

BOOK REVIEWS

ZEUGNIS FÜR CHRISTUS. Eine Auslegung des Johannes-Prologs. By Eucharis Berbuir, O.F.M. Freiburg: Herder, 1949. Pp. xii + 240. DM 8.50.

This is a remarkable book. In the summer of 1946 the author, a prisoner of war in France, lectured on the Prologue of John's Gospel to the students of the War-Prisoners Theological Seminary at Chartres. It is significant that such a detailed and profound study, permeated by the spirit and ideas of the patristic commentaries, was produced without any of the library helps that an exegete considers indispensable for his work.

An introductory chapter discusses the method of exegesis. Since the Prologue is the introduction to the testimony of the apostle John to his Master, Jesus Christ, it must be explained by the Fourth Gospel and the other Johannine writings, and against the background of the personality and history of the beloved disciple.

Berbuir divides the Prologue into four sections: (1) The Logos, vv. 1-2; (2) The Pre-existing God-Man, vv. 3-10; (3) The Existing God-Man, vv. 11-17; (4) The Only Revealer, v. 18.

The first section teaches the eternity, personality and divinity of the Word. But this trinitarian doctrine is not John's primary concern. His attention is always fixed on his Master, Jesus Christ, the Life and the Light of the world. Christ reveals God to mankind, because He is the Logos, i.e., God's eternal "self-revelation." Christ gives eternal life to mankind, because He is life eternal, God Himself. The origin of John's use of the term Logos to designate the person of Christ, was a revelation given him on Patmos, recorded in the Apocalypse 19:13. John's doctrine of the Logos is a witness to Christians and non-Christians of Asia Minor that humanity's poignant longing for contact with divinity, expressed in the logos theories of the philosophers and the philonic and gnostic speculations, is realized in and through Jesus Christ.

Berbuir is an exegete who has an axe to grind. He is a theologian propounding a thesis: the Scotist doctrine of the *praedestinatio absoluta Christi* and the theory of mankind's finalistic ordination by reason of its intellectual nature to supernatural knowledge and life. This latter theory implies, although the author nowhere makes the inference, a denial of the possibility of a state of pure nature.

It is principally in the commentary on the second section, "The Pre-existing God-Man" (pp. 23-101), that these theses are proposed. The key-stone of the argument is verse 4, "in him was life, and the life was the light of men." In the Fourth Gospel Jesus Christ, the God-Man, is the life and light of men. Therefore this verse teaches that the first creative plan and

decree of God was the Incarnation. All creation is planned in and decreed because of the Incarnation. This divine idea of the Incarnation, this God-Man pre-existing in the Word from all eternity, gives creation intelligibility and meaning, because he is the origin and reason of its being. This verse also implies the gift of supernatural life to mankind. From all eternity the Logos pledged Himself, His divine person and life, to the humanity of Jesus, and through this man and in him, and with him, to all mankind.

The decree of the Incarnation was not conditioned by a prevision of Adam's fall. God plans and wills the world and mankind, because He wills the Incarnation of His Son. God lovingly responded to humanity's fall by sending His Son as Redeemer. The fall occasioned a change in the circumstances of the God-Man's life upon earth. But the Incarnation was decreed without any dependence on man's foreseen fall.

Since the pre-existing God-Man is the origin of all creatures and the reason why their being is decreed, it follows that creation cannot be understood without a knowledge of the Incarnation, without a knowledge of Jesus Christ. Planned in the pre-existing God-Man, men and women are ordered by their very being to the existing God-Man, Jesus Christ. *Anima naturaliter christiana*. It is because sin has clouded the light of man's intellect that he fails to come to a knowledge of the Incarnate God.

Throughout the book there is (to this reviewer) a confusion between what a Scholastic theologian would term the natural and the supernatural orders of being and of knowledge. The commentary on the third section, "The Existing God-Man," emphasizes the supernatural and gratuity of grace and faith, while the commentary on the second section affirms with equal emphasis the destiny of mankind, by reason of its very being, to knowledge of and participation in the life of the Incarnate God. Does this imply a natural exigency for faith and grace? The author's acknowledgment of his indebtedness to *Katholizismus als Gemeinschaft*, the German translation of one of De Lubac's books, is significant.

Berbuir has produced, under extraordinary hardships, an original, profound and provoking commentary, that is a witness to his scholarship and his fervent love of Christ the centre of history, the head of all creation.

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RICHARD KUGELMAN, C.P.

EMOTIONS AND MORALS. By Patrick O'Brien, C.M. New York: Grune and Stratton, 1950. Pp. xiii + 241. \$3.50.

This book is a further development of Father O'Brien's doctorate dissertation, which was published by the Catholic University Press under the title *The Measure of Responsibility in Persons Influenced by Emotion*. The

first half of the book presents a general exposition of the ordinary Scholastic teaching concerning the passions and their influence on moral responsibility. The second half contains chapters on anger, desire, and fear, and an appendix on the morality of sexual pleasure. The treatment is expressly limited to normal emotional impulses. The author touches briefly on irresistible impulses and abnormal drinking, but he does not profess to solve either these problems or similar intriguing questions such as unconscious motivation and sexual deviation.

Emotions and Morals has a definite textbook tenor; and its didactic character makes it hard reading. But the clarity and completeness of the exposition should make it very useful to students of general ethics and fundamental moral theology, to young professors who are planning the material for their classes on human acts and sin, and to all others who are interested in knowing the ordinary teaching of Catholic moralists concerning the influence of normal emotional reactions on moral responsibility.

St. Mary's College

GERALD KELLY, S.J.

LES LIVRES DES ROIS. Translation, Introduction, and Notes. By R. de Vaux, O.P. Paris: Les Editions du Cerf. 1949. Pp. 224. 400 fr.

This volume is one of the series of volumes which, when completed about 1952, will constitute what the publishers have called the "Bible de Jerusalem." The work as a whole is under the direction of the Dominican Fathers of Jerusalem's "Ecole Biblique," and will comprise both Old and New Testaments. Several volumes of the New Testament have already appeared, while of the Old Testament the present volume is the fifth to be published, the other volumes being "Les Livres des Maccabées," "Aggée, Zacharie, Malachie," "L'Ecclésiaste," and "Ezéchiel." The series as a whole is a work of translation from the original languages, and it contains only the minimum of commentary necessary for an intelligent reading of the text.

The present work is from the hand of the outstanding Scripture scholar, Father de Vaux, O.P., and even its material aspect is in harmony with the clear, easy-flowing excellence of the translation itself; its ivory-toned paper, about $7\frac{1}{2} \times 5\frac{1}{2}$, is free of glare, and enhances an independently fine piece of typography. In keeping with general editorial policy, introductory material is kept within a scant twenty pages, sufficient (as a perusal will indicate) for a satisfactory grasp of the book's background, content, chronology, doctrine, and the like.

The translation is obviously the work of one who is not only a scriptural scholar, but also a literateur as well; and there is no loss of scriptural flavor for all that the author uses modern dress to clothe age-old thoughts. Basi-

cally the author uses the Masoretic text for his translation, but that he does not follow it slavishly is obvious from the more than two hundred emendations which follow the Septuagint or, on occasion, the Lucian recension. Now and then a word fails to appear in the French translation which has the attestation both of the Hebrew and the Greek; whether this is by design or by oversight is not clear. An example in point is the omission of "vierge" in the second verse of the opening book's first chapter.

Inevitably in translating a text for which textual criticism has as yet presented no acceptable final form, and in which are to be found many problems not yet satisfactorily resolved by scientific exegesis, a translator must leave the stamp of his personal preference and judgment upon his work, without at the same time having the opportunity to substantiate his viewpoint. In no spirit of criticism (which in any case would be out of place, in view of the author's aim), but solely to indicate something of the personal equation in the present work, the reviewer calls attention to some of the positions taken in the course of the translation. They will be taken from the notes at the foot of the page which accompany the translation throughout. In passing, the notes are of two kinds; immediately below the translation are brief notes of textual criticism, and beneath these another set of historical or explanatory notes.

In the first set of notes, an easily discernible preference for the Septuagint version, or even at times for the Lucian recension over the Masoretic text marks the set as a whole. Words and phrases appearing in the Hebrew but absent from the Greek are dropped, sometimes with comment, sometimes without. Occasionally, as in I K 4-5, even the verse order in the Hebrew is emended to conform to the Greek.

The other set of notes does not affect the text directly, except rarely, but only the interpretation of the text. Here too, perhaps more strikingly in particular cases, the element of personal choice enters. Father de Vaux, in his Introduction (pp. 9-10), notes truly the almost hopeless task of making sense out of all the chronological details given in the course of Kings; accordingly he does not give too much attention to synchronization, or to an effort to obviate apparent contradictions. In one case, however, he elects to disregard two texts (II K 17:6; 18:10) which synchronize the fall of Samaria with the ninth year of Osee, in favor of a third text (II K 17:4) which is not clear in its import with respect to time, but which he uses to make Osee's ninth year coincide with the first of the three years of the final siege of Samaria. Accordingly, in a table at the end of the volume, the dates given to Osee's reign are 732-724, which would leave Samaria without a ruler during its death struggle which was maintained until 721.

