberlieferung*) of the original Christian fact to the present generation of believers. Tradition, taken objectively and passively (as the content of the consciousness of the Church), remains unchanged. The penetration into, the consciousness of this unchangeable deposit, and its expression in human language will undergo change. But the original content of tradition is the same.

Perhaps Drey's and Söhngen's views are really only the face and reverse, so to say, of one and the same theory. The original truths revealed by Jesus

and the Spirit to the Apostles exist only in a mind. Originally, this mind was God's alone, in whose mind these truths had their existence by way of identification with the absolute Truth which is the triune God. By gracious condescension, He willed to communicate these truths to men through Jesus Christ, His Son. After this revelation, they were lodged in the minds of the Apostles as the medium of the conservation and propagation of these same truths. With the teaching word of the apostles, these truths found new abodes in the mind of the teaching Church, the successor of the Apostles. And later tradition was to be found objectively and passively also in the minds of the taught Church. With the passing of time and stimulated by internal and external events, the awareness of the Church regarding the treasure entrusted to her and the expression of this awareness and consciousness became clearer and developed in its extension. But the reality expressed was not changed. True, it has developed, not by way of accretions from without, but, if one may so speak, by a multiplication of intentional relations between this original deposit and the minds which possess and propagate it. In some such manner it seems one may express the idea of development of dogma. Perhaps Newman had a similar notion in mind which he expressed in his well-known "fecund idea."

Drey speaks of the deposit "moving itself" and thus developing. Söhngen says one may not hold this, and offers the notion of a clearer consciousness and expression of the immovable content of the consciousness of the Church. But perhaps there is an excessive use of the imagination on the part of Söhngen. The content of tradition, the object of the consciousness of the Church, must not be considered as one would look upon eggs in a basket. The object of the consciousness of the Church, the original deposit of faith, are truths, and as such are not strictly "contained" in, but penetrate the very fibers (to use imagination again) of the intellect.

However one may view this most interesting (and extremely subtle) problem of tradition and the development of dogma, one will not fail to find Söhngen's essay remarkably fascinating. I believe that, together with the masterful treatment of Bainvel (cf. *The Catholic Encyclopedia*, a synopsis of his Latin work), this essay is the best yet to appear on these subjects. Perhaps the other essays in this *Festschrift* do not quite equal this one in profundity of thought, but they are well worth reading.

*Saint Mary's College*

MALACHI J. DONNELLY, S.J.

SAINT THOMAS D'AQUIN. LA PRUDENCE: SOMME THÉOLOGIQUE, II-II, QUESTIONS 47-56. French translation with notes and appendices by Th. Deman, O.P., 2d ed. Paris, Tournai, Rome: Desclée & Cie, 1949. Pp. 554.

It is particularly appropriate today that the true meaning and importance

of the virtue of prudence be called to our attention. The very name of this virtue is often an object of derision. It suffers by comparison with such virtues as courage, audacity and heroism to which it is erroneously considered as opposed. Its nature has been so distorted that, in the minds of many, it has come to signify a worldly caution, an indisposition to act in the face of danger, the art of side-stepping all risk, a weak-kneed timidity. So much prejudice is aroused by the use of the word that, in his translation of the *Nichomachean Ethics* of Aristotle, W. D. Ross has substituted "practical wisdom" for "prudence" and "a man of practical wisdom" for "a prudent man." With the purpose of restoring prudence to the primacy among the moral virtues given to it by St. Thomas, Fr. Deman presents this work, which is distinguished by broad and deep scholarship and unusually abundant documentation. After reading it, one is left with these convictions: it is a faulty education that is directed almost exclusively to the will; to be a good and virtuous man, one must also train his intellect since prudence is right knowledge directing action to its appointed end and purpose; certain qualities of mind are indispensable for right living and correct thinking has an inalienable place in the practice of every virtue.

The book contains three main parts. There is the translation into French with the corresponding Latin text of the Leonine edition at the bottom of the page. The second part contains some 150 pages of notes on the text. Finally there is a series of enlightening articles that penetrate the essence of the virtue. With its alphabetic and systematic indices and a long list of the works and authors cited, this becomes a handy reference work.

Although the translation follows the original quite literally, giving it a flavor of Scholastic French, it is fluent, clear and exact. The explanatory notes give added clarification to the Thomistic doctrine, complement it with copious quotations from his other writings, and integrate it within the general framework of moral theology according to the system of virtues. I would prefer these notes at the bottom of each page in place of the Latin text which now occupies that position. Since the author has labored to translate the original, he must intend his work for those who do not understand Latin, and the notes are a necessary and very effective clarification of the translation. It is very troublesome to be forced, through 245 pages of text, to turn to the back for notes which regularly occur at the rate of three or four per page.

The articles contained in the Appendix trace the meaning of the word "prudence" from Greek literature through classical Latin to its development in French. Although the *Nichomachean Ethics* is acknowledged as the prime source of the principles, Fr. Deman shows how much St. Thomas drew



from the Old and New Testaments and from the Fathers to give to prudence its deeper meaning and spiritual vitality. He analyses the connection between prudence and the other moral virtues, shows that its proper seat is the intellect despite the fact that it is listed among the moral virtues, and differentiates the various acts involved in the realization of this virtue. Finally, in treating the relation between moral conscience and prudence, the author shows the part that prudence must play to make possible the proper exercise of one's moral judgment.

From his study of St. Thomas' scriptural sources, Fr. Deman concludes that the sacred writings are far from containing exhortations only to generosity and love. They prove, rather, that to enter the Kingdom of Heaven, a man must also train himself so that he will possess certain qualities of mind. This means that there is a moral obligation on each person, in proportion to the talents originally given him, to labor for the development of his mind so that, under the influence and guidance of the virtue of prudence, the judgments of his moral conscience will be not only certain but also objectively correct. This follows from that fact that certain judgments of conscience impose a moral obligation even though they are subject to error. It is only through the possession and practice of the virtue of prudence that one avoids becoming the victim of an erroneous conscience.

But what is to be done when even the exercise of the greatest prudence does not succeed in effecting a certain dictate of conscience? In answer to this question, the author returns to his attack not only against Probabilism but also against any moral system that has recourse to an indirect principle to solve the problem of a doubtful conscience. He is dissatisfied with Merkelbach's attempt to integrate his treatment of conscience with the virtue of prudence, and claims that even Billuart has not satisfied the demands of prudence. According to Fr. Deman, the only probability that merits the name is the opinion that is *unice probabilis*; for, to hold that each of two different opinions about the same truth has real probability is to distort the very nature of probability. The function of the strict doubt is to notify the conscience of the presence of danger. With this warning, the only moral solution is to avoid all danger by choosing the more secure way in favor of the existence of the law. To act otherwise is to risk sin, which is itself a sin. It is the virtue of prudence that demands this solution of the problem of a doubtful conscience. This solution existed long before anyone invented the "moral systems" found in the manuals of moral theology today.

All this is simply a repetition of the attack contained in the article, "Probabilisme," in the *Dictionnaire de théologie catholique*. Nothing new has been added and it calls for no further refutation. However, the very condensed

form in which it is here repeated makes it even less convincing than was the original article.

Fr. Deman laments the overexpansion, in the manuals of moral theology of the treatise on conscience with its long explanation of the different moral systems, the marshalling of countless arguments, objections and refutations. I am sure that the authors of these manuals would gladly omit much of this were it not for the fact that, periodically, certain writers feel obliged to ride to the attack on the system of Probabilism despite the fact that the Church has allowed it to be taught and practised for over 300 years.

With the exception of the last 20 pages, this book deserves high commendation.

*Woodstock College*

JOSEPH DUHAMEL, S.J.

LE PROBLÈME DE LA FOI. By Chanoine Jacques Leclercq. Tournai-Paris: Casterman, 1949. Pp. 81.

JE CROIS EN TOI. By Jean Mouroux. Paris: *Les Editions de la Revue des Jeunes*. Pp. 126.

The problem of Canon Leclercq's book is that of keeping the faith alive in the children we send to the universities; it is not, as one might think, that of the nature of faith. The problem exists for those students who come to higher studies with mediocre or deficient Catholic instruction and find there many apparent difficulties against the faith that nearly overwhelm them. One in particular is that the faith seems only a fusion of parts taken from other religions. The resolution offered them for their difficulties is life according to the faith which will give them such vital experience as will assure them of its truth. This, because faith is a personal adherence to Christ, and adherence that makes Christianity unique among religions.

These words sum up the great practical wisdom of the Church. But in any given case the priest-counsellor's problem is to inspire the students to accept and practice it. And here Canon Leclercq is rather vague. He has had much success in this work, and perhaps he does not see that what is clear for him may not be so for others. Again, his experience tells him that the apologetic method against difficulties does not satisfy the students, and I wonder if this may not account for the ambiguity of his statements on miracles and their import (cf. pp. 24-26). It is not clear what value, if any, he allows them. All would grant that the apologetic method is rarely the right approach, psychologically, to a person's difficulties; but other methods are psychologically right, I think, because the apologetic is logically right.

Canon Leclercq makes other points to which one could take exception, but they do not affect the value of his little book for all who have guidance of

college or university students; for here are the thoughts of one experienced in the matter and sympathetic to the problem.

*Je Crois en Toi*, a reprint from *Recherches de science religieuse* (1938), is welcomed without reservation. The usual theological treatment of faith, the act and the virtue, is necessarily analytic and is limited to only the essentials. Too often the end of the tract leaves the student with a dismembered corpse which he must himself reassemble and revivify. Here he will find his resurrecting done for him. Père Mouroux begins with the fact that by faith the man knows a Person (*credere Deum*) and tends to a Person (*credere in Deum*) through a Person (*credere Deo*), Who is Christ. The development of this theme shows that the naked intellectual assent, which faith is, is clothed in the concrete with an all-embracing system of personal relations between God and man founded upon the w(W)ord: upon Christ Who preached the word of God, contemplates the Word of God, and is the subsistent Word of God; and upon the Church, the mystical Christ, who continues to preach the w(W)ord, and to contemplate and possess the Word in the Eucharist. The result is a fully satisfying complement to the textbook. Does Père Mouroux's work need any other recommendation for those who have studied the treatise *de actu fidei*?

Woodstock College

JOHN MANNING FRAUNCES, S.J.

HISTOIRE DE LA THÉOLOGIE AU XIXE SIÈCLE. Tome I. By Edgar Hocedez, S.J. Paris: Desclée de Brouwer, 1948. Pp. 269.

The historian of theology always has a difficult task in tracing the various routes and charting the different currents of theological development; especially, is this true in the history of theology in the nineteenth century. Religious politics in court and parliament, the suppression of the Society of Jesus, the revolution in France, rationalism—such was the legacy that the nineteenth received from the preceding century. And, as Hocedez points out clearly and succinctly, to this legacy was due the decadence of theology in the various countries of Europe. He then traces the incipient revival of theology throughout the world. Conditions in France, involving a discussion of Gallicanism and traditionalism, are his next subject. His subsequent treatment of rationalism, Protestantism, Febronianism, and Josephism in the German-speaking countries is excellent. Hermes and the Hermesians largely crowd the scene of chapter five. The last section of the book considers the schools of Lucerne, Bamberg, Mayence, München, and Tübingen.

The author is to be congratulated for his fair and sympathetic treatment of Félicité de Lammenais, De Bonald, and Joseph de Maistre. The exoneration of the latter from the charge of traditionalism has been too long delayed.