In a note covering II K 22-8, which concerns the discovery of the Book of the Law, the author asserts that the book found is certainly Deuteronomy (p. 212, note b). Previously, in the Introduction (pp. 14, 16), he had also taken this for granted. He likewise considers that Deuteronomy is the motivating force behind Josias' reform, though II Par. 34 asserts that Josias had started his reform six years prior to the discovery of the Book. No reference is given to this chapter, and its absence brings to one's attention the rarity of reference to the books of Paralipomenon elsewhere in the book. For instance, in the history of Solomon only two or three references are made in the explanatory notes, and a like number in the textual criticism notes (to substantiate emendations), though in the same section Hetzenauer's Vulgate carries at least twenty parallel references. Favorite reference material for the author are Deuteronomy, the books of Samuel, and Kings, and reference is not always because of parallelism.

A final word on the prefatory material, which also illuminates personal choice here and there. For the date of the text as it has come down to us the author considers a period during the Exile, some few years later than 562, though some minor additions belong later still. For a first editing of the compilation, however, a period between 621 and 598 is suggested, with greatest probabilities pointing to about 609 (pp. 15-17). Concerning the spirit of the compilation, Father de Vaux points out and exemplifies the religious nature of the history by noting how the writer's attention is selectively turned toward events which affect the religious conditions of the kingdom, rather than toward civic events. It would be well, however to indicate, in defense of such selectivity, the fact that the subject of this history is a theocracy whose official records should be concerned primarily with its religious integrity; secular matters, as in other Old Testament histories, are of secondary moment, and receive but summary treatment when they do not have religious implications and consequences.

If subsequent volumes of translation approach the excellence of the present work, the "Bible de Jerusalem" will hold an honored place among the best of the vernacular versions of the Bible.

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GESCHICHTE DER ABENDLÄNDISCHEN WELTANSCHAUUNG. V. BAND: DIE WELTANSCHAUUNG DER GEGENWART. By Hans Meyer. Würzburg: Verlag Ferdinand Schöningh, 1949. Pp. x + 571.

Hans Meyer's competent survey of the major strains in the Western philosophical tradition is rounded out with this final volume on the contemporary outlook. He takes "contemporary" in a generous sense to include

the nineteenth-century backgrounds of movements which are flourishing today. Thus he also preserves continuity with the previous volumes in this undertaking. The treatment is mainly expository, with occasional sections devoted to measured criticism. The descriptive analyses are well-constructed and usually based upon the major works of the authors in question. On disputed points, direct quotations are given, and sometimes longer passages are furnished as a sampling of the philosopher's method of developing a theme. Meyer's critical standpoint is that of a perennial philosophy in harmony with the Catholic faith. It cannot be specified more closely, since it includes elements from the Fathers, the Scholastics and some moderns. As can be verified from his study on St. Thomas (available in English translation), Meyer accepts Thomism only with serious reservations. Another feature of his position is its sound background in modern biological and psychological research.

Although there is no general bibliography, numerous bibliographical footnotes will be of genuine help in orientating readers in the vast literature of contemporary thought. These bibliographical indications usually include the major primary sources and a good selection of secondary studies. Few of the important German titles are omitted, but there is nowhere near an adequate coverage of foreign studies with the possible exception of French works. Only the scantiest mention is made of British and American publications. Some of the references to these latter sources are misleading, e.g., the statement that Whitehead's main metaphysical book is *Science and the Modern World*.

Probably the weakest section of the book is that devoted to American philosophy. It deals with Emerson, Santayana, and James in some detail. But it also accords exaggerated importance to the New Thought movement of Messrs. Trine and Marden, while barely mentioning Royce, Dewey and the naturalists. Dewey is even ushered out of this life prematurely in 1910 (the year of William James's death), even though bibliographical acknowledgment is made of Dewey's writings published during the following three decades.

The solid worth of this work lies in its thorough report on the German philosophical situation. In seven long chapters, the major and minor systems are placed in their proper context and given balanced evaluation. The following movements are examined: positivism, naturalism, idealism, realistic metaphysics, philosophy of life, existentialism and philosophical anthropology. Meyer observes that the most striking difference between the late nineteenth century and the present time is the breakdown of the classical opposition between naturalism and idealism. The strength of idealism was

sapped by the military and economic disasters of the past quarter-century. Instead of clearing the field for naturalism, however, the demise of absolute idealism has opened the way for other approaches.

Foreign readers will be surprised by the amount of attention paid to Spengler, Nietzsche, Dilthey and Scheler. Apart from the existentialists, these philosophers present the greatest challenge to positivism and are widely discussed even outside academic circles in Germany. Spengler's pessimistic biogenico-cyclic theory of history seems to have been borne out by events, and to many discouraged people he is a prophet only now coming into his own. On the other hand, the affirmation of life and cultural creativity is strong in both Nietzsche and Dilthey. They give men hope of survival and even of preparing for a new humanity, envisioned in purely secular and immanentist terms. Scheler's popularity is due largely to his advocacy of religious values and loving human sentiments, which he believes to be essential for the renovation of man. No attempt is made, however, to throw light on Scheler's later development from Catholicism to a form of evolutionary pantheism. Such an account would have to weigh the effect of phenomenology upon the problem of God and the world.

Meyer sees in existentialism an effort to establish the distinctive nature of man in opposition to the reductionist tendencies of positivism and materialism. He gives a cursory description of the theories of Sartre, Marcel and Wust. The main investigation concerns Jaspers, Kierkegaard and Heidegger. The section on Jaspers is well executed. As a framework, the triple division of Jaspers' *Philosophie* is followed: the world, existence and transcendence. From this standpoint, Meyer is able to locate the strength and weakness of this system. Its main drawback is its dependence on Kant's theory of objective knowledge, whereas its positive accomplishment lies in replacing monism by a pluralistic theory of being. Existence or the human mode of being is placed between the world of objective sciences and the region of divine transcendence. Man cannot be grasped adequately either as one natural object among others or as an emanation from an ideal principle (the two major varieties of monism). His mode of being is to exist both in the world and as orientated to transcendence. Many of the traits attributed by Jaspers to the transcendent reality—absence of potency, absolute unity, source of human selfhood—are similar to the divine names in the Scholastic tradition.

Meyer's is the first general history to give an accurate statement of Jaspers' doctrine on philosophy and religion. He rightly characterizes this theory as theistic and non-Christian. Jaspers makes room not only for religious faith, in a non-dogmatic, non-confessional sense, but for philosophical faith as well. Although the one attitude is not reducible to the other, there is an

ultimate identity of *content* between both kinds of faith. The full meaning of the content of religious faith can only be grasped by the philosopher. Hence Meyer is justified in referring to Jaspers' rationalist faith as being a substitute for religion, wherever exceptional minds exist.

The treatment of Kierkegaard and Heidegger is much less satisfactory. In both instances, the shortcomings are due to an uncritical conformity with conventional appraisals of these men. Kierkegaard is accused of denying objective truth, advocating an irrational fideism and holding an asocial view of the self. Such charges rest on a study of only a few of Kierkegaard's books, read in disregard of the literary and historical problems they entail. Kierkegaard did try to place limits upon the competence of the special sciences, but only in the eyes of rationalistic idealists or naturalists is this equivalent to rejecting scientific truths. Against the Hegelian claim that the Incarnation is but an instance of the natural and necessary interplay of the eternal and the temporal, he insisted on the mystery of the union of the two natures in Christ and on the need for something more than the philosophical dialectic in order to give assent to this mystery. Finally, he wished to withdraw the individual from the crowd precisely so that the personal basis of a communal life could be established. Meyer fails to trace back the present-day discussion of the I-Thou social relationship to its roots in Kierkegaard and Feuerbach.

Less excusable are the misapprehensions of Heidegger, who is our own contemporary and who has tried to make amends during the past few years for his previous obscurity and ambiguity. Meyer accepts without question the explanation of *Sein u. Zeit* given by De Waelhens (*La philosophie de Martin Heidegger*), without adverting to the fact that De Waelhens has declared that his own interpretation must be revised in the light of Heidegger's later pronouncements (cf. De Waelhens' Introduction to his French translation of Heidegger's *Vom Wesen der Wahrheit*). What is more remarkable, Meyer has both read and quoted from Heidegger's more recent writings. Yet he does not recognize their retroactive effect upon the exegesis of *Sein u. Zeit*.