Men like Lammenais and Bonald really did make creditable contribution to the revival of Catholic theology in Europe. And that makes the final tragic end of Lammenais only the more poignant.

In like manner, the author's vindication of the excellent work done by the Tübingen school cannot be underestimated. Throwing aside the unfair contention of Fonck and other critics that Drey and Möhler were—for instance, in their theory of the development of dogma—the true forerunners (though unconsciously—surely a magnanimous allowance) of modernism, Hocedez clearly proves their orthodoxy, at least in their maturer writings.

I believe (at the risk of singing *extra chorum*) that, with the exception of Scheeben, Möhler was perhaps one of the very greatest of theological lights in the last century. It is hoped that Hocedez, in giving Möhler his proper due, may help in reviving interest in this very young theologian (he died when he was barely forty-two years old). And then perhaps the forgotten copies of the *Symbolik* and *Einheit*, too long hidden away in some obscure shelf of our theological libraries, will be brought forth to enlighten and stimulate our younger and older theologians.

On the other side of the ledger, one might suggest that too frequently in the book secondary sources are used. This is quite evident in the treatment of Schleiermacher, for example. The undoubted influence of Nicolas de Malebranche and René Descartes upon Bonald and Lammenais is rather neglected. Their theories on innate ideas and the theory of Bonald and Lammenais (and De Maistre) are too similar not to have had some causal connection.

Perhaps, too, a somewhat broader view could be taken concerning the coming controversy over the natural and the supernatural. As Scheeben does so well in the latter part of the first volume of *Dogmatik*, Hocedez might well have indicated that, up to the first quarter of the last century the controversy was principally on the ethical plane, with Pelagians and the Reformers occupying the extreme positions. In the nineteenth century the struggle between the two camps shifted to the intellectual sphere, the extreme positions now being defended by the rationalists on one side with the traditionalists-fideists on the other.

Finally, of really outstanding value are the *Sources, Bibliographie, Notes complémentaires*, to be found, not just at the end of each chapter, but immediately following each section. These notes and bibliography run from four to six pages and are a veritable fountain of information about the best writings on the various men and movements of theology in the last century. It seems superfluous to recommend this outstanding work.

**KIRCHENGESCHICHTE.** By Dr. Karl Bihlmeyer and Dr. Hermann Tüchle. Paderborn: Verlag Ferdinand Schöningh, 1948. Pp. xvi + 530. 18.00 Marks (bound), 14.00 Marks (unbound).

As professor at the University of Tübingen, Bihlmeyer edited in 1911 the sixth edition of Funk's one-volume manual of Church history. As the years went by he enlarged this work in succeeding editions until now the former one-volume work has grown to three large volumes. The volume under review is the second volume of the new twelfth improved edition. Unfortunately Prof. Bihlmeyer died in 1942, but the work was carried on and this present edition was prepared by Dr. Hermann Tüchle of the University of Tübingen.

The matter treated covers the years 692-1517, comprising three periods, the Early Middle Ages, up till 1073; the High Middle Ages, 1073-1294; and the Late Middle Ages, till 1517. A short preview of the salient points introduces each of these three periods. The first period comprises the missionary and cultural work of the Church with the German, Latin and Slav peoples; the relations of the Papacy to the European powers; the development of learning; the break with the Greek Church; the internal and external life of the Church. The second period treats of the Papacy and the Empire, the spread of Christianity in Northeast Europe, the fight against Islam and heresies, the spiritual life of the Church, the Crusades, new religious orders and the intense intellectual life of the age. The third period treats of the reform of the Church, the conciliar movement, asceticism, mysticism, philosophical and theological learning, and the beginning of the Renaissance Popes.

These are but the general outlines. The work is detailed, full of factual information yet, withal, quite readable. What is of secondary importance is given in small print. Here is an example taken at random from among many. In a few pages dealing with the second period of the Middle Ages, 1073-1294, the author goes into the history of the sacraments, traces the changes in the administration of the Holy Eucharist and considers the question of the frequency of Communion and of the celebration of Mass. He treats of the ordinary prayers of Christians and especially of the genesis and development of the Hail Mary. He touches on the growing practice of granting indulgences (which at times gave occasion for much abuse), penance, both public and private, confession to lay people, the number of feast days, and mystery plays.

As is quite understandable, the German side of ecclesiastical history is stressed, or rather, history is looked at from the German viewpoint—a change from textbooks on Church history of French provenance. While these latter would probably view the beginning of the Middle Ages from the

point of view of the Mediterranean area or the Frankish peoples, the author begins this period with the conversion of the German peoples—the Alamanni, the Bavarians and the Thuringians. There is brought out in relief the formation of the German State with the help of the Christian religion, the close union of Church and State peculiar to the relation of the Papacy and the Empire, the amalgamation of German views of life, customs, and uses with the Christian way of life. Against those German non-Catholic historians who have asserted that St. Boniface destroyed a Christianity, introduced by the Celtic monks, that was evangelical and independent of Rome, the author points out that this was not the case. What Boniface did was to organize the Church on hierarchical lines (pp. 13, 19). At times recondite points of German history are touched on; e.g., after treating of Dante and the *Divina Commedia* the author mentions a German author, almost a contemporary of Dante, who composed *Die Erlösung*, a much more modest work than Dante's masterpiece, that depicts the history of man from the creation to the last judgment (p. 343).

The present reviewer feels that some mention could have been made of the continued influence exerted on Christian thought in the West even in the eighth century and the following centuries by the former reaction against Arian ideas and the Christological heresies, a subject treated in the works of Josef Jungmann, S.J., e.g., "Die Abwehr des germanischen Arianismus und der Umbruch der religiösen Kultur im Frühen Mittelalter," in *Zeitschrift für katholische Theologie*, LXIX (1947), 68–99.

The author says (p. 99) that Photius wrote in his letter to the Bulgarians that with the transfer of the imperial residence to New Rome the primacy also had been transferred there. This view would seem to need modification in the light of the recent work of Dvornik, *The Photian Schism* (Cambridge, 1948, p. 127). One gets the impression (p. 104) that the Greek schism was begun by Michael Caerularius and that under this patriarch the break with the Western Church was definitive. While this has been commonly held by historians, recent contributions can make us hesitate as to the finality of this position; cf. George Every, S.S.M., *The Byzantine Patriarchate* (London, 1947, Chaps. XII, XIII); and A. C. Krey, "Urban's Crusade—Success or Failure," *American Historical Review*, LIII (Jan., 1948), 248, 249.

The work will be particularly useful for ecclesiastical students by reason of the summaries of the history of theology and of philosophy given of the different periods. For an example, for the period, 1294–1517, fifteen pages mostly in small print are devoted to Scotus, Occam, Nominalists and Realists, Cajetan, Aegidius Romanus, Bradwardin and Nicholas of Cusa.

The bibliographies are excellent, well chosen, lengthy and in different

languages. In future editions we may hope to see among the American reviews mediaeval periodicals that had their inception in recent years such as *Traditio* and *Mediaevalia et Humanistica*, and for Canada, *Mediaeval Studies*. I may mention also that the *American Historical Review* and the *Catholic Historical Review* from time to time carry articles of solid contribution on the Middle Ages. Here one might criticize a technical conventionality adopted by the author and many writers on the Continent. It is that of writing English titles without capitalization. An English reader is offended by a title written thus, *The paschal precept* (p. 233). Other examples among many may be seen on pp. 90, 123, 339, 406, 434. The book is exceptionally free from factual errors. Here and there are typographical errors, e.g., "tought" for "thought" (p. xvi), "veut'anni" for "vent'anni" (p. xvi), "problcme" for "problème" (p. 348). A detailed Index makes this work more valuable.

*Alma College*

EDWARD HAGEMANN, S.J.

BASIC WRITINGS OF SAINT AUGUSTINE. Edited with an Introduction and Notes by Whitney J. Oates. New York: Random House, 1948. Vol. I, pp. xl + 847; II, pp. 898. \$10.00.

Until the publication of these two volumes there has been no commercially available collection of the works of St. Augustine of Hippo for English readers. Random House gave to Professor Oates, chairman of the department of classics at Princeton University, the task of editing Augustine's *Basic Writings*. The present work is the result. The first volume contains the full English text of the *Confessions*, *Soliloquies*, *Immortality of the Soul*, *Morals of the Church*, *The Teacher*, *Profit of Believing*, *Nature of the Good*, *Spirit and the Letter*, *Nature and Grace*, *Grace of Christ and Original Sin*, *Enchiridion*, *Grace and Free Will*, *Predestination of the Saints*, plus an analysis of the treatise *On Free Will*. The more important books of the *City of God* and *The Trinity* are printed in the second volume. With the exception of G. C. Leckie's translations of two short works (*De immortalitate animae* and *De magistro*) the English texts are revisions of those printed in the nineteenth century in *A Select Library of the Nicene and Post-Nicene Fathers*, originally edited by Philip Schaff. In other words, Dr. Oates has used translations by non-Catholic scholars. In justice, it should be added immediately that there were few translations by Catholics available at the time that this anthology was being assembled. Since this review is intended primarily for Catholic readers, it should be made clear that the present translations are generally accurate and unmarked by religious prejudice. Any Catholic library will benefit from the possession of this set and qualified students should be encouraged to read them.

Only a small portion of St. Augustine's literary output can be printed in eighteen hundred pages. The choice of works to be included has been reasonably made. Only two of the great doctrinal treatises are needed to complete the muster: *De Genesi ad litteram* and *De libero arbitrio*. The former has never been translated into English. Father J. H. Taylor, S.J., is now doing it. Certainly, it is impossible to appreciate St. Augustine's theory of *rationes*, his views on transformistic evolution, his theory of knowledge, and his whole understanding of the origin and development of finite reality, without knowing this *Commentary on Genesis*. No doubt, Prof. Oates was well aware of this but felt that the making of a new version would too long delay the printing of these volumes. As for the dialogue *On Free Choice*, it is probably the finest product of the Saint's early, semi-philosophic period. The fifteen-page analysis made by the editor does not satisfy the need for a full text. Father Tourscher translated it more than ten years ago (Philadelphia, 1937) but his version is not accurate. It is an irony of publication dates that an excellent translation by C. M. Sparrow, an Episcopalian scholar, was issued in the *University of Virginia Studies*, shortly before the appearance of the Random House volumes.

The quality of the translations of the twelve shorter works, in Volume I, varies considerably with the different workers. English terminology is still unsettled and the reader can never be sure whether a term such as "mind" translates *animus*, *spiritus*, *intellectus*, *ratio*, *mens*, or even *anima*. This is but one example of the sort of problem which any translator of the rich vocabulary of Augustine faces. There is, as yet, no standardized terminology for Augustinian thought in English.

Since the present writer has completed recently a translation of the *Confessions*, a few words on the English versions of this masterpiece may be excused. It is the version by J. G. Pilkington which is reprinted here. There have been several recent printings of it. It is not by any means the best English translation. Even if we limit ourselves to Protestant versions, the translation by Dr. Pusey will be found to be much superior. Probably its only great defect is a certain archaic and stilted quality of the English. To many readers, however, this is no great obstacle; it helps to convey something of the color of Augustine's own rhetorical sentences. It is interesting that Dr. A. C. Pegis chose to reprint the Pusey text, in his *Wisdom of Catholicism*, also published by Random House.