The test case is the meaning of *Das Nichts*. According to De Waelhens' first book and Meyer's present study, being is identified with the being of human existence, as far as meaning and orderly relations are concerned. Man is poised tragically between two noughts: from one he is thrown and toward the other he is hurtling. Heidegger has now explained that the nought is the way in which being presents itself to us: it comes as that which is other than the particular modes of being in their totality. He has observed that the "thrower" of human existence is being itself, that human existence is there-

fore by no means identical with meaningful being, and that the movement of the existent is toward genuine participation in being rather than toward senseless death and annihilation. These clues have led De Waelhens to make corresponding alterations in his interpretation, but they have not affected the main lines of Meyer's study. He is justified in asking how Heidegger can continue to use terminology appropriate to the *via negationis*, if so much can be affirmed about being. But he has not shown that Heidegger's later explanations are further developments which do not transform the accepted view of *Sein u. Zeit* itself. Since most American Catholic students rely upon De Waelhens' masterful study, the present state of the question should be kept in mind.

In his conclusion, Meyer points out that the greatest defect of existentialism is its neglect of nature and generalized metaphysical speculation. A broadening of the existentialist perspective is imperative both in the direction of the natural world and in the line of metaphysics. This is a sound program, one which receives the support of such widely separated critics as the French metaphysician, Louis Lavelle, and the American naturalist Philip Rice. Existentialism has successfully vindicated certain features of human existence which had been placed in jeopardy. The movement must now be incorporated into an integral philosophy of nature and being.

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CHRISTLICHES GEBETSLEBEN. Betrachtungen und Anleitungen zum wesenhaften Gebet. By Franz M. Moschner. Freiburg im Breisgau: Verlag Herder, 1948. Pp. 338. DM 12.50.

This work is a devout and earnest introduction to the practice of prayer and progress in it rather than a precise and clear-cut exposition of ideas or instruction on it. For many years the author has been engaged, as he himself says in the Foreword, in teaching, preaching, and writing letters about prayer and the spiritual life, and he felt that it would be well to gather together and set out in a unified and systematic manner the product of all that work. This book is the result. It proposes to bring into relief and emphasize what is most weighty and essential in the interior way to God. Theory is cared for to some slight extent, but kept well in the background. The great purpose of the work is practical. It seeks to help men of good will to advance and mature, not only in prayer, but also in the love of God. Stress is placed upon the fact that nothing like mere reading of the book is sufficient: whatever is pointed out must be diligently put into practice.

Christliches Gebetsleben is divided into two parts, one on the essence of prayer, and the second on the way to sanctity in love. The first is com-

paratively very brief: only 29 pages out of 338. It deals with "the theological foundations," touching lightly upon certain aspects of dogma that have special reference to the life of prayer. This first part ends with a chapter entitled "What is prayer?" The answer is given in very broad and comprehensive terms. Nearly the whole of the book, therefore, is concerned with prayer as the way to sanctity and love. There is an opening section on the necessary practical preliminaries: realization of the necessity of prayer, the essential acts that go to make it up (adoration, thanksgiving, etc.), the interior dispositions, such as reverence, confidence, etc., that are called for, general ascetical directions that pertain to the Christian life as a whole and the means to perfection, the external circumstances (time, place, and so on), and finally the proximate preparatory acts of prayer itself. A section headed "The Journey" makes up two thirds of the entire work. In three chapters it handles vocal prayer, meditation and contemplation, and lastly "the life of love."

It will be noticed that no heading has been given for affective prayer. This form of communing with God does receive treatment, but as a kind of "free vocal prayer," and along with ejaculations. Naturally very much is made of contemplation. Its psychological process is described in great detail and with a wealth of illustration. All contemplation is said to be infused. There is no argument about the matter. In fact one could hardly learn from reading this book that there is any respectable opinion to the contrary. What seems most original of all is the doctrine that "it is nothing else than the full unfolding of the 'three theological virtues' in the soul endowed with grace and bearing within itself through Christ the life of the Trinity" (228). These virtues are infused and with them sooner or later one may hope to receive infused contemplation also. The universal call to contemplation is proposed very positively. If one does not reach the last stages of it in this life, he will perforce have to go through them before he attains to the vision of God.

Christliches Gebetsleben should bear fruit rather in a warm feeling and enthusiasm for the cultivation of prayer and divine love than in a great increase of knowledge about them.

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G. AUG. ELLARD, S.J.

GOTTESLEHRE. By Matthias Joseph Scheeben. Edited by Michael Schmaus. Handbuch der Katholischen Dogmatik, II. Freiburg: Verlag Herder, 1949. Pp. xx + 479.

The great Scheeben had hoped his Dogmatik might become a focal point for all further theological studies in academic research and practice. This

volume on the Study of God just about fulfills that wish. This third edition is done in scholarly fashion by Father Michael Schmaus of Munich. It is prefaced by a brief but highly informative "Bericht" of Joseph Höfer, general editor of the current presentation of Scheeben's Collected Works. There is much in the volume to delight the student of *De Deo Uno et Trino*.

We might offer a word of comment on the contents of the book itself as well as on Schmaus's editing. Many will agree with Dr. Grabman's general characterization of the Dogmatik as "the most profound and valuable treatise on dogmatic theology in the German language." Many who find the usual presentation of separate theses in systematic and Scholastic exactness, so common in our text books, somewhat formal and stilted, will rejoice in Scheeben's originality of method. Instead of cut and dried thesis style, he presents a theological synthesis unique in its organic structure. Some will discount his speculations as too subjective and lacking foundation. The general obscurity of style and frequent word coinage may distract others. But all will find a consultative glance at this book not only profitable but provocative when facing the many problems concerning the unity and trinity of God.

One can notice how highly Scheeben esteems his old master, Cardinal Franzelin, especially in patristic references. A prominent place is regularly reserved for him in the separate bibliographies. Franzelin's penchant for "dogmatic theology that is also ascetical" has likewise influenced his pupil. For example, of all the wealth of literature of the 17th Century on this matter, Lessius is singled out for citation.

It goes without saying that all will not agree with all of Scheeben's answers to the many problems proposed. Whether what he himself considered as his greatest "find," explaining the Divine Justice as "architectural justice" (nn. 398 ff.) is in the last analysis a satisfactory answer, is doubtful. Despite his effort to present with fairness the famed "scientia Dei" controversy, Bannesians will not like his blunt affirmation that the "decreta conditionata" especially regarding sin have no foundation in the Fathers. Molinists may find his solution to their problem, by simply having recourse to the perfection of God's knowledge, no solution at all (nn. 463-467). Modern exegetical difficulties do not seem to trouble him very much. He may appear at times overzealous in assigning theological qualifications to propositions. Questions that are somewhat perplexing are dismissed rather summarily now and then; for example, the arguments of Scotus against Photius (nn. 892 ff.). Although his sublime considerations on the Trinity, especially the meaning and full import of the Holy Spirit, the significance

of the mystery in itself, his explanation of the divine missions, etc. are found here in outline, still he constantly refers the reader to his earlier more complete work, the *Mysterien*. But as one reads along, one is simply amazed at the wealth of material here uniquely synthesized. One cannot help but notice too that more than one rather recent Scholastic Latin manual is indebted to Scheeben for striking passages and general methods of treatment that have been "borrowed" from this work.

Father Schmaus has equipped this new edition with splendid indices, some twenty-five pages of references to Sacred Scripture, theologians and authors as well as a table of contents. He has lengthened the various special bibliographies of Scheeben into whole pages, and in general has brought them up to date. However it seems to us that references to the literature of the last decade are comparatively few. An unusual amount of fine print makes for less pagination but for more difficult reading. The more or less frequent observations of the editor are clearly indicated as such, and serve as a decided help rather than as a distraction.

One could wish that this scholarly theistic synthesis might soon be presented in English dress. Many more would thus come under the spell of this "greatest dogmatic theologian of the 19th Century."

St. Mary's College

E. J. WEISENBERG, S.J.

PATRISTIQUE ET MOYEN AGE. By J. de Ghellinck, S.J. Tome I: Les Recherches sur les origines du Symbole des Apôtres. Nouvelle édition revue et considérablement augmentée. Bruxelles: Editions Universelle, 1949. Pp. xii + 323.

It is only a little more than three years since the appearance of the first edition of this work. This second edition adds about forty pages and brings the study up to date. It is characteristic of the author that he should be unwilling to reprint anything which might be considered incomplete, or even slightly outmoded.

There is no need to outline the contents of the book here, since that has been done in these pages (VIII [1947], 327-330), and no major changes in the mode of development or in the conclusions have been introduced in this edition. The additions consist for the most part in evaluations of recent literature, which was either unwritten or unavailable to the author when this work first appeared. Two of the most readily accessible discussions of the problem, which are now available, are the articles, "Symboles," by A. Michel (*DTC* XVI, 1941) and "Creeds" by Dr. Leitzmann (*Encycl. Britannica*, t. VI, Chicago, 1947). This latter study is carefully analyzed (pp. 235-238). Nothing seems to have escaped the eye of the author in his listing

of the works on the question, which is increased in this edition by the inclusion of about one hundred new titles. His familiarity with the whole background of the study enables him to place the new works in their proper perspective and to appraise them with the sureness of an expert.