While neither the *City of God* nor *The Trinity* is completely printed in the second volume, enough of each is given. Ordinary readers will neither relish nor require the long tiresome passages in the first ten books *De civitate Dei*. Books XI to XXII, in the translation by Marcus Dods, G. Wilson and J. J.



Smith, are given without abbreviation. It may be some years before the new version by Fathers Zema, Walsh and O'Donnell will be available. As to the magistral *De Trinitate*, Canon A. W. Haddan's text is partially reprinted here (books I, II, IV, VI, VIII, IX, XII, and XV). No Catholic version has been done in modern English.

In the thirty pages of his *Introduction*, Prof. Oates gives a brief outline of the life of St. Augustine and an exposition of some of the doctrinal positions of Augustinism. He has relied rather largely on the secondary works of well-known Catholic commentators. The influence of the work of E. Gilson is particularly evident. Something more might have been done to acquaint the reader with the various interpretations of Augustine's thought by men such as Boyer, Alfarcic, Mausbach, Hessen, Portalié and Harnack. If space did not permit going into details about the secondary literature, the standard bibliography by Nebreda could have been listed. In any event, these volumes may be recommended to all scholars and libraries interested in the reading of St. Augustine.

*St. Louis University*

VERNON J. BOURKE

NOVUM TESTAMENTUM GRAECE ET LATINE. Pars Prima. By Heinrich J. Vogels. 3rd ed. Freiburg im Breisgau: Herder, 1949. Pp. xiii + 478. DM9.

In their difficult attempt to keep alive the study of Greek, Scripture professors in our American seminaries certainly must be encouraged by the knowledge that several new or revised critical editions of the Greek New Testament prepared for aspirants to the priesthood have, despite the war and its after effects, appeared in recent years. The first edition of Bover's *Novi Testamenti Biblia Graeca et Latina* was published in 1943 at Madrid. The sixth edition of Merk's *Novum Testamentum graece et latine* was published by the Pontifical Biblical Institute in 1948. Most recently the third edition of Vogels' *Novum Testamentum graece et latine* (Evangelia et Actus Apostolorum) has been published at Freiburg im Breisgau in 1949.

There is no need for the reviewer to enter into great detail about this new edition. In his approach to the subject the author has made no essential change from that found in his earlier editions, for which one may profitably, as apparently Vogels himself did, consult the reviews in *Biblica*, II (1921), 78-87; III (1922), 400; V (1924), 86-88; as well as that in *The Homiletic and Pastoral Review*, XXIII (1923), 1251-58; XXIV (1923-24), 35-43, 143-151, 234-241.

The Preface is almost word for word the same as that of the 1922 edition, with only an occasional addition or omission. (On p. vi reference is made to a 1916 publication of Harnack, already referred to in the 1922 edition as

having appeared in 1909, yet no mention is made of a different edition or printing). One notable improvement is the addition of Georgian to the list of ancient versions consulted. The Latin text is Sixto-Clementine as prepared by Hetzenauer, with variants from Wordsworth-White (p. viii).

Maximus is added to the Greek writers (p. ix), Chromatius to the Latin, and Bergsma's mediaeval Dutch translation of Tatian to the Syriac (p. x). Surprisingly, one does not find the papyri of recent years listed, although certainly seminarians should be made acquainted with their important contribution. The biblical references in both the Latin and the Greek vary in several places from those given in the earlier editions; moreover, they are found in the margin, not at the foot of the page. Abbreviations are not always the same, e.g., *Ir* for *Iren* (Irenaeus). The greatest number of changes is naturally found in the apparatus, although in the text itself the author has introduced several different readings. In John 1:3 the period is placed after *οὐδὲ ἐν*, and *δ γέγονεν* begins the next sentence. Mark 16:9-20 is considered as seemingly alien to the original text; also John 7:53-8:11.

The format is very good, with fine paper and excellent print. Several passages are presented in poetical form (though not John 1:1-18), and the author's arrangement of Christ's genealogy in Matt. 1 and Luke 3 makes it easier to follow. The Latin is always on the left-hand page, the Greek on the right. The verse numbers are no longer in the margin but in the text itself.

While recognizing the excellence of this latest edition of Vogels, the reviewer may express his preference for the more complete works of Merk and Bover.

*St. John's Seminary, Brighton.*

M. P. STAPLETON

AN EARLY EUCHOLOGIUM: The Dêr-Balizeh Papyrus Enlarged and Re-edited. By C. H. Roberts and Dom B. Capelle. Bibliothèque du *Muséon*, 23. Louvain; Bureaux du *Muséon*, 1949. Pp. 72, 6 Plates.

At the International Eucharistic Congress in London, 1909, Abbot de Puniet of Oosterhout gave a preliminary description and text-edition of Mass-prayers disclosed in three broken papyrus leaves of about the end of the sixth century, found at Dêr-Balizeh, Egypt, by Messrs. Petrie and Crum. Text and report were subsequently enlarged in such scientific journals as *Revue Bénédictine* and *Echos d'Orient*, and drew comments by interested scholars the world over.

De Puniet prepared his edition from photographs, without having seen the papyrus. He did state that in addition to the three fragments he was publishing, there were some other small pieces, which it was impossible to combine, and which in any event would not modify his edition. Lietzmann,

Salaville, Schermann, Jungmann, Cabrol and others found the published texts so interesting that they wrote upon them at length, without any one thinking of having a further look at the papyrus itself.

"When I was asked to check a reading on behalf of the co-author and promoter of this paper," writes C. H. Roberts, Reader in papyrology in Oxford, "I found to my surprise that besides the three incomplete leaves already published there were some thirty to forty unpublished fragments, a few considerable, mostly very small; one or two had already been placed in position by an unknown hand, but the majority were unplaced. Most of these we have now succeeded in attaching to Leaves I and II. . . . Hitherto the anaphora fragment (leaf II) consisted of two unconnected passages of 17 lines on one side and 18 on the other; we have now a continuous text of 62 lines."

It was found, also, that the order of the leaves as suggested by De Puniet is not the right one. Thus, the Dêr-Balizeh Fragment, instead of being finished business, is again first order of the day for the students of Egyptian liturgical uses.

The scholarly Abbot of Mt-César here supplies the liturgical commentary and the source-references. Not least in the interest attaching to this edition is to note how emendations of the Puniet text, as criticized by Schermann and Jungmann, are borne out now by the papyrus itself.

*Saint Mary's College*

GERALD ELLARD, S.J.

AEDIFICATIO CORPORIS CHRISTI: AUFRISS DER PASTORAL. By Constantin Noppel, S. J. Freiburg: Herder, 2. Aufl., 1949. Pp. xii + 258.

There may be no lack of monographs, dealing with the one or the other aspect of the pastoral work of the Church; but there are few complete scientific treatises and very few modern ones. Therefore, the present volume, just appearing in its second German edition (the first was in 1936) should be most welcome. It is an excellent textbook and should make interesting and stimulating reading for the busy pastor who wishes to do his best to meet present needs and to keep abreast with modern developments. For more than any other branch of theology, pastoral theology is particularly subject to evolution; it has to adapt itself to the changing conditions and situations of this world. Hence it is the more important that it be guided by certain fundamental ideas and corresponding principles.

The present author develops his subject from the central idea set forth by St. Paul (Eph. 4:11-12) on the variety of ministries designed to build up the Body of Christ. According to the nature of that Body, being an organized unity of smaller units (parishes and dioceses), the treatise is divided into two

major parts: the collective ministry to the various units, and the ministry to the individual. In the first part, after a brief description of the juridical and territorial presuppositions, Noppel discusses what he calls "the personal forces" at work in the building up of the Mystical Body (Pope, bishops, parish priests, assistant priests, deans, lay-helpers, lay-apostles, the people); then, the material means and instruments (church, rectory, parish hall, cemetery; visits, parlor, parish bulletin, diocesan paper, etc.). The third and main chapter deals extensively and profoundly with the actual pastoral work: the liturgical form of the divine services, the sanctification of Sunday; preaching and catechizing; works of charity; the organization and place of Catholic Action in parish and diocese, auxiliary works and organizations of Catholic Action; Catholic life as apostolic life, its radiation into the general public life; coördination of the various works within the parish, and coöperation amongst the various parishes of the same city as well as amongst the various dioceses of one country; and eventually, permeating all this, the due orientation towards a harmonious development of the Universal Church, "Una in multis."

In the second part, the author deals with those activities of the pastoral ministry which are more directly concerned with the individual, the "Ecclesia tota in singulis." The pastoral aspect of the administration of the sacraments; the ordinary and extraordinary care for the sick and the dead; the special consideration to be given to those who strive for greater perfection, both in the world and in religion; the care for those who are not, or not yet, members of the Church.

Any writings on matters of pastoral theology somehow necessarily have a local color, and the book under review is no exception; its examples are taken from, and its applications are made to, conditions and situations in the German speaking countries. Nevertheless, the author has succeeded in presenting the fundamental ideas and general rules of pastoral theology in a way universal enough to be applied easily to any place where normal parish work is being done.

*College of Christ the King, Toronto*

PETER MUELLER, S.J.

GRUNDFRAGEN DER PHILOSOPHIE IM DENKEN DER GEGENWART. By Hans Pfeil. Paderborn: Ferdinand Schöningh, 1949. Pp. 239.

For the past two decades Hans Pfeil has been performing yeoman service for German Catholics. His survey articles and books have kept them abreast of recent philosophical speculation. Since the recent War, he has been one of the main links between the Catholic community and the intellectual mainstream in Germany and elsewhere. The present volume contains a revised

version of articles originally published between 1938 and 1947 in *Klerusblatt*, *Katholische missionsärztliche Fürsorge* and *Missionsärztliche Fragen u. Aufgaben*. Two of the chapters contain materials which first appeared in a book that was confiscated by the Nazis in 1938 for its critical treatment of favorite Nazi philosophers. Lately, Pfeil has been reaching a wider audience through articles in general reviews like *Stimmen der Zeit* as well as through his influential book on Nietzsche and religion (issued in 1948).

The title of the present volume gives an exact indication of its scope; it is concerned with the basic philosophical problems being discussed in contemporary thought. After an introductory chapter on the general intellectual situation in twentieth-century philosophy, Pfeil devotes separate chapters to the problems of the soul, man's place in nature, God, truth and evil. In each case, his procedure is to make a systematic classification of the various positions enjoying popularity today, explain the views of the leading exponents, and offer some criticism from the Thomistic standpoint. The perspective is a thoroughly German one, and rightly so, in view of the readers the author has primarily in mind. His analyses of existentialism, philosophy of life and Scholasticism are, for the most part, based upon the writings of German representatives of these movements. This makes for a onesided account, however, as far as a general appreciation of contemporary philosophy is concerned. This book is not as well-balanced as the recent survey by Bochenski. But the only chapter which fails to say something relevant about the present situation is the one on truth. The author goes as far back as Locke and Kant, but not even this running start is sufficient to carry him to the heart of the problem as it is conceived today by logical analysts and naturalists.