An interesting discussion of a recent work by Prof. Cullmann of the University of Basle (*Les premières confessions de foi chrétiennes*, Paris, 2nd ed., 1948) makes up Appendix II. Cullmann is primarily interested in determining the essence of the primitive faith and in order to do so he investigates the New Testament for traces of the earliest professions. It is this effort to reconstruct the prehistory of the Creed which is of special value. He argues that factors such as baptism, liturgy, exorcisms, persecutions and polemics in the earliest times created the need in the Christian community for a brief formula of faith. These early formulas underwent a change in structure, he claims, which consisted in the development from a profession which had only a single article, Christological in nature, to a longer profession made up of three articles, hence Trinitarian in nature. He concludes that the original faith was much more Christocentric than would be gathered from the later professions. Thus he declares that there took place "a shifting of the center of gravity" as the professions of faith became longer. By way of criticism Fr. de Ghellinck points out that Cullmann seems too ready to presume that each declaration of belief by the early Christians was intended as a summary or resumé of the entirety of what they believed, rather than a partial statement of some part of the faith which was attacked or called in question on a particular occasion. He also feels that Cullmann failed to attach sufficient importance to the Trinitarian precept of baptism. But, in spite of these qualifications, he recognizes the work as a worthwhile contribution to the study of the prehistory of the Creed.

Theologians and historians are further indebted to Fr. de Ghellinck for this laborious revision of a work which has been generally accepted as the best study of the origins of the Creed in recent times.

Weston College

F. O. CORCORAN, S. J.

EVANGILE, VIE ET MESSAGE DU CHRIST. Traduction et notes. By F. Amiot, S.S. Paris: Fayard, 1949. Pp. 493. 500 fr.

This is the first volume of a newly projected series of religious documents in French translation, entitled *Textes pour l'histoire sacrée*. The general editor is the indefatigable Daniel-Rops (pen-name of Jean Charles Henri Petiot), a zealous layman who is devoting his literary talents to furthering the Catholic revival in France. Designed as source books for his own series of religious histories, these volumes will supply reliable translations of per-

herent materials in their proper historical and religious perspectives. Each of the volumes will be the work of a specialist.

Although complete in itself, this first volume is intended to be a companion volume for *Jésus en son temps*. It is a fresh translation from the Greek of the four Gospels, and is supplied with introductions, notes and tables. Daniel-Rops in his own vivid style prefaces the work with an introductory essay on the Gospel as the life and message of Christ. His also are the special introductions to the Gospels and the long note on the synoptic problem, in which he stresses oral catechesis as an important element in its solution.

Father François Amiot, S.S., the distinguished professor of Sacred Scripture at the Seminary of St. Sulpice in Paris, is responsible for the translation of the Gospels, the footnotes, the ten longer *Notes et tables* at the end of the volume, and for the plan of the Sermon on the Mount in St. Matthew and of the Discourse after the Last Supper in St. John. He has produced a smooth translation in traditional French biblical phraseology, but with an occasional nuance that will intrigue Scripture professors. Thus in Mt. 28:7 (see also Mt. 26:32, Mk. 14:28 and 16:7), he takes *προάγει* as transitive and reads: "Voici qu'il vous ramène en Galilée: c'est là que vous le verrez," substituting *ramène* for the usual *précède* of other translations. Frankly we are unconvinced. In the light of Mt. 28:10 and 16, we still prefer *précède*.

The footnotes, more numerous in St. John than in the Synoptics, are clear and really helpful. Alternate readings and interpretations are provided when scholars disagree. Evidently, Father Amiot is inclined to interpret the eschatological discourse in Matthew 24, Mark 13 and Luke 21 as referring to the ruin of Jerusalem, although he gives the commonly held view first that two themes are intermingled, namely, the ruin of Jerusalem and the end of the world. He does well in calling attention to the fact that conventional apocalyptic imagery is not to be interpreted literally and that prophecy is frequently presented without chronological perspective. It would be better if the references to *Jésus en son temps* were according to page rather than chapter numbers, particularly when the chapters are as many as 70 pages long.

Saint Mary's Seminary, Baltimore

E. A. CERNY, S.S.

LITERATURE AND THEOLOGY IN COLONIAL NEW ENGLAND. By Kenneth B. Murdock. Cambridge: Harvard University Press, 1949. Pp. xv + 235. \$4.00.

In this survey, done originally as a lecture series, Professor Murdock provides a valuable account of the interplay of Puritan theological notions

and literary theory and practice, treating separately Puritan histories, diaries, poetry, and the Puritan legacy as a whole, and by-passing the controversial for the more constructive literature. This book is a welcome complement to other recent studies, such as those of Perry Miller treating of the Ramism and other preoccupations of the New England mind and those of the late Raymond W. Chambers and of Helen C. White on English devotional literature.

The Puritan literary sensibility, always religious, is differentiated by Professor Murdock from the Catholic sensibility chiefly in terms of its uneasiness in the presence of sensory symbolism. The effect of such uneasiness is most noteworthy, of course, in the poetry, where literary problems become most concentrated. Here the author wisely allows most space to the quite recently discovered Edward Taylor, who is by all odds the major Puritan poet, although his poetry has close affinities with the non-Puritan or Catholic tradition.

Concerning the state of the Puritan literary sensibility, Taylor's case is indeed revealing. The fact that his use of the traditional and highly scriptural spouse motif to render the relationship of the soul to God is singular for a Puritan suggests how thoroughly even the "perilous personal quest for salvation" which Professor Murdock notes gave life to early Puritanism was oriented from the beginning toward a "cause" rather than toward any person. It was indeed a quest *by* a person—the diaries, and even the histories, are poignant registers of this kind of personal aspect—but, in the last analysis, in some strange and concealed way, not *for* a Person. The Puritan soul's relations with itself were indeed personal but with God were likely to be a matter of "covenanting" theology, of abstract agreements (one recalls how, in the following century, Jonathan Edwards still spoke disconcertingly of the most racking experiences of "conversion" to God as "legal troubles"). Poetry is better fed by reality than by "causes," and there is no other beachhead on reality quite comparable to that of person-to-person relationship. The anomaly of Taylor's poetry, the way poetry comes suddenly to life in one whose *Sacramental Meditations* draw over three-fourths of their texts from the Canticle of Canticles, shows how firmly even early Puritanism was oriented toward abstractionism and how its distrust of sensory imagery is only an aspect—the most serviceable for purposes of ready literary analysis such as Professor Murdock's—of a deeper attitude toward the whole of being which informs Protestantism.

Protestantism, like the Catholic Church, can be more consistent than it knows, and the almost automatic secularization of marriage featured by Protestantism at its very beginning was subconsciously of a piece with

the abstract divinity which latterly emerged from this tradition. So long as the most real of person-to-person human relationship is denied religious significance, the future of an abstract, depersonalized deity is assured, and the fate of a poetry concerned largely with divine things, as Puritan poetry was, is settled. It is perhaps no coincidence that the only other important Puritan poet besides Taylor was a woman, Anne Bradstreet. Femininity was at a premium as at least some corrective for the abstractionist sensibility.

The numerous diaries, the Puritan's "personal literature," show the vigor of Puritan spirituality at its best. In its self-scrutiny, the diary material suggests comparison with the general and particular examens and rules for the discernment of spirits in St. Ignatius' *Spiritual Exercises*; for historically both types of self-scrutiny stem from the same impulses. Of the two types, Puritan self-examination proves both the more hectic and the less enduring, for the curiously blurred moral field presented by the eerie theorems of Protestant theology ultimately quite unnerves Puritan self-scrutiny as a religious impulse. In the post-Puritan milieu, as Professor Murdock is careful to point out, survivals of the impulse, while undeniable, are often ambiguous. And the fate of this feature of Puritanism is typical of most of its other features, which are more real at their beginnings than later on. Streams of living piety finally play out of the Puritan tradition only in a diffuse and evanescent spray. Through the atomized stream, a rainbow may dance one summer's afternoon. But then darkness, with only a thin mist falling. The flow is gone.

Harvard University

WALTER J. ONG, S.J.

LES HARMONIES DES DEUX TESTAMENTS. By Rev. Joseph Coppens. Cahiers de la nouvelle revue théologique, VI. Tournai: Casterman, 1949. Pp. 148.

This work marks the second volume (the first was *L'Histoire critique de l'Ancien Testament*) of the projected historical introduction to the study of the Old Testament. It is not an historical study of spiritual exegesis, past and present, but, as the author states in his Introduction, a modest attempt, in the light of the best recent studies, to consider in its totality the problem of correspondences between the two Testaments. To achieve this goal he divides the book into four chapters which treat critically all the senses of Scripture from the point of view of the harmonies existing between Old and New Testaments. Only a brief summary of Father Coppens' views is possible in this review, and it will hardly do justice to the great amount of material he has assembled on the subject. At best we can

only give the reader a general idea of how he has proceeded in developing his theme.

In the first chapter, place of honor is accorded to the strict literal sense in establishing the harmonies which exist between the two Testaments. In company with the best exegetes of the past and present, Father Coppens insists that the letter of the text, rigorously controlled by the sciences of history and philology, must serve as the basis for establishing the correspondences of which there is question. And in the application of this sense to the domain of prophetic prediction one should not look for a mathematically literal equation. Leaving aside what the author has called in a previous work the "particularities of prophecy" we should concentrate on the substantial over-all harmony in the ensemble, more or less vast, of religious and moral themes, centered around the beliefs, obligations and hopes of the monotheistic faith. For these are the privileged themes of the prophetic message in all its manifold forms.

However, to some scholars, Catholic as well as reformed, the correspondences which the historico-philological exegesis has succeeded in establishing on the basis of the literal sense, seem too slight and incapable of putting in their full light the accord of the two Testaments. To remedy this deficiency a second sense has been proposed, midway between the literal and typical senses, and called the "sensus plenior." The second and most important chapter of the book is devoted to a thorough analysis of this scriptural sense. The section has a two-fold division, the problem of the existence of a *sensus plenior*, and applications, criteria and usage of the sense, once it is established. After enumerating and discussing systematically the chief arguments for the existence of the *sensus plenior*, the author isolates, at some length, three varieties of it, and then addresses himself to a serious objection, the ignorance of the hagiographer himself in relation to such a sense. A single answer, covering so delicate a question as the prophetic experience, cannot be given, and the author inclines to a twofold solution. Where the "revelation" element is clear and uppermost he sees no difficulty in holding that the hagiographer, not as inspired, but as the instrument of divine revelation, need not necessarily participate in the sense which God, the principal author, has willed to communicate. In other cases Father Coppens is willing to admit an enlargement of the prophetic consciousness which will allow the hagiographer an anticipated awareness of the final term of the truth of which his text was an initial step.

Various criteria are then given for disengaging the *sensus plenior* from a text, a delicate task, where much obscurity still remains and where, in the

last analysis, the supernatural light of faith is necessary to arrive at the full truth. And because this sense will be realized only in the domain of faith it is for the *magisterium* of the Church to determine it with certitude and propose it to the faithful. At the conclusion of this chapter the author essays a definition of the *sensus plenior* which we give in his own words: "l'ensemble des relations virtuelles qui rattachent un texte de l'Ancien Testament à la foi chrétienne et qui se dégagent des rapports qu'il possède avec la doctrine chrétienne ainsi que de sa participation au développement doctrinal et historique qui a conduit l'Ancien Testament au Nouveau."

A third chapter is given to the secondary senses of Scripture and their contribution to the scientific demonstration of the harmonies existing between the two Testaments. Of the four secondary senses, consequent, typical, allegorical, and accommodated, only the second is treated at any length, because of its importance in the exegetical history of the Church and because so few writers have bothered to push forward the analysis of this sense. It is interesting to note that the *Divino afflante spiritu* is the first pontifical document to define the typical sense, though avoiding the term itself. After discussing in detail the fundamental principles of typology, we are warned that few typological interpretations are guaranteed by the *magisterium*, by the Sacred Books themselves or by the Fathers, and we are cautioned against an unchecked popularization of patristic typology. Rather we should recall that, within the framework of certain well-established types we can descend with due moderation from the general to the particular; and in beating new paths in typology we must do so in the light of results legitimately acquired from modern, historico-critical exegesis.

The final chapter is an eloquent and carefully-reasoned statement of the primacy of the literal sense in establishing the harmonies between the two Testaments. In passing, I think that reference to the Encyclical's insistence on the primacy of the literal sense would not have been out of place. Making as large concessions as possible to the utility of the *sensus plenior* and the secondary senses, Father Coppens yet insists that, theologically and scripturally, it is to the immediate literal sense that we must turn. With this sense lost, all is lost. By a critically scientific use of this sense we will reap a two-fold harvest; first, in the field of apologetics, for the literal exegesis of the Old Testament furnishes us the best historic preamble to the coming of Jesus and to the revelation of the Gospel; and secondly, in the field of theology, for this exegesis exposes the concepts which either form the setting of New Testament doctrines or enter directly into its content. Both of these contributions are well developed by the author.

In a brief summary he assembles the conclusions of this patient study

and rounds it off with eleven pages of closely-printed additional notes which throw further light on the issues raised. Handling themes which are today acutely controversial, the distinguished Louvain Professor will undoubtedly find many who disagree with him here and there, especially in what touches the *sensus plenior*. Personally, I would have preferred many more examples, briefly cited, to illustrate the principles. I suggest, for example, that the prophecy in Isaias 7:14 etc. would have served as an illustration of his third classification of the *sensus plenior* whose criteria are outlined on pp. 62 ff. Though the author does not develop the Antiochian "Theoria" touching the prophet's participation in the full reality of the *sensus plenior*, his application of it seems more attractive than conclusive. Where is the evidence, in or out of Scripture, for this supposed knowledge of the ancient writer? Then too the author, in discussing a *sensus plenior*, speaks of a close and objective relation between two texts, one of the Old and the other of the New. But is the *sensus plenior* predicated on a relation between two texts or is it not rather the sense-completion of a text in the Old Testament? Incidentally, the last line of the English poem cited on page 98 should read: "Thoughts that do often lie too deep for tears."

These are only minor points and in no way diminish the substantial value of a book which will be welcomed by all serious students as the mature, carefully thought out work of a great scholar. Anyone who is interested, professionally or otherwise, in biblical hermeneutics, will find this book indispensable, not only for the brilliant and logical presentation but also for the rich and up-to-date bibliographical material found on almost every page. Father Coppens would be the first to admit that there is still a long way to go in our study of scriptural senses and in the harmonies which exist between the two Testaments. But I have no hesitation in saying that he has taken us farther along the road than anyone before him.

Weston College

FREDERICK L. MORIARTY, S.J.

ANTHROPOLOGISCHE GRUNDLAGEN GANZHETTLICHER FRAUENBILDUNG UNTER BESONDERER BERÜCKSICHTIGUNG DES RELIGIÖSEN BEREICHES. By Theoderich Kampmann. I. Band: Die Methodologie der Geschlechterdifferenz und die Physiologie des Frauenwesens; II. Band: Die Psychologie des Frauenwesens. Paderborn: Verlag Ferdinand Schöningh, 1949. Pp. 335 and 398.

Biology and medicine, logic and psychology, sociology and characterology, ethics and aesthetics, metaphysics and theology have been called upon and have made their various contributions towards pedagogy. It is the

intention of the author, to coordinate and to integrate all these partial aspects of pedagogy by an anthropological consideration of the subject; and therein he wishes to restrict himself to the pedagogy of the young woman, as this is the field of his long years' experience. The entire work is to consist of five volumes: the first two, mentioned above, to be followed by a sociological consideration (Bd. III), a metaphysical and theological one (Bd. IV), and eventually a typology (Bd. V).

The first section of the first volume, the methodology, deals with the problem of a scientific understanding of the differentiation of the sexes in order to arrive at a true evaluation of woman. The second part, then, describes the anatomy, physiology, etc. of the body. The last chapter, on sexual psychology and pathology forms the transition to the second volume. Here the psychology of the woman is considered according to its various components: instinct and will, the emotional life, and the intellectual life. Three excursions deal with prostitution and female criminality (I), hysteria and the choice of a partner in marriage (II).

Both volumes show more than abundantly that an immense amount of literature has been utilized; there is hardly a page without two or three lengthy quotations or footnotes. From the very nature of such a work it is obvious that its value must not be judged by the new knowledge it conveys—experts in the respective subjects may not find anything new in it—but rather in the very collection of so many aspects, and in the attempt at a coordination and integration of the various views. The author speaks of a “polyphony of voices” (II, 7) which are to bring out the truth and confirm and expand individual experiences. A polyphony of voices is certainly heard in the two volumes, so much so that because of the almost incessant quotations, a continuous reading is made very difficult, and a real “symphony” lacking. Nevertheless, for what it positively does, the work serves its purpose. Two good indices of authors and of contents are very helpful for quick references. We look forward to the other three volumes.

College of Christ the King, Toronto.

PETER MUELLER, S.J.

FOI EN JÉSUS-CHRIST ET MONDE D'AUJOURD'HUI. By various authors. Paris: Edition de Flore, 1949. Pp. 237.

The first *Semaine* of this French group, somewhat pretentiously calling itself “The Catholic Intellectuals,” was held in 1948. It had for its discussion theme “The Intellectuals and the Charity of Christ,” a summary account of it appearing later in book form. Its eminent success has now made it an annual affair. Accordingly, the second *Semaine* took place in Paris, in May 1949, and was concerned with the general topic of “Faith in Jesus

Christ and the World of Today." The gathering was impressive, made up as it was of most of the French Catholic intellectual élite, both lay and clerical, with laymen predominating numerically and also playing the major rôle. Some foreign guests were invited to participate, among them Mgr. Grosche of Germany, Julián Marías of Spain, and the English novelist, Graham Greene. No American Catholic intellectual seems to have received an invitation; at least none appeared on the program.