From the pages devoted to philosophical anthropology and natural theology, it is evident that the Nazi doctrine on man and God is still to be reckoned with in Germany. Pfeil gives a specially interesting and detailed analysis of the writings of Wilhelm Hauer (*German View of God*), Ernst Bergmann (*The German National Church* and *The Twenty-Five Theses of the German Religion*) and Hermann Schwarz (*German Faith at the Crossroads*), which were published with official blessings during the nineteen-thirties. These pantheistic broadsides have not lost their influence, despite the absence of political backing. There has been a determined effort at continuing this strange blend of nationalism, nihilistic titanism and anti-Christian pantheism. Pfeil gives a measured and confident criticism, declaring that all the positive values of neo-paganism are better realized in a realistic, Christian philosophy. He calls for a union of European peoples in a United States of

Europe, of Christians in the One Catholic Church, and of men everywhere in a realistic-personalistic-theistic philosophy and civilization.

*St. Louis University*

JAMES COLLINS

VALEURS DE VIE ET LIVRES D'AUJOURD'HUI. By J. Delépière, S.J., and V. Honnay, S.J. Bruxelles: Editions de *Lumen Vitae*, 1949. 2 vols. Pp. 216; 216. 70 frs. per volume.

It is the aim of the authors of this work to provide a course of study by which the reader through his own strenuous effort may attain a Christian humanistic synthesis of modern learning. All the important problems and influential ideas of the past thirty years are analysed from the point of view of a particular subject field and each field of learning is surveyed from the point of view of a total Catholic perspective. It is a bibliography of modern learning but not just a book list. As the title suggests, the authors endeavor to bring together hundreds of important modern books and true value judgments; that is to say, each book is not criticized in the fashion of a critical journal but rather the important problems of important books are presented in a survey of a whole field of learning. It is up to the reader to make the final judgment.

The two volumes are divided into two parts: Man, Society; The World of Science, The World of Literature. This four-fold survey of modern thought is amazingly complete. Any listing here of all the subdivisions would detract from the work because it is impossible in a short review to demonstrate the methods by which the authors integrate minor divisions into the ensemble.

The first volume opens with a condensed review of philosophy, its purpose and method. Modern philosophers from Bergson to Sartre are presented. Theology follows; and the larger problems of the modern theologian as well as the methods, means and indicated solutions of particular theological studies are presented. Social science is considered next, but not according to the usual division. Sociology as such is first reviewed. Then the principal social ideas of modern European thought are indicated and their authors are studied; included here is a chapter, "Les intérêts catholiques." And finally the field of education is examined.

The second volume begins with a brief bibliography of periodicals. Physical science is then considered in all of its many branches. And once again, the whole emphasis is to examine particular important problems—relativity, evolution, psychoanalysis, etc.—within a whole field of learning and according to the methods of that field of learning, but from the viewpoint of a Catholic humanist. A surprisingly brief review of history and geography follows. And the remainder of the volume is a survey of letters, devoted

mainly to French literature. There is brief comment on other literatures but in this part of their work the authors must have been rushed to make a printers' deadline. Some of the comment here (e.g., that on American literature) must have been drawn from secondary authorities who were not too authoritative.

Although this work was written for educated Catholics of Belgium and France, its wider usefulness is obvious. The bibliography is abbreviated to the point of awkwardness. There are some minute errors (e.g., Lewis Sinclair for Sinclair Lewis on p. 184 of Vol. II; biographies for bibliographies on p. 7 of Vol. III) which hardly mar the work. However, three serious criticisms occur to this reviewer. First, the relatively slight space and emphasis given to certain topics (e.g., The Church, Church history, history) can be questioned. Secondly, large topics are so condensed as sometimes to reach the point of oversimplification; we might well ask if a one-page summary of criteriology is going to be a help or a hindrance to a student. Thirdly, the documentation is quite uneven. In such a work as this, one has a right to expect that the documentation will be complete and that the bibliography will be both full and easy to use. These defects apart, the work remains a valuable guide for one seeking an integration of modern knowledge and Christian faith.

*Woodstock College*

EDMOND F. X. IVERS, S.J.

KARL BARTH. By Jérôme Hamer, O.P. Paris: Desclée de Brouwer, 1949. Pp. 297.

In the year 1920 Adolph von Harnack and his former pupil, Karl Barth, then thirty-four years old, were invited to address the students at Aarau. The old historian gave a lecture that was a competent exposition of views already well known through his published works. But when in turn he listened to the conference delivered by his young colleague, he could scarcely believe his ears; not a single idea, not a single phrase expressed by Barth could merit his approval. Harnack later wrote that he did not understand how a pastor in charge of souls could propound such a theology.

The remarkable theology developed by Karl Barth and presented in more than thirty books plus a continuing flood of articles that bring his published writings to over three hundred, is competently investigated by Jérôme Hamer in what is perhaps the best study of Barth that has appeared to date. Obviously some delimitation of so vast a corpus of works had to be devised; Père Hamer restricts his exposition to an examination of Barth's dogmatic method, in which he believes he has discovered the key to the whole system. To the exposition he joins a criticism that is at all times judicious, moderate,

and penetrating. The undertaking was extremely difficult; all writers in German freely coin words; in addition, Barth coins new meanings for old words. Yet Père Hamer has mastered the Swiss theologian's doctrine and has made it intelligible in his own clearly written French volume.

One of the more valuable features of the book is the study of influences shaping Karl Barth's mind. As a student of Harnack, Jülicher, and Wilhelm Herrmann, Barth was soundly instructed in the liberalism that characterized German theology during his youth, and conceived a strong aversion to it; he saw that it was no theology at all, but a mere humanism. What aroused his most violent antagonism, however, was Schleiermacher's sentimentalism. Barth was convinced that man has no experience of God, or, indeed, any way of knowing God whatever. In the dualistic tools forged by Kierkegaard against Hegelian monism, he found the weapons for his own attack on the decadent theology represented by Schleiermacher, although he could not accept the Danish thinker's subjectivism with its "instants" in which man achieves conscious union with God.

The absolute dualism between the transcendent God and sinful mankind is the bed-rock foundation of Barth's theological system. Under analysis, it yields three distinct principles. The first is the discontinuity of the "event" of the divine Word. The Word of God, an expression that groups together all the redemptive activities of God, revelation, grace, justification, election, predestination, and the Church, is God Himself who speaks but has no effect separate from the divine substance. Revelation, like grace, is composed of divine touches that appear and disappear as often as God wishes, without any continuity. The second principle is in harmony with the first. Man, for the very reason he is a creature, and especially because he is a sinner whose sin has totally secularized his nature, can never arrive at any knowledge of God, either by way of intellectual concepts or through momentary illuminations of experience. The most man can hope for is an indirect knowledge of the divine Word through the Bible, which however does not express the divine Word, but is a purely human word that is fallible and disfigured by errors. And the Bible itself has to be accepted blindly, without any justification that warrants man in preferring it to any other religious book. This introduces us to the third principle. We cannot know God by faith, for faith is not an act by which man knows God, but rather an act by which God knows man. Yet man chooses to believe; by an act of sheer *fiducia*, a leap into the absolute void, he trusts himself to a God whose existence cannot be proved and whose veracity cannot be attested by any document of revelation. Nevertheless man turns to the Bible, hoping to know therein the veil that may cover the reality. Study of the Bible, whose opacity cannot



be pierced for a single instant, is the indirect knowledge on which Barth's theology is based.

Preaching is a function of this theology, and consists in repeating in present-day language what is contained in the Bible, the human and provisory criterion of all Christian activity. In studying the Bible with a view to transmitting its message, the preacher must use a key, which is a definite philosophy or a collection of principles derived from various philosophies. In this procedure he necessarily falsifies the evangelical message. The main task of the theologian is to minimize as far as possible the human accretions inseparable from the endeavor to express biblical doctrine in contemporary parlance.

The methodology of Karl Barth is thus constructed on an agnosticism from which he vainly tries to escape by fideism. The gulf separating his theology from the tenets of the Reformers is incapable of being bridged, although Barth insists he is true to Calvin by going back to the Bible. His influence on contemporary Protestant theology, so far as we can now judge, is discerned in his intention of restoring the divine transcendence to the pinnacle from which liberalism had dislodged it, rather than in his theological elaboration. Barth has founded no "school." The modern world, to its grief, has embraced a Kantianism and a Hegelianism. Père Hamer thinks we may be spared a Barthianism.

*St. Mary's College*

CYRIL VOLLERT, S.J.

THE REINTERPRETATION OF LUTHER. By Edgar M. Carlson, Philadelphia: The Westminster Press, 1948. Pp. 256. \$3.50.

When Martin Luther left the Church, he carried along with him many truths that had been implanted in his mind since childhood, fostered and stabilized in the maturer years of his theological training and priesthood. His subsequent philosophy of "choose and reject" naturally complicated the pattern. His sincere followers down through the years, applying his own principle of private interpretation, have tried to discover some unity and coherence in his teachings. The volume under consideration is such an attempt.

Perhaps the book were better named, "Swedish Types of Luther Interpretation." It is an introduction for the general reader into the research studies of Luther's theology by Swedish scholars of the last fifty years. Prof. Carlson insists that "Swedish Lutheranism is not just another version of Lutheranism as it developed in Germany," and since it is distinctive it offers a distinctive interpretation of its master. This is to be found chiefly in the method pursued, known as "motif-research," an attempt to unravel the

unifying threads of Luther's doctrine and thus render deeper insight if possible into his general message.

The research studies of the Lundensian School, developed along "historical-systematic" lines, in preference to the Uppsala theologians, are presented for analysis and evaluation. The scholars in question are principally Anders Nygren, Gustaf Aulèn and Ragnar Bring, with due credit to the influence on these men of Einar Billing and Nathan Söderblom. Occasional references are made to some ten or more less known modern Swedish theologians. Dr. Carlson does not propose to give his readers a minute account of the work of these men, but is interested chiefly in describing their several distinctive types of Luther interpretation. Repeatedly in the course of his study, he comes back to the precise task of this motif-research which is distinctive in these Swedish scholars. "It is not to discover coherence of ideas. It seeks to find the affirmation that is behind each idea and then to look behind each particular affirmation to the basic motif—the fundamental, all-pervading affirmation—which gives unity and coherence to the whole" (p. 170). He defends this general method as objective and as suitable to bring out what is in Luther precisely because Luther *has* a central unifying thought. He also justifies the particular patterns of motifs: dualism, as developed chiefly by Bring, which accounts for Luther's views on sin and justification; Aulèn's victory-theme as explaining Luther's teaching on the atonement; Nygren's "Agape," which among other things renders intelligible the Reformer's repudiation of "good works." These analytical studies, paradoxically enough, have achieved a synthesis that is outstanding. "Every position that Luther asserts," we are told, "somehow involves his characteristic view of grace and justification." We are warned however, "it is not the idea of love or the idea of justification that is considered to be fundamental for Luther: it is the fact of God's redemptive activity as revealed in the cross and in human experience." The Reformer's concept of God as love is the central theme reached through the several particular approaches that characterize the work of these major interpreters. But, even for Carlson, sympathetic as he is to the method and result, the total picture is "too unified"; Luther is "too finished" (p. 191). We would be inclined to agree. If you start out with a subjective principle of interpretation you will find out what you want, construct an integrated pattern out of isolated and even disparate particulars.

Dr. Carlson has delineated in scientific and scholarly fashion the method and content of this modern Swedish Luther interpretation. Undoubtedly his study will whet the appetites of many for a first-hand acquaintance with

the works of these theologians that are appearing currently in English translation.

*St. Mary's College*

E. J. WEISENBERG, S.J.

WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY: HIS LIFE AND LETTERS. By F. A. Iremonger. Oxford University Press, 1948. Pp. 663.

On October 26, 1944, only two and a half years after he had become Archbishop of Canterbury, Dr. William Temple died suddenly and unexpectedly at Westgate, Kent. Still in full possession of his prodigious intellectual powers and at the height of his extraordinary influence, his death at the comparatively early age of sixty-three deprived the non-Catholic churches of the world of one who was generally considered their greatest religious leader. It was only natural that there should be a wide-spread demand for the biography of such a great and good man, and Dr. Iremonger's book is a worthy monument to the memory of his distinguished friend.

William Temple was born at Exeter on October 15, 1881. Since his father was Bishop of Exeter at the time and was later to become Bishop of London and Archbishop of Canterbury, the growing boy was accustomed to the atmosphere of an Anglican bishop's palace from his earliest days. As a precocious schoolboy at Rugby and as a brilliant undergraduate at Balliol College, Oxford, young William Temple's amazing talents soon made it clear that he was destined to reach the top in any career he might choose.

Four brilliant years of teaching at Oxford, as Fellow of Queen's College and lecturer in philosophy at the University, seemed to foreshadow a highly-successful academic career. However, William Temple had decided, while still in the nursery, that he wanted to be an archbishop; so in 1906 the young Oxford don applied to the Bishop of Oxford for ordination as a priest of the Anglican church. He thus laid himself open to the only serious repulse he seems to have met with in his extraordinarily successful career, for the bishop wisely decided that the young professor who could write in his application for Holy Orders: "I am inclined, very tentatively, to accept the doctrine of the Virgin Birth, and, with rather more confidence, that of the Bodily Resurrection of our Lord," was hardly a suitable candidate for the priesthood.

While there is nothing in this biography to indicate that William Temple ever found it possible to attach much importance to the virgin birth and the bodily resurrection of Christ, his rejection by the Bishop of Oxford apparently led him to a less "tentative" acceptance of these important doctrines, and, when he again applied for ordination two years later, this time

to his friend Dr. Randall Davidson, Archbishop of Canterbury, he was able to give the necessary assurances as to the orthodoxy of his beliefs. The archbishop therefore ordained him priest on December 19, 1909, though the silence of his biographer would seem to indicate that he had made no formal course of theological studies by way of preparation.

From this time on Temple's rise to fame and influence was meteoric. His biographer chronicles the history of the successive stages of his career as Headmaster of Repton, Rector of St. James's, Piccadilly, Canon of Westminster, Bishop of Manchester, Archbishop of York, and finally, for an all too brief period, as Archbishop of Canterbury. During the thirty-five years of life that remained to him after his ordination, there were few important English movements, either in church or state, in which Temple failed to take a distinguished part as thinker, speaker and writer. He exercised a tremendous influence in social legislation and in the work of church union within England, and he was an outstanding leader and organizer in the Oecumenical movement for the union of the non-catholic churches throughout the world. The Catholic reader who is concerned with these problems will find Dr. Iremonger's book both interesting and valuable.

*Alma College*

JOHN J. HEALY, S.J.

TU SOLUS SANCTUS: JÉSUS-CHRIST VIVANT DANS LES SAINTS. ETUDES DE THÉOLOGIE MYSTIQUE. By Jules Lebreton, S.J. Paris: Beauchesne et ses Fils, 1948. Pp. 269.

These studies are practical rather than theoretical; in fact there is very little of the theoretical in this work. On the nature of mystical contemplation the author seems to accept the explanation of De la Taille: it is an activity of faith, and differs from non-mystical faith in that the love which sets it in motion is consciously infused. After a brief reference to the controversy among theologians as to whether mystical contemplation is indispensable for perfection, Fr. Lebreton indicates that for practical purposes it does not make much difference what view one takes.

The work opens with a long introductory chapter, "Jesus Christ, the Model and Master of the Mystical Life." A mystic can never outgrow the necessity of humbly seeking guidance in the example and doctrine of Christ. At their best and highest the mystics strikingly illustrate the saying of St. Paul, "It is no longer that I live, but Christ that liveth in me." There follow three books. In the first, dealing with "the mystical union in the contemplative life," there are six chapters describing the progress of the soul from the threshold of contemplation to its consummation in the most intimate union of the soul with God. In this part of the study naturally enough St. John of

the Cross is the writer's principal authority. The seventh chapter is quite different; it is entitled "Directory," and gives practical rules for persons who are tending toward the mystical life or for their spiritual guides. The harder virtues, like mortification, humility, patience, and so on, are emphatically insisted upon as part of the asceticism absolutely necessary for genuine mystical prayer. The second book, "Mystical Union in the Apostolic Life," presents a very beautiful and inspiring exemplification of how high mysticism and the most vigorous apostolic activity can be associated and made mutually helpful even under the most trying external conditions, such as existed for the Ursuline, Venerable Marie de l'Incarnation, in Quebec in the seventeenth-century pioneering days. Finally the last book, "Union with Christ Suffering," shows that the mystical life may be full of reparatory suffering. This fact is instanced from the martyrs, St. Paul of the Cross, and St. Veronica Giuliani.

What seems most distinctive about these studies in mystical theology is that they place and keep Jesus Christ, the God-Man, in the central focal position with reference to the whole of the mystical life.

*St. Mary's College*

G. AUG. ELLARD, S.J.

SAINT BERNARD MYSTIQUE. By Dom J. Leclercq. Paris: Desclée de Brouwer, 1948. Pp. 494.

This work falls into two practically equal parts. The first is an account of the interior life, the spiritual and mystical evolution, of St. Bernard. In a sense it is a biography of him; however, whatever does not pertain to his spiritual development is brought in only inasmuch as it has some bearing on that and serves to shed light upon it. Here therefore we have the history—and, I think, a good and well-written one—of the workings of grace in one of the great souls and leaders of Christianity. It might be termed a study in supernatural psychology. That St. Bernard's case was in the highest degree supernatural is emphasized throughout; from the beginning to the end his life was full of the marvelous. Among the saints he is outstanding in this respect; he is compared to St. Gregory Thaumaturgos. In a chapter presenting conclusions and entitled, "Unity of Spirit," the author propounds the thesis that a wonderful unity, in spite of many appearances to the contrary, characterized St. Bernard. Even his body was in a peculiar way under the empire of grace and was made a perfectly serviceable instrument at the disposition of his spirit. Great sufferings of body and mind were associated with ecstatic consolations and delights from God. Then in a most extraordinary manner and measure he united contemplation and action. Each of these was for him a form of union with God and thus each could interpenetrate

and promote the other. In the midst of all the miracles with which God honored him and gave him singular prestige before the men of his time he preserved the deepest humility. The second half of this book is made up of a few "portraits of St. Bernard by his contemporaries," and many extracts from his writings. These excerpts are selected so as to illustrate in his own words what his mystical experiences were and also how he conceived the mystical life.

*St. Mary's College*

G. AUG. ELLARD, S.J.

LA SPIRITUALITÉ IGNATIENNE: TEXTES CHOISIS ET PRÉSENTÉS. By H. Pinard de la Boullaye, S.J. Paris: Plon, 1949. Pp. 1 + 457.

The fourth centenary of the pontifical approbation of the Spiritual Exercises of St. Ignatius in 1548 has provoked a number of interesting studies. The present volume is not a commentary on the Spiritual Exercises (one has already been done by Fr. Pinard de la Boullaye), but rather an exposition of the foundations and evolutions of what might be called an Ignatian type of spirituality. The original sources of such a type are to be found in the Spiritual Exercises, letters, spiritual diary and the Constitutions of the Society of Jesus, written by St. Ignatius himself. The development and fulfillment of the type as a continuing event are to be found in the later writings of Jesuits.

A long and valuable preface establishes the sources and major principles of Ignatian ideals of spiritual life. The ideal is constructed on the great principles of the purpose of man and of creatures, the nature of true love which is to be measured more reliably by actions than by words, the true measure of progress in self-renunciation, pre-eminence of supernatural means, the necessary collaboration of the individual, the imitation of and union with Christ. These are very fundamental and reliable principles of perfection.

One of the general characteristics of Ignatian spirituality is preciseness of directions and of methods. This is clear to anyone who is familiar with the rules incorporated in the Spiritual Exercises for the discernment of spirits, thinking with the Church, scruples, eating, making an election. Another characteristic is the adaptation to the needs and character of the individual, which means a certain flexibility. Fr. Pinard de la Boullaye emphasizes a certain prudence in Jesuit spirituality which insists on fundamentals and is marked with a definite reserve toward the mystical. Optimism and a spirit of love complete the major characteristics of Ignatian spirituality.

The body of the book comprises the illustration from Jesuit authors of the usual phases of spiritual theology. The first part treats principles declared in the Foundation of the Exercises, the centrality of Christ and the degrees of

spiritual progress. The second part presents the duties of the Christian and the means of sanctification. The duties are summarized under the break with sin, the service of God and love of neighbor. The means of sanctification insisted on by Ignatian principles are prayer, frequent confession and communion, the examination of conscience, retreats and the great devotions to the Sacred Heart and to the Blessed Virgin.

A third part considers the pursuit of perfection. This includes writings on the nature and desire of perfection, docility to the Holy Spirit and the distinction between ordinary and extraordinary ways of perfection. The ordinary ways are characterized by mental prayer, especially on the passion, union with God through continual prayer, mortification, the attainment of the Third Degree of Humility and obedience. The presentation of the extraordinary ways as illustrated by Jesuit writers discusses the vocation to infused contemplation, the desire of it, abuses to be avoided by directors, the signs of such a call and illusions. The book concludes with the treatment of the climax of mystical graces. Biographical notices of some seventy Jesuit ascetical writers are appended to the volume. There is perhaps a preponderance of French writers in the list.

The above digest of this work was given for a very definite reason. The comments on Ignatian spirituality too often are founded on the assumption that it is characterized by excessive insistence on abnegation, methodical procedure, voluntarism, and a suspicious mistrust of the higher reaches of spiritual life. This anthology, so to speak, of Ignatian spirituality through the last four centuries should help considerably in provoking caution in comments about it; the comprehensiveness, flexibility and adaptability of Ignatian spirituality are revealed.

*Weston College*

EDWARD L. MURPHY, S.J.

LUMIÈRES SUR LE SACERDOCE DE JÉSUS-CHRIST. By L. Soubigou. Paris: P. Lethielleux Libraire-Editeur, 1948. Pp. 144.

This work is quite evenly divided into "Etudes" and "Elévations." The former, seven in number, are a discussion of the priesthood of Christ on the background of that of Melchisedech. Scholarly investigations, based on a scientific analysis of Sacred Scripture and its accepted interpretation, they summarize many of the good things that have been written on Genesis xiv, Psalm 109 and Hebrews vii. From these classical passages the character of Melchisedech and the grandeur of his priestly office are drawn with a deft and discriminating hand, and the way is prepared for a thorough inquiry into the priesthood of Christ, its transcendence, universality, eternity. Next the author supports his understanding of scripture by an appeal to divine tradi-

tion as voiced in the Latin and Greek Fathers, in the Council of Trent, in the liturgy and in the fine arts. Subsequent chapters are devoted to the ancient Hebrew, Gnostic and Melchisedechian beliefs about Melchisedech. Briefly, clearly presented, with adequate documentation, the first portion of the book is both enlightening and inspiring.