The present volume, a collection of the 1949 proceedings, contains the eight principal addresses: The Ways of Faith, by Jacques Maritain; Faith and Philosophy, by Etienne Borne; Faith and Culture, by Emmanuel Mounier; Faith and Morals, by Jean Guitton; Faith and Art and Literature, by Paul Claudel; Faith and Science, by Louis Leprince-Ringuet; the Spread of the Faith, by René Grousset; and the Relation of Faith to this World, by François Mauriac. Each speaker tries to portray the current state of his particular subject with reference to the true faith, emphasizing the difficulties standing in the way of a full realization of the faith in that particular field, and suggesting possible solutions. Following each discourse are presented the more striking statements culled from the discussions, pertinent remarks by Gilson, Forest, Thibon, Savatier, Fumet, Madaule, Massignon, Daniélou, and others. The book is intellectually stimulating and deserves a better printing.

Etienne Borne, for example, notes the great resurgence of philosophy today. Recent times have seen three "explosive" philosophies follow upon periods of quiet: Hegelianism, Bergsonism, and Existentialism. What we need today is another Descartes or a Pascal, above all a Pascal, because we need a synthesis of the superman of Hegelian Marxism and the sub-man of atheistic existentialism. This would give us the Pascalian truth, namely, that man has an absolute need of something he absolutely cannot attain by his own powers alone. Philosophy therefore contains a hope and a longing for the true faith. Gouhier adds that "if we are living in a great philosophical age, that age must necessarily be also a great theological one." Hence, Gilson concludes that today we await rather an Augustine or a Thomas Aquinas, to give the old truths a luminous new form.

Among some very good ones, by Mounier, Guitton, and Leprince-Ringuet, perhaps the best lecture of the *Semaine* was delivered by Jacques Maritain. He notices two characteristics of modern thinking that have repercussions on faith. The first is what he calls mental productivism, that is, the tendency to fabricate concepts, formulae, signs, and then to rest content in them. These signs and symbols are not sufficiently founded on reality, nor do they lead to vital contact with reality. Modern thought has been too

much influenced by the physical and mathematical sciences. This type of thinking is inadequate for philosophy, which must follow through to the reality signified. Neither is it sufficient for faith, for as St. Thomas says in the *Summa Theologica* (II-II, q. 1, a. 2, ad 2m): "Faith does not stop at words, at conceptual signs; its object is nothing less than reality itself attained by means of these signs." It is, in Maritain's words, "the actual mystery of the Godhead communicating Himself to us."

The other characteristic of modern thought flows from the preceding one: it is the primacy of verification over truth. We are constantly verifying the conditions, the validity of the signs and symbols we have manufactured, rather than concerning ourselves with and nourishing ourselves on the truths themselves. This is fatal to philosophy and also to faith. There must be a greater "realization" of the truths of faith, which has a wonderful unifying quality, affecting man's attitude towards truth, towards wisdom, and towards freedom. This unity of faith depends on the depth with which the Gospel is penetrated and realized in human activity.

Maritain cannot refrain from a questionable dig at the so-called "new theology" of Lyons when he says that he does not "reproach theologians who are distrustful of Saint Thomas with a lack of faith at all; only with a lack of intelligence." He rightly scores the atheistic existentialists, and while praising the present contemplative trend in America, he points out to Merton that there is no "mysticism of action."

The professional theologian would like to have seen more specific theological solutions given to the current problems and difficulties so well described in this book, but perhaps that was too much to expect of laymen, who admit to being only amateurs in theology. However, these urgent questions and problems are well put and only await the proper and adequate theological answers. It was shortly before his untimely death that his Eminence Emmanuel Cardinal Suhard, Archbishop of Paris, addressed this group and pointed out the underlying general message of the whole *Semaine*: "un chrétien doit penser à la lumière de la foi; un chrétien doit penser avec toute sa raison d'homme."

St. Mary's College

AUGUSTINE KLAAS, S.J.

REASON TO REVELATION. By Daniel J. Saunders, S.J. St. Louis: Herder, 1949. Pp. xv + 241. \$3.50.

The reawakening of interest in Catholic theology, especially among the educated laity, has created a demand for a vernacular literature dealing with the various theological disciplines. Fr. Saunderson's book, a work of solid

popularisation, is a valuable contribution to that literature in the field of Fundamental Theology. The author, an experienced professor of apologetics, frankly avows the great debt he owes to A. C. Cotter's monumental *Theologia Fundamentalis* on which he has leaned heavily for method and content. To have given the Catholic reading public the substance of Fr. Cotter's work earns a vote of thanks.

The book does not set out to refute adversaries; accordingly it is neither negative nor essentially polemical, but rather aims at a positive treatment of one part of the standard treatise on apologetics, the fact of Christian revelation. To quote the Introduction: "We shall establish His (Christ's) existence as an historical person who lived some two thousand years ago and then from His life and works derive two important conclusions: He is God; and His doctrine, therefore, is revelation." The twenty chapters which follow are a unilinear development which leads up to the conclusion mentioned above. The chapters handle themes familiar to all students of theology, such as revelation, miracles, the genuinity and historicity of the Gospels, the divinity of Christ (the apologetic proof of which is justified by the author), and His resurrection.

Definitions, when necessary, are brief and no doubt is left as to the meaning of terms used; all of which is particularly welcome when such concepts as revelation, miracle, divinity, etc., are today in danger of being "shaded," to say the least. Congratulations are due the author for adhering faithfully to the positive treatment he promises in the Introduction, and for handling adversaries only insofar as that is necessary to understand *our* doctrine better. The reader will, of course, understand that a comprehensive treatment of other positions, Catholic as well as non-Catholic, was out of the question in a book of this size and purpose. But it does at least expose basic errors in apologetic argument and lays down some good general lines of approach in dealing with the thorny questions which crop up in this branch of theology.

The author has emphasized clarity and conciseness in his writing rather than literary elegance. Along with a suitable Index he has appended a bibliography of Catholic books which fortunately includes the output of continental scholarship. *Reason to Revelation* can be heartily endorsed for the use of priests looking for a refresher in apologetics, and it will prove an extremely useful reference book in college religion courses and in the summer-schools of theology which are such a happy manifestation of renewed interest in God's word to man.

UNTERSUCHUNGEN ZUR THEOLOGIE DER SEELSORGE. By Dr. F.-X. Arnold. I. Band: Dienst am Glauben; II. Band: Grundsätzliches U. Geschichtliches zur Theologie der Seelsorge. Freiburg: Verlag Herder, 1948-1949. Pp. 92 and 171.

These two volumes by the professor of pastoral theology in the University of Tübingen (other works: *Die Staatslehre des K. Bellarmin*, *Zur Frage des Naturrechts bei M. Luther*, *Zur christlichen Lösung der sozialen Frage*, *Die Frau in der Kirche*, etc.) are in the tradition of that thoroughly scientific and deeply theological study of pastoral activity which seems to be the work almost exclusively of German scholars.

The first of these investigations is an exposition of the historical evolution of the general kerygmatic activity of the German Church (preaching, catechising, etc.) from the Enlightenment to the present day. Prefatory to this exposition there are chapters on faith as the first and most important element in the process of salvation and on the relation between the ministry of the word and the sacraments in pastoral care.

Dr. Arnold insists strongly on the paramount importance of the personal act of faith. Faith and sacraments do not constitute a parallelism of one subjective and one objective means of salvation, since without prejudice to the *ex opere operato* efficacy of the sacrament, its fruits and graces depend on subjective dispositions and primarily on the *fides passionis* of the recipient. In the German Church of the late Middle Ages the author notes an exaggerated trust in sacramental, sacrificial and liturgical action, obscuring the personal element in religion and leading to the Lutheran reaction which relegated sacraments to the role of mere aids and supports of faith. Under the influence of controversy, the Counter-Reform stressed the content of faith (*fides quae creditur*), while the personal act of submission and belief (*fides qua creditur*) was relegated to a secondary position, though it should be recognized as the first step on the way of salvation which makes living and operative the content of faith. In the author's opinion the preaching of our own day shows signs of this persevering unbalanced emphasis on orthodoxy of content, rather than on the existential moment, the giving of one's mind and will to the revelation of Jesus Christ.

The post-Enlightenment history of German kerygmatic (c. 3) constitutes an excellent introduction to the literature of the "Verkündigungstheologie" movement initiated in the '30's by the Innsbruck theologians J. A. Jungmann, S.J., H. Rahner, S.J., *et al.* The history of German pastoral instruction is traced from the naturalistic-moral preaching of the Enlightenment, through the unsuccessful biblical and historical orientations of J. M. Sailer

and J. B. Hirscher (checked by the victory of neo-Scholasticism in the pulpit as in the school), to the modern kerygmatic renewal.

It is regrettable that the scientific interest in the method and content of religious instruction, so marked in Germany, Austria and other European countries, has not been reflected in America. Those who attended the meeting of the Catholic Theological Society in Boston, in 1947, may recall Archbishop Cushing's lament that despite excellent clergy-laity relations, very consoling frequentation of the sacraments and of Mass, devotion, and retreats, the people did not know their religion and that it was hard to find teachers who could teach it to them.

The second volume is a theoretical and historical investigation of the fundamental problem of pastoral theology, the nature of the Church's mediation (preaching, teaching, liturgy, sacraments, spiritual direction) in the process of individual salvation. Two extreme theories of this activity are: (a) an ultraindividualistic personalism which loses sight of the necessity and efficiency of the Church's mediation between man and God; (b) an exaggeratedly organic view of the Church, in which the individual is lost in the collectivity, the Mystical Body, and only the community stands before God, enters into direct communication with Him.

Dr. Arnold finds the truth in the recognition of the Church's mediation as purely instrumental in effecting the meeting of God and man in the personal act of faith, in consolidating that union by sacramental ministration. The Church in her salvific mediation is not to be considered a *causa secunda* to God's *causa prima*, but a *causa instrumentalis*. The recognition of this instrumental character of the Church's activity is, for the author, the basic principle of pastoral theology, the God-Man principle, and from it follows a theory of pastoral care which avoids on the one hand a clericalism attributing omnipotence to the ecclesiastical office, and on the other, a spiritualism hostile to hierarchical order. Thence flows a concept of sacramental ministration which safeguards the *ex opere operato* efficacy of the sacrament without falling into superstition and magic, a concept of preaching and teaching wherein the activity of God and of the preacher appear in their proper relation, a concept of pastoral theology admitting of a real cooperation of God and man in the realization of salvation.

Arrived at this God-Man principle deductively, Dr. Arnold proceeds to a study of its historical unfolding in the German church since the Enlightenment. Pastoral theology as a distinct discipline rose in the Josephinistic Austria of the 18th century, where clerics were also civil servants and when Wolffian philosophy (to be followed by Kantian) was already influential in

Catholic circles. In accord with the anti-supernatural, anti-revelational spirit of the time, rationalism, moralism, and eudaimonism characterized the new pastoral theory.

Dr. Arnold finds many of the faults of the early practical theology carried over (in practice if not in theory) into the 20th century. Clerics are still the active church, the almost exclusive subject of grace mediation. The idea of the Church presently the instrument of the redeeming Word, as was once His Humanity, is obscured. Catechetical instruction shows an anthropocentric view and plan and a failure to grasp or present the totality of the order of salvation and the supernatural character of Christianity. There is concentration on what man must do rather than on what God has done and does through Christ and His Church. The sacraments figure too much as aids to morality and the liturgy of sacrament and sacrifice is seen not as the action of God raising man to Himself, but from an anthropological and ethical viewpoint. Liturgy is a continuation of the moral treatise of the virtue of religion rather than of the dogmatic treatise of soteriology.

Many readers will not accept all Dr. Arnold's conclusions, and one should allow for a tendency "to view with alarm" or to magnify imperfections, but withal these two studies are a solid contribution to pastoral literature in general and to the more specialized subject of a theology and method of preaching and teaching the Gospel of Christ. Further numbers of the same series, of which Dr. Arnold is editor and director, will be welcomed and may help to close the gap between the advancing scientific school theology, progressing rapidly in America in the last decades, and a pastoral theory and practice which remain laggard and haphazard.

College of Christ the King, Toronto

E. F. SHERIDAN, S.J.

NOËL DANS L'ÉGLISE ANCIENNE. By Oscar Cullman. Transl. by Pierre Jundt. Cahiers théologiques de l'actualité protestant, XXV. Neuchâtel: Delachaux et Niestlé, 1949. Pp. 36. 2 fr. (Swiss).

This little monograph, translated from the German, deals in brief fashion with these four topics: the calendar date of Christ's birth is unknown; a festival on January 6th, celebrating His "manifestations" was found in the early third century in Egypt, and one of the "epiphanies" chosen was His birth; the festival of December 25th, already a high festival of the sun-god, was at Rome combined with a festival in honor of Christ's birth, the other "epiphanies" being left on January sixth; this Roman feast of Christ's birth on December 25th gradually found acceptance in the entire Church, the Armenians alone excepted.

It is a little puzzling to find such a monograph being written or translated, as it does not pretend to add anything (save possibly on the personal role of Constantine) to what liturgists, Catholic and non-Catholic, have long held with regard to the origins of the Christmas festival.

Saint Mary's College

GERALD ELLARD, S.J.

THE *De Primo Principio* OF JOHN DUNS SCOTUS. A revised text and a translation. By Evan Roche, O.F.M. Franciscan Institute Publications. Philosophical Series, V. St. Bonaventure, N. Y.: The Franciscan Institute, and Louvain, Belgium: E. Nauwelaerts, 1949. Pp. xvii + 153.

So far as we are aware, this is the first translation into English of a complete work of John Duns Scotus. Farrar and Evans (*Bibliography of English translations from medieval sources*, New York: Columbia University Press, 1946; n. 1980) list only the translation of a small portion of the *Opus Oxoniense* (Book I, dist. 3, quest. 4) made by Richard McKeon and incorporated in the second volume of his *Selections from Medieval Philosophers* (2 vols., New York: Scribner's, 1930). With becoming modesty Dr. Roche does not mention the fact that his is a pioneer work. All students of medieval texts, and especially of the works of Duns Scotus, are indebted to the Franciscan editor and translator for this new edition of the *De Primo Principio*.

The present work will not be confused with the *De Rerum Principio*. This was once thought to be a work of Duns Scotus but, thanks to the researches of Ephrem Longpré, O.F.M., and others, it no longer enjoys this distinction. The *De Primo Principio* may have undergone a certain amount of editing by a hand other than that of Scotus himself, but no reasonable doubt exists as to its substantial authenticity.

The *De Primo Principio* is one of the smaller works of Duns Scotus, yet it ranks with the *Opus Oxoniense* in importance. It is noted chiefly for its proof of the existence of God, which, in Dr. Roche's opinion, has never been equaled (xiv). He complains that this proof has been neglected, especially as it is found in the *De Primo Principio*. Curiously enough, an article appeared some eleven years ago in which the same complaint was registered: "Une preuve oubliée de l'existence de Dieu." This article was written by Leonard-M. Puech, O.F.M., in *Nos Cahiers* (Montreal, IV [1939], 225-271). The same author does justice to the argument of Duns Scotus in both the *Opus Oxoniense* and the *De Primo Principio* in an earlier article entitled: "Duns Scot et l'argument de saint Anselme" (*Nos Cahiers*, II [1937], 183-199). Both these articles will be found helpful for understanding the extremely close reasoning of the Subtle Doctor. Dr. Roche also promises to

publish a Commentary of his own in the near future (xvii). This should likewise prove beneficial for a correct understanding of the contents of the *De Primo Principio*.

In his Introduction (xiii-xvii) Dr. Roche explains why he decided to bring out a new edition of the Latin text as well as a translation. Both the Garcia edition (Quarrachi, 1910) and the Vivès edition of the Wadding text are in large volumes which also contain the spurious *De Rerum Principio*. Dr. Roche was at first inclined to use the recent critical edition of Dr. Marianus Mueller, O.F.M. (*Ioannis Duns Scoti Tractatus de Primo Principio*, Freiburg: Herder, 1941) but, on reading the text, he became dissatisfied with it and decided to bring out his own. He has had direct access to seven manuscripts which contain the complete text of the *De Primo Principio*, and he has made use of Dr. Mueller's findings in regard to three other complete manuscripts and five fragments. Variant readings appear in footnotes. The *Additiones*, about the authenticity of which so little is known, are omitted.

Friendly critics will regret that Dr. Roche has made his Introduction so short. No doubt he is reserving questions that belong to the historical background of the *De Primo Principio* for his forthcoming Commentary. At the same time it would have been helpful for a student using the present text if he were told a little more than that "it is probably a late work of Scotus" (xiv), and above all if he were given a brief description of the manuscripts which are referred to on almost every page, instead of having to turn to Dr. Mueller's edition for this information.

The translation, while literal, helps to clear up many of the obscurities of the original text. It is faithful to the thought of Duns Scotus, with possibly one or two exceptions. On p. 39 the first conclusion of Chapter III—*Aliqua est natura in entibus effectiva*—is rendered: "It is possible that among beings there is some nature which effects." In a footnote Dr. Roche justifies this translation on the ground that in the intention of Scotus the mode of possibility affects the whole proposition (cf. pp. 47, 49, 57, 59, 65). It would have been a more faithful translation, we believe, if in the many places where this occurs the mode of possibility were not expressed when Scotus himself does not express it. "The first end in the possible order is actually existing" (59) does not render accurately *Primum finitivum est actu existens* (58).