The "Elévations" comprise much matter supplementary to the preceding part, and delicately suggested applications to the Christian life. Stemming from the identical biblical texts, in ten chapters they portray Christ the priest after the manner of Melchisedech. The material is solid and thoughtful; it will repay meditative reading.

*Woodstock College*

D. J. M. CALLAHAN, S.J.

LITURGIA SACRA. By Anthony Drexel, S.J. Shanghai: Typographia scholae industrialis Don Bosco, 1949. Pp. xvi + 210. \$1.50 (Catholic Truth Society 16, Cain Road, Hongkong).

This is a practical little manual that covers a wide field of liturgy in a very succinct manner—sometimes too briefly; for example, seventeen lines are devoted to the article, "Scientia Liturgica," and less than a page to the article, "Evolutio historica liturgiae." This, however, can be understood in view of the fact that the book is a compendium that stresses the practical aspects of the liturgy in the daily life of the priest and presents a selected bibliography at the beginning and frequent references in the text for those who may wish to increase their knowledge on certain points. These references are both scientific and up to date, frequently citing the *Mediator Dei*; for practical reasons more titles of books in English should be included in subsequent editions. In the section on general liturgy the nature of liturgy is explained according to its definition, evolution, books and other elements; the value of liturgy is indicated in its relation to dogma and Christian life; the external forms of prayer and action are analyzed and interpreted; the material elements and the ecclesiastical year are concisely and interestingly treated. This part ends with an excellent chapter on the liturgical movement. In accordance with the intention of the author a more ample exposition and commentary is given to the Divine Office and Mass in the section on special liturgy. It is instructive, edifying and practical and should inspire the student to further study. Chapters on the sacraments and sacramentals end this section.

This book could be used as a text for the liturgy class. At any rate it would be well to have it in the students' library.

*Weston College*

JAMES L. MONKS, S.J.



LES RITES ET LES PRIÈRES DU SAINT SACRIFICE DE LA MESSE. Plans pour sermons et leçons. By Canon Aug. Croegaert. Vol. III: *La messe des fidèles*. Malines: H. Dessain, 1949. Pp. ix + 473.

This second edition of the third and last part of a classic work has been brought up to date especially by references to *Mediator Dei*. It treats of the Mass from the Preface to the end in a manner which, though adapted to the uninitiated, is an excellent example of true liturgical science. The matter is divided into important sections, each one of which receives a thorough treatment from such aspects as history, form, the signification of the words and actions, and practical spiritual reflections. There are frequent footnotes, and abundant bibliographies follow the different sections. Nothing quite like this book exists in English, as far as I know, and it would be a great benefit to have it translated. It should be in all seminary libraries.

*Weston College*

JAMES L. MONKS, S.J.

MATER CHRISTI. I. IL LOGOS E MARIA. II. LA VITA DI MARIA NELLA STORIA, NELLA LEGENDA, NELLA COMMEMORAZIONE LITURGICA. By Carlo Cecchelli. Rome: Fr. Ferrari Editore, 1946, pp. xxviii + 333; 1948, pp. xiv + 309.

Dr. Cecchelli has undertaken a three-volume work that will constitute a Mariology of a new type. It is to be a scientific work, but not primarily dogmatic, and we may express the hope that it will fill a distinct need in this field. The author approaches the work as a layman who is concerned about all sides of debated questions. It will not do, he contends, to ignore questions raised today; a renewal of the methods of presenting eternal religious truths to adults is in order. For many who have strayed from the truth the cultural approach alone remains. Hence he comes at his subject primarily, though not exclusively, from the standpoint of his own specialty, Christian archeology.

In a modified sense and with improved means he wishes to return to the eighteenth-century concept of a "monumental theology." The material data of the science have been greatly augmented; methods have been brought to newly meticulous perfection; the border sciences have made great progress. So he modestly offers a contribution from his own field which will prove of great use to various classes of educated readers and students.

The first volume falls into two main parts: the place of the Mother of God in the scheme of salvation, and the nature of the cultus shown her at its beginnings. Considerable additional matter is put in appendices. The first part centers about the interpretation of "the woman" who appears in Apoc. 12. Cecchelli starts from the principle of interpretation that the Apocalypse and

the Gospel of St. John are to be taken as complementary of each other, and that the key to the understanding of obscure passages in the Apocalypse may be found in the Gospel. Hence, he says, John 14:30-31 and 1:5 may suggest the true sense of the dramatic twelfth chapter of the Apocalypse. The discussion then naturally centers on the content and mode of interpretation in this realm of symbolism—the visions; it is with the former element that the author is primarily concerned. We cannot go into the details of his study, but we may say that this is probably the most original part of the work, though some more clarification of detail will be needed before the matter becomes entirely convincing.

The investigation goes on to the various titles under which Christian antiquity honored the Mother of God. The title, "Seat of Wisdom," invites an analysis of the terms "Logos" and "Sophia"; to which subject is likewise devoted a long appendix which sums up the results of both philosophical and theological researches. Of particular interest is the study of the ways in which the symbolism of early Christian iconography strove graphically to express the various prerogatives of Mary; the illustrations given are not very numerous but are choice and typical.

Cecchelli traces the cultus of the Blessed Mother to the circle which carried on the tradition of St. John's Ephesus. At the outset Mary was not clearly set apart from her Son as an object of veneration; the martyrs and virgins preceded her in the matter of distinct cultus. However, popular devotion seems to have anticipated the official; and both were well established before the Council of Ephesus (431 A.D.). Suffice it to mention the prayer, "Sub tuum praesidium. . . ," found on a papyrus fragment of the third century; in it the dogmatic truth later defined at the Council is succinctly expressed. We may mention that in all probability, as Cecchelli contends, the Council was held in a Church already dedicated to the Mother of God. The study of the iconography of the times amply confirms and illustrates these findings. In this study the church of Santa Maria Antiqua of Rome occupies a unique position.

The author carefully studies the pitfalls encountered in studying superficial similarities between the veneration paid to the Mother of God and that shown to pagan female deities. "It is necessary," he says, "to use extreme caution and study thoroughly, case by case, with all the helps afforded by philological researches" (p. 319).

The whole study is done in a calm scientific spirit, with a modicum of polemic. The reading is not always smooth, owing to many parenthetical statements; at times the connection and bearing of detailed discussion is not immediately clear. But these are minor drawbacks; a reading of the work

is rewarding, and future Mariologists will find in it a rich mine from which to quarry.

The second volume is to appear in two books. And this first book has itself two main parts, both of them largely scriptural in character; the archeological element in them is rather small, but the way is cleared for a future synthesis. Part One deals with the family tree of our Lord, and Part Two with the main literary sources, both canonical and apocryphal. There are a number of appendices which discuss related topics. Cecchelli writes as an archeologist, not a theologian; hence he is not in this field an original investigator but a disciple of Scripture scholars. However, he does take a stand on certain controverted or obscure questions. The points to be discussed are selected according to their relation to the story and cultus of Mary. From the nature of the subject matter there is more of the controversial in this volume than in the first, but it is still not distinctively apologetic.

There is a lengthy and detailed discussion of the Gospel of St. Luke, for obvious reasons. Cecchelli comes to the conclusion that Luke made use of Mark and of the Greek version of Matthew as we now have it; that Luke also had other sources of information, among them some confidant of Mary, but not Mary herself. Beyond the other Evangelists Luke had the historian's sense for investigation, selection, and presentation. However, Cecchelli says we must recognize in him also a catechetical and a polemical purpose—this latter against the misguided followers of St. John the Baptist.

The author makes much of the fact narrated by Eusebius that in the time of the Emperor Domitian distant relatives of Jesus were delated to the Emperor and interrogated by him on their royal descent. After careful discussion of all available sources Cecchelli comes to the conclusion that among the "brethren of Jesus" at Nazareth was James the Less, later the first bishop of Jerusalem, not an Apostle; another "brother" was Simeon, the second bishop of Jerusalem; others were Jude and Joseph. All these were blood-brothers and cousins of our Lord, the father Clopas being a brother of St. Joseph. James the Less was the author of the Epistle. The conclusions of the book on this problem seem to be well established and will prove of much help in future discussions.

The double genealogy of Jesus continues to be an object of controversy. Cecchelli's main contribution here, it would seem, is the careful descriptive and historical account of the family records as they existed in Palestine. From this we can see how Matthew and Luke could differ so widely, even though they may be drawing from the same sources. The differences in selection arose from diversity of scope. The variations of names given to the father of St. Joseph may be explained, Cecchelli thinks, by a purely philo-

logical process; this is admittedly pure hypothesis but is not without analogies in the history of Israel.

The Appendices contain a certain amount of matter of general interest. After careful sifting of all the documents and traditions Cecchelli rejects the legend concerning the Holy House of Loreto; the rejection speaks eloquently for the objectivity of this devout Italian scholar. However, he rightly insists on the fact, which is too often forgotten, that to stop here is to leave unanswered the question of the concrete fact which lies behind the legend; such stories grow out of actual fact, which has become obscured or transformed.

*St. Mary's College*

AUGUSTIN C. WAND, S.J.

DE DEO UNO, TRINO, CREANTE, ELEVANTE AC DE NOVISSIMIS. By R. P. Fco. Xaverio ab Abarzuza, O.F.M.Cap. Manuale Theologiae Dogmaticae, I. Apud Padre Las Casas (Chile), 1948. Pp. 471.

In many respects the present volume (the second to be published in a projected series of three; the third, *De Sacramentis in genere et in specie*, appeared first) is a typical modern manual of the more compendious type. Though he has a predilection for Billot, the author is not a close adherent of any one school. Though the limitations of this volume are largely those of manuals in general, particularly of the more compendious type, one does get the impression in a number of sections that a certain integrity and precision of doctrine, so necessary for clerical students today, has been sacrificed in the interests of brevity and order. A fuller and more critical evaluation of Scripture texts is particularly desirable. Undue brevity is responsible at times for oversimplifications; and there are a number of inaccuracies, in minor matters for the most part. Attention might be called, for instance, to the incorrect statement of the error of P. J. Olivi (p. 300), to the misinterpretation of the opinion of Kors and Bittremieux (p. 369) and other "modern Thomists" (p. 375) on original justice and original sin, and to the unjustified citing of St. Thomas (p. 383) for the view that generation is a mere condition and not a cause of the propagation of original sin (cf. *Sum. Theol.*, I-II, q. 83, a.1, *ad 2m*).

Concerning the question of man's origin, the author stoutly champions the position that Adam and Eve were immediately fashioned by God, as regards both body and soul. As he sees it, "transformismus mitior nullo documento publico est proscriptus; attamen Ecclesia satis manifestavit suam reprobationem" (p. 310), citing, as proofs, the cases of Leroy, Zahm, and the Bishop of Cremona. Be this as it may, there seems little point nowadays in taking issue on theological grounds, as does the author, with "moderate

evolution" on the levels of life below man, and far less reason to assert that geologists find no confirmation of such evolution in the earth's strata and that evolution has as yet no probability (p. 259). The section on the proper interpretation of the *Hexaemeron* (p. 249-57) scarcely reflects the recent work and prevailing views of the best Catholic exegetes.

In his handling of the question of the end of creation, the author seems to be guilty of those logical inconsistencies to which Philip Donnelly, S.J., called attention in his two articles in this review: "St. Thomas and the Ultimate Purpose of Creation" (II [1941], 53-83), "The Vatican Council and the End of Creation" (IV [1943], 3-33). By setting up the external glory of God as the *finis-qui primarius operis* and then by identifying this end with the *finis Dei operantis* ("idem omnino esse finem operantis creationem et finem operis; idem enim est manifestatio perfectionis divinae et gloria eius externa formalis" (p. 247), the author can hardly avoid the conclusion that a created good, and not the divine goodness in itself, was the motivation of the creative act of God. The root of this confusion, we believe, is to be found in the faulty interpretation of the statement, "causa finalis creationis, ex parte volitionis divinae considerata, est ipsa bonitas divina ut communicanda," which is construed to mean, "suae perfectionis communicatio et proinde suae gloriae manifestatio" (p. 243), i.e., the passive communication (*gloria externa creata*) rather than the divine goodness in itself (*gloria Dei interna*) is made the ultimate end of creation—a misconception long ago foreseen and forestalled by St. Thomas (*De Potentia*, q. 3, a. 15, *ad 14*).

*Alma College*

WILLIAM A. HUESMAN, S.J.

LES ORIGINES DU JANSÉNISME DANS LES PAYS-BAS CATHOLIQUES. TOME I. LE MILIEU: LE JANSÉNISME AVANT LA LETTRE. By Léopold Willaert, S.J. Gembloux: 1948. Pp. 438

Although more has been written on Jansenism than on most episodes of modern Church history, worthwhile works on the subject are not very numerous. The older writers were too much party to the conflict. From more recent authors there are a number of good books, but these are perhaps overshadowed by the brilliant and unsubstantial pages of Sainte-Beuve and Bremond. There is great need of more light on the thorny problems which Jansenism presents. Any documented study by a competent historian is to be welcomed. The publications of Jean Orcibal are being favorably received. What they lack in power of synthesis is balanced by erudition and depth. The present work on Jansenism in the country of its birth, by a well qualified Belgian historian, is sure to receive favorable consideration.

Willaert begins by pointing out the difficulty of defining Jansenism. If

the definition is made with reference to the doctrine of grace, the friends of Jansenius object and assert that his doctrine is in the purest Christian tradition. One is scarcely on surer ground if one defines Jansenism as anti-Jesuitism. Both its Belgian and French varieties, it is true, arose from opposition to the Jesuits, but they are not the only objects of Jansenistic hatred. Furthermore the party never was distinguished for its cohesion. Jansenism, a complex phenomenon, wore various colors in various countries. Willaert gives a provisional definition: "un mouvement de réforme tant du dogme que de la morale." His study is limited to Belgium but aims at thoroughness. A long chapter is devoted to the nation whose sole national bond of any strength was religion. The state, whose "clerical" sovereign, Philip IV of Spain, was served by a powerful bureaucracy, is also studied at length. It supported the Catholic Church in Belgium but expected in return support of Spanish interests.

After examining the nation and the state, Father Willaert turns to the Church. The Belgium of 1640 was a country in which the Catholic religion had completely triumphed. All the ground lost in the sixteenth century had been won back. Beautiful churches had been built or rebuilt. The intelligentsia and the masses accepted the teachings of the faith with great docility. Many excellent missionaries were departing overseas. Leaders and people were unanimous in their Catholicism. The army, however, which had won this victory over Protestantism, was a coalition and its leaders did not see eye to eye. All desired further reform, especially of the clergy. The Council of Trent had not corrected all that needed correction. In many hearts the uneasiness caused by the successes of the Protestant Reformation in Europe subsisted. All agreed on the necessity of reform but not on the means to be employed to secure it.

One group comprised ardent lovers of Rome and everything connected with it—the Renaissance, internationalism and centralization. They were the Pope's men. Sincerely attached to their country, they were also loyal subjects of the Spanish crown. Their theology was young, optimistic, pragmatic. They had obtained a position of power and distinction in Belgium and intended to maintain that position. The reform of the Church was to be effected by an appeal to love rather than to fear. To this group the Jesuits belonged.

There was another group, less clearly defined perhaps, which desired reform through fear. The members were inclined to look on God more as Judge than as Father. They were displeased too with the increasing centralization of the Church. Especially shocking was the power the Society of Jesus had acquired, despite its "lax" doctrines which attempted to "reconcile the world

and the Gospel," and their Molinism which "rendered grace useless." The future Jansenists looked back with nostalgia to a primitive Church where according to them perfect virtue held sway. The Church had deviated from the path of justice.

In the short second part of this remarkable volume, Willaert studies the transformation of this second group into a party through the energetic leadership of Jansenius. Again the canvas is large, though the treatment is not detailed. We assist at the alliance between Jansenius and Saint-Cyran. We learn of the union at the instigation of Jansenius of foreign universities with the Belgian universities against the Society of Jesus. Saint-Cyran in France, in the meantime, had some success in uniting the hierarchies of France, England, Holland, and Belgium in the same cause. The party was born.

In a third part, which is also brief, Willaert studies the theological milieu. It was an age when theological controversies were followed with passionate interest. Efforts were even made to learn the contents of learned theological treatises before they appeared. The doctrines of St. Augustine, which had ruled the early Middle Ages and had been revived by the Protestants, also had a strong hold on many Catholic thinkers. The universities of Salamanca, Paris, and Louvain had imposed loyalty to Augustine by an oath. The union effected between Spanish and Belgian university circles by Jansenius was built on Augustinianism. The stage was set for the appearance of Jansenius' masterpiece, the *Augustinus*.

It is to be hoped that Willaert will soon complete his study of Belgian Jansenism. The present volume is not only thoroughly scientific, it is also written with clarity and force. Many sections deserve study or even meditation. They betray not alone a mastery of the facts but historical wisdom as well. The work may well prove of decisive importance in the study of Jansenism.

*Woodstock College*

E. A. RYAN, S.J.

LE PROBLÈME DU MAL. By A.-D. Sertillanges, O.P. Paris: Aubier, 1949. Pp. 414.

This is one of the last works from the pen of the brilliant Dominican philosopher; it bears the impress of his philosophical genius and mature scholarship. In the Preface he remarks that one who writes under the shadow of an impending third World War can find no more relevant theme than the problem of evil. However, under the pressure of anxiety men's minds are apt to contract to the point where they consider their own plight as totally unique and unamenable to comparative analysis. In such a situation,

the present survey of the various solutions to the problem of evil should have an illuminating and stabilizing effect upon contemporary men. For it gives detailed corroboration to Renouvier's deathbed testimony that "life can hold interest for a thinker only on condition of seeking to resolve the problem of evil." The search after some understanding of this mystery has been a constant preoccupation of the human spirit.

Father Sertillanges has traced the course of this perennial inquiry from primitive conceptions to contemporary existentialism. Roughly half the book is devoted to the viewpoints of the ancient and medieval worlds, while the remainder follows the problem of evil into modern times. Unlike many synoptic accounts written by Europeans, the wisdom of the East is not ignored. Succinct chapters are reserved for the thinkers of Assyria and Babylonia, Egypt, Persia, India, China, and Japan. Although he is no Orientalist, Sertillanges has a discriminating knowledge of the major scriptures of the Near and Far East and of the works of some Western authorities in this field. He is more at home, of course, with the classical philosophies of Greece and Rome and with Christian wisdom. Among the patristic authors, Clement of Alexandria, Origen, and Augustine are singled out for separate treatment, whereas the only medieval thinker analyzed is Thomas Aquinas. It is unfortunate that Boethius is not represented here, since his influence upon a millenium of speculation on evil and misfortune is preponderant and at least comparable to that of Bayle and Condorcet (who are given considerable space) in the modern period. The doctrines of Augustine and Aquinas are presented with special lucidity and persuasiveness.

It is the latter part of the book, however, which best reveals the author's unusual qualities of mind—his urbane humor, wide reading, unflinching courtesy, firm criticism, and zeal for the whole truth. He concurs with Leibniz's remark that almost all the opinions advanced in the history of philosophy contain some sound sense. And he chides those Catholics who try to widen the gap between the Augustinian and Thomistic standpoints rather than promote a total synthesis of Catholic wisdom. Sertillanges' own generous mind was constantly striving to recover the firm nugget of *bons sens* embedded in the tons of shale dredged up by the modern mind. At the same time, he was seldom the dupe of facile compromise or artificial agreement. Only rarely in the present volume—in sections where he does not seem to have read the entire literature of an author, as in the case of Max Scheler—does he give an overly benevolent interpretation.

Two sample quotations may be given, from the chapter on "The Cartesian Era," as illustrative of the style and penetration which characterize this study.



Father Malebranche anthropomorphizes a good deal, and his human way of speaking is not very humane. It seems natural to him that God sacrifices to His refined dignity and the beauty of His laws the concrete happiness of His living creatures which perishes in that of a single creature, as though He were not the creator and father of all individually, and as though His laws did not work in His name in respect to each person. . . . Father Malebranche has genius and trusts in it. But God has no genius; He has His essence, which is incomprehensible and impossible of reducing to our rational categories.

Leibniz presents creation as a permanent *fulguration* from God in the domain of space and time. The world is *ex Deo* and not *ex nihilo*, according to the distinction which St. Augustine had so carefully elaborated. This fulguration is free, to be sure, which eliminates the error of emanationism. But there is always continuity, homogeneity and univocity between the divine being and created being. God is the *limit* of the world growing in perfection. This is a mathematical idea which the discoverer of the differential calculus takes too seriously. Here the truth is of the same order in both cases. The divine understanding and the human understanding are submitted to the same rules. A sort of logic-*as-such* governs them both. *Sufficient reasons* come into play in both spheres. . . . Both Descartes and Leibniz surrender to rationalism in conceding to truth a sort of *a priori* existence independent of the reality of things and of their relations, wherein actually consists the entire notion of truth. Under these conditions a choice presents itself: either the eternal truths are created by God and depend on His choice—this is Descartes' thesis and the explanation of his doctrine on the contradictions which are realizable by God; or they are imposed upon God by His own understanding, which is the Leibnizian thesis.

In examining the modern philosophies of good and evil, Sertillanges gives most attention to the French and German traditions. Except for Stuart Mill, he makes no mention of the developments in Britain and America. But the British empiricists have given a characteristic solution which is not exactly paralleled by any of the systems included in the text. Our own William James and Josiah Royce tussled for a lifetime with this area of human concern, with results worthy of inclusion in any general history. As compensation for this omission, however, there are many brilliant pages on religious and literary sources ordinarily overlooked by the professional philosopher. Although he avoids strictly theological discussions, Sertillanges is careful to include the religious teaching on the presence of suffering, death, and sin. The Jewish and Christian attitudes are thoroughly explored in their Scriptural expression, whereas only a few lines are given to the position taken during the Religious Revolt. Plentiful use is made of literary views. Leopardi and Baudelaire, Tolstoy and Dostoevsky are drawn upon for some aspect of the impact of evil and suffering on human sensibility. This appeal to religious and literary texts prevents the study from

remaining within an academic vacuum and re-enforces the conclusion that without religious faith philosophy is powerless to satisfy either head or heart in the face of the mystery of suffering and iniquity.

A long final chapter considers existentialism, a movement which engaged Sertillanges' attention increasingly during his later years. The approach is confident and affirmative. Sartre and the atheistic line are regarded as a deviation; Heidegger's recent acknowledgment of the possibility of encountering an absolute, which will deliver us from the body of this death, is highlighted; Gabriel Marcel figures as the culmination of the positive, Christian tendencies inherent in existentialism. Sertillanges concludes his investigation with the hope that both the objective and the existential side of truth will be united in future meditation upon evil. It is likely that he planned to supplement the present historical study with a theoretical analysis. But *Le Problème du mal* is an important contribution in its own right. In subsequent printings of the work, however, correction should be made of a number of misprints, omissions and minor errors which mar the text as it now stands.

*St. Louis University*

JAMES COLLINS

FILOSOFAR Y VIVIR. By Ismael Quiles, S.J. *La Filosofía de nuestro tiempo*, I. Buenos Aires: Espasa-Calpe, 1948. Pp. 103.

EXISTENCIALISMO, FILOSOFIA Y POESIA. By Juan Luis Segundo, S.J. *La Filosofía de nuestro tiempo*, II. Buenos Aires: Espasa-Calpe, 1948. Pp. 108.

HEIDEGGER: EL EXISTENCIALISMO DE LA ANGUSTIA. By Ismael Quiles, S.J. *La Filosofía de nuestro tiempo*, III. Buenos Aires: Espasa-Calpe, 1948. Pp. 108.

Philosophy in the Argentine has been dominated by nineteenth-century positivism, by Korn's reintroduction of the German and French idealists, and more recently by the spiritual realism of F. Romero. Scarcely any distinguished work has been done by Catholic scholars, their activity being restricted mainly to translations of St. Thomas and other Scholastics, manuals of philosophy and popular accounts of the Scholastic world view. There are some encouraging signs, however, that other projects than this basic instruction are now being undertaken. One of these indications of original work is the present series, under the general editorship of Ismael Quiles, S.J., whose aim is to issue monograph studies on the leading philosophical figures and tendencies of our day. The approach is both expository and critical, since the editor is convinced that there are many new aspects of old problems and many new insights which must be assayed by traditional philosophy.

The first three books in the series have now appeared, and quite appropriately they treat of the most clamorous contemporary movement, existentialism. Moreover, other volumes announced for subsequent publication will deal with Marcel, Sartre, Jaspers, and Unamuno. That this series is not intended merely to review the leading existentialist positions is evident from the fact that other volumes are planned on Russell, contemporary Thomism, Husserl, and Dostoevsky. But the need for Christian thinkers to come to grips at once with existentialism is more urgent in Latin America than in our own country. During the early 'twenties, the way was prepared for an influx of existentialism through a policy of sending promising graduate students and exchange professors to Germany. At a time when Husserl, Dilthey, and Scheler were only remote names to American students, their writings were being translated and enthusiastically studied in Mexico, Argentina, and other Spanish-speaking centers. This situation has naturally favored the reception of existential philosophy. Most of Heidegger's and Jaspers' books are now circulating in Spanish editions, whereas American scholars and publishers are still shying away from all except the exhibitionist tracts of Sartre. Hence it is fitting that the first contributions to this new Argentine collection should attempt a Christian evaluation of existentialism.

Quiles' *Filosofar y Vivir* is a programmatic statement and apparently sets the tone of the entire series. It can be expected that these studies will be much more sympathetic toward existentialism than is customary among Catholic writers. Indeed, the author registers his dissatisfaction with the unfavorable estimates made by Gilson, Maritain, and De Waelhens. Quiles' own notion of what it means to philosophize is quite frankly existentialist, his main problem being how to make room for a revised Aristotelian-Scholastic philosophy within the new framework. His description of the situation conducive to philosophizing might have been taken from the pages of Kierkegaard's or Marcel's *Journals*. The individual attains a state of solitude and reflection in which he inquires about the significance of his own life and its relation to the world and God. At first, his attention is centered upon his own contingency, temporality and fragility, but he soon rebels against being regarded merely as an insignificant, evanescent moment in the cosmic process. This rebellion wells up from the core of his nature, which is also oriented toward the plenitude of being. He then seeks to determine whether or not some participation in the Absolute is possible for himself. His stand on this issue will specify philosophy as a study of the absurd or of man's warranted hope.

Such a conception of philosophizing entails a revision of the traditional

definition of philosophy. Quiles believes that this definition is at once too narrow and too broad. It is not inclusive enough, since it fails to make reference to the philosopher himself, the human center of reflection for whom alone the study of being in its highest causes is relevant. On the other hand, it places too much confidence in reason and provides little room for mystery in the universe. In his monograph on Heidegger, Quiles illustrates how the objective discipline of philosophy may be integrated with the vital interests of the philosopher. He distinguishes sharply between the logical consequences of Heidegger's premises and the actual conclusions which the latter has drawn. Although Heidegger has refrained from even asserting the existence of God, he has laid the foundation for such an affirmation through his analysis of the human mode of existing.

The Heideggerian man is realistically implicated in the world of things and is aware of his value as an individual of an essentially finite sort. This analysis is not inimical to a theistic philosophy, although it is an incomplete account of the human situation. In addition to his sense of anguish and of being in a fallen state, man also has experiences of attainment, joy, and vital assurance. These latter states are correlative with the further fact that man is both a thoroughly temporal being and one which aspires to some share in eternity. His mode of being is not only that of *ex-sistere* but also of *in-sistere* and *sistere*; man not only stands forth from nothingness but also has his existence by participation in God, Who is present at the very summit of the soul. We live and have our being in God without dissolving our personal existence.

Segundo seeks to explain why the existentialists often prefer an artistic form of expression to the more conventional philosophical exposition. He also indicates the essential differences between poetry and every kind of philosophizing, and hence the limits of the collaboration between existentialism and the arts. As a whole, these three essays mark an auspicious beginning to this new undertaking. They are also a manifestation of new stirrings of intellectual life among Argentine Catholics.

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JAMES COLLINS

OPTIMISME DEVANT CE MONDE. By D. Dubarle, O.P. Paris: Les Editions de la Revue des Jeunes, 1949. Pp. 165.

One of the major problems confronting Catholics today centers about the question: What is the situation of the Christian economy of salvation with respect to this modern world of ours? What should be the attitude of loyal, apostolic-minded members of the Church in face of the characteristic phenomena of our times? Two sharply divergent approaches to the problem

have taken shape, notably in France. One, quite enthusiastic about modern developments and potentialities, is firmly convinced that the present situation calls for the establishment of harmony between the human aspirations and achievements of our day and the teaching of the Church; the other, conscious of an ever growing divorce between the spirit of Christ and that of the world, urges distrust of modern "progress," detachment from this sinful generation, and deeper concentration on the supernatural.

The author of the present work feels that the tension among French Catholics over this problem is reaching the danger point. Calm discussion is degenerating into mutual distrust and acrimonious debate; opinion is walling itself up into "schools" and spiritual coteries. There is urgent need, as he sees it, of a *mise au point*, at once theological and spiritual, of the conflicting views, if this tension is to be fecund. And he proposes to give it in this little volume, not in an exhaustive manner but by pointing out the principal avenues of approach to a theological solution of the question. Throughout the work the opposing attitudes among Christians are classified as "optimism" and "pessimism," classifications which, the author wishes to be borne in mind, are only approximate and general.

The first section of the book presents a lucid statement of the problem. The essential characteristics, as well as the main bases, of optimism and pessimism are first given. Then, to put the issues in bolder relief, a dialogue of a sort is introduced in which both parties are allowed to press their case by proposing questions to one another. The points raised are of such gravity, the author feels, that each side should perceive that it is not in exclusive possession of the truth. To secure the authentic Catholic attitude, therefore, one must work towards the setting up of an equilibrium between the oversimplified opposing forces. In his attempt to reach this goal, the author first appraises optimism, then considers the lessons to be learned from pessimism, and at length states his conclusions, indicating in this last section how these principles should shape the spirituality of the modern apostle.

In the final analysis the author advocates optimism, but an optimism of a very definite type, one, namely, founded on a supernatural confidence. It is an optimism which is fully aware of the original goodness of creation as it came from the hands of God, as well as of the native goodness to be found at the base of all the processes that lead creation back to God; hence it is willing to admit that progressive evolution is the normal economy of the universe, that science, technology, the basic inspiration of modern philosophy, despite manifest abuses and deviations, represent genuine gains for humanity. On the other hand it not only rejects the patent naturalism

of those who maintain that the universe can achieve its destiny by its own innate powers but also the view of some Christian optimists that the lot of redeemed man and that of an evolving universe go hand in hand, and hence that the relations between nature and grace are those of spontaneous cohesion and harmonious cooperation. True optimism takes the fact of sin most seriously. It realizes that, though this is a redeemed world, salvation is a matter of choice, that there is a conflict between nature and grace, and that the final destiny of man is not a development of his own proper powers on the level of time but a transformation into divine intimacy effected by God in eternity.

The attitude of the Christian optimist will be that of the Church. Sharing her indifference to varying historical forms in her supreme effort to transfer men from time to eternity, he will nonetheless in imitation of her engage in a patient search to establish harmony between the terrestrial city and the city of God, have a due appreciation of all those human values that are the fruit of historical evolution, in order that everything in this universe may at last be brought into peaceful, harmonious subjection to Christ.

This thoroughly stimulating work will be welcomed by all interested in a problem which, though of immediate concern for French Catholics today, seems destined to be of vital import for the life of the Church everywhere.

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WILLIAM A. HUESMAN, S.J.

TRANSFORMATION IN CHRIST. By Dietrich Von Hildebrand. New York: Longmans, Green and Co., 1948. Pp. 406. \$4.50.

The subtitle, "On the Christian Attitude of Mind," contributes to a better understanding of this volume. It comprises eighteen essays, most of them very lengthy, disconnected, though all of them have for their praiseworthy objective, man's mutation into Christ. The book's title and aim may well be Pauline, but the approach is not that of the Apostle. In the Introduction we are reminded that the "theological foundations and dogmatic presuppositions of this mystery (transformation in Christ) will be taken for granted;" while occasionally brief passages of Sacred Scripture are cited and theological conclusions are indicated, on the whole the treatment is rational, philosophical.

Each of the eighteen chapters is most thorough, leaving little unsaid, and the result is a volume of more than four hundred pages closely printed, packed with useful matter, logically presented, yielding the rare combination of clear succinct thinking and warmth of soul. The author's ardor of heart is unhampered by the objectivity of his analysis, and this objectivity in turn is enhanced by his ardor. The appeal to head and heart is equally

forceful, and the reader's mind is enlightened and his heart is filled with generous desires and noble resolves.

In the opening chapter, "The Readiness to Change," insistence is rightly placed on the unconditioned will to change oneself as indispensable if our transformation into Christ is to be effective. Papers on contrition and self-knowledge as necessary presuppositions follow immediately, and in subsequent chapters we are presented with a penetrating description of true consciousness, true simplicity, recollection and contemplation, humility, confidence in God, striving for perfection, true freedom, several of the beatitudes, and true surrender of self.

This is not a book to be read hurriedly. To be grasped and appreciated, much reflection and repeated readings will be needed. Some few overstatements occur. A lighter, easier style, embracing far greater variety of sentence structure, more idiomatic English, the omission of frequently recurring technical terms would greatly improve the book and in no way detract from its scientific accuracy. If the reader will gird himself with persevering courage and kindly patience, he will be compensated with a comprehensive knowledge of the Christian life, an abiding love for Christ and the will to become one with Him.

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D. J. M. CALLAHAN, S.J.

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