A smaller point is this: *protervus* of the text regularly becomes "some hair-splitting philosopher" (67, 89, 143). In view of the fact that the Subtle Doctor himself may not unfairly be called hair-splitting at times, but hardly *protervus*, we wonder if the rendition is as happy as it could be. "Every such a one" on p. 45 could also be improved.

The misprints are few: *unun* for *unum* on p. 112, note 78, and "safe" for "sake" on p. 35, l. 12, top. The information in note 78 on p. 112 may be considered too laconic by a student who presumably knows nothing about the condemnations of 1277 from what has been said up to this point.

On the whole, the present edition and translation of the *De Primo Principio* of John Duns Scotus is a valuable and worthy addition to the publications of the Franciscan Institute.

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WILLIAM R. O'CONNOR

LES PRINCIPES D'UN ESPRIT SOCIAL CHRÉTIEN. By J.-A. Beckaert, A. A. Paris: P. Lethielleux, 1949. Pp. 146.

The title of this book exactly describes its very limited scope. It contains no immediately practical application of principles to the social problems of today, no outline for a detailed program of social activity. This is not the purpose of the author. Rather, he presents a quite summary treatment of those particular doctrines that must always remain the basis of every approach to a new moral problem of the social order. His aim is to make clear with as many arguments as possible this one lesson, that reason and revelation prove over and over that all men are one in God, that all men have a vocation that is social of its very nature. With this fact of solidarity established, he turns to the obligation incumbent on all men of forming within themselves a deep sense of this spirit of union with all men so that their every action will be socially motivated and socially executed. With the author's main lines of doctrine there can be no quarrel. If his presentation contains nothing that is new, he has already warned us in the preface that he is simply repeating some of the classic theses of philosophy and theology.

The presentation is so condensed in doctrine and so concise in expression that there is danger that an unwary reader, not familiar with Scholastic philosophy and theology, may fail to grasp the full meaning of the text and even misinterpret it. The author is aware of this danger since he suggests that these chapters form the outline for a series of conferences to be given to study groups by a competent interpreter. This book will fulfill that purpose admirably.

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JOSEPH DUHAMEL, S.J.

GALEN ON JEWS AND CHRISTIANS. By R. Walzer. Oxford: University Press; London: Geoffrey Cumberlege, 1949. Pp. 101. 10s.6d.

Dr. Walzer, lecturer in Medieval Philosophy at Oxford, has contributed another monograph in that widening field of research, the mutual influences

between paganism and early Christianity.¹ The present volume, ninth in the series of Oxford Classical and Philosophical Monographs, specifically deals with the impression made by Judaism and Christianity upon the pagan physician and philosopher from Pergamum, Galen, who became court-physician to the emperor Marcus Aurelius and died at Rome about the year 199. And the burden of his study consists of six passages from Galen's works (three surviving only in translation) which mention, in passing, the disciples of Moses and of Christ. Galen had apparently come in contact with Judaism—or, at least, the Pentateuch—during his first stay in Rome (c. A.D. 162–6); his first reference to Christians, however, dates from about 176 or, at any rate, from the closing years of Aurelius' reign. As a scientist he was evidently impressed by the Christians' acceptance of everything on faith (which he seems to interpret as an anti-scientific dogmatism) as well as their extraordinary continence and self-control.

It may be well to enumerate the passages given by Walzer:

I. A reference to Moses' appeal to divine authority, from one of Galen's lost medical works, *On Hippocrates' Anatomy*, in an Arabic fragment preserved by Ḥunain ibn Isḥāq (d. 873): see *Über die syrischen und arabischen Galenübersetzungen*, ed. Bergstrasser, n. 27.

II. On Moses' alleged anti-scientific attitude, from Galen's *De usu partium*, xi, 14 (cf. the edition by C. G. Kühn, Teubner, 1907–9).

III and IV. Two quotations from *De pulsuum differentiis* (ii, 4 and iii, 3), suggesting the dogmatic position (with regard to the sciences) of the disciples of Moses and of Christ.

V. Galen's observation that the disciples of Moses and of Christ are commanded to take everything on faith: this occurs in a fragment of a lost book against Aristotle's theology, *On the Prime Mover*, preserved in a Syriac fragment (Ḥunain, *op. cit.*, Bergstrasser, no. 125).

VI. The classic passage from Galen on Christian virginity. It is taken from Galen's lost *Summaries of Plato's Dialogues*, part iii (the section dealing with Plato's *Republic*, and specifically, Walzer assumes, the myth of Er); fragments of this work, written probably about the year 180, survive only in an Arabic version; it is preserved in the *Universal Chronicle* of Abu'l-Fidā' (died after 1329, the last date he records), and the text is given in *Plato Arabus* (edited also by Walzer, London, 1949, I, p. 99). The passage

¹ See for example (to mention only the more recent work), A. D. Nock, *Conversion*, Oxford, 1933; C. N. Cochrane, *Christianity and Classical Culture*, Oxford, 1940; A. J. Festugière, O.P., *L'Idéal religieux des Grecs et l'Évangile*, Paris, 1931 (2nd ed.), and *La Révélation d'Hermès Trismégiste*, Paris, 1944; P. de Labriolle, *La Réaction païenne*, Paris, 1947; Gilbert Highet, *The Classical Tradition*, Oxford, 1949.

is of some importance and runs as follows (in Walzer's translation, omitting his comments on variant readings):

Most people are unable to follow any demonstrative argument consecutively; hence they need parables, and benefit from them . . . just as we now see the people called Christians drawing their faith from parables and miracles, and yet sometimes acting in the same way as those who philosophize. For their contempt of death and its sequel is patent to us every day, and likewise their restraint in cohabitation.² For they include not only men but also women who refrain from cohabiting all through their lives; and they also number individuals who, in self-discipline and self-control in matters of food and drink, and in their keen pursuit of justice, have attained a pitch not inferior to that of genuine philosophers.

The undoubted merit of Dr. Walzer's monograph is the re-presentation and revindication of these texts by a special insistence upon the trustworthiness of the Arabic tradition, as well as his convincing argument that they could not have been forged by Arabic or Syriac Christians, as some scholars have suggested. Walzer traces the transmission of the quotations—and this is especially important for quotation VI—back as far as the sixth century and infers, with good probability, that they had, at least in substance, been included in an early Alexandrian life of the physician. In this he has undoubtedly rendered a valuable service to the historian of early Christianity.

Other (and, admittedly, less prominent) portions of the book are less fortunate. One feels that the statement (p. 79) that "Christianity invaded for the first time the higher circles of Roman society" only during the reign of the emperor Commodus (180–92), is too dogmatic; the evidence, both literary and epigraphical, of the Christianity of Flavia Domitilla (if not her husband, the consul of 95, Flavius Clemens), not to mention earlier members of the senatorial rank, should not (I think) be lightly dismissed.³

In an acute discussion of various pagan attitudes towards the Christian way of life and specifically of Alexander of Lycopolis' *Contra Manichaeorum*

² In the Arabic, the phrase "restraint in cohabitation" is more properly "refraining from cohabitation"; but this is a minor point and the meaning becomes clear from the sequel in any case.

³ Even though the inscriptional evidence connecting Flavia with the Catacomb of Domitilla (v.g. Dessau, *Ins. lat. sel.* 8306) has been attacked by Paul Styger, *Die röm. Katakomben*, Berlin, 1933, 63 ff., and H. Last, *Journ. Rom. Stud.* XXVII (1937), 90, there is still the evidence of Cassius Dio (LXVII, 14) and Eusebius (iii, 18) to be reckoned with. See the (somewhat dated) discussion in Leclercq, *DACL* IV (1921), 1401 ff., and Pauly-Wissowa, *RE* VI (1909), 2732 ff.

opinionones disputatio,⁴ Walzer writes (seeming to attribute the remark to Alexander):

Jesus, it is true, ranks higher than the Gnostic Manichaeans. His error lay in a failure to comprehend the difference between philosophical and unphilosophical natures which is one of the cornerstones of Plato's *Republic*. . . . (p. 73)

But, of course, nothing of this kind can be found in Alexander of Lycopolis.

Again, the author seems to make much of superficial resemblances. Beginning with a passing reference (probably) from Hippolytus⁵ to the Adoptionists' admiration for Galen, his entire chapter (pp. 75-86) devoted to the dependance of Theodotus the Tanner and his Adoptionist disciples upon the pagan physician is most unconvincing. The Adoptionists' chief faults are almost made to be their "method of applying to Scripture for the first time the methods of Greek textual criticism" (p. 80), and their attempt "to explain the Christian religion in philosophical terms" (p. 77)! The author's discussion of the Adoptionists is however interesting, especially the way in which, by a kind of *tour de force*, he tries to bring Galen and the Christians (at least the followers of Theodotus) closer and closer together, until finally (p. 77) he suggests:

It is by no means impossible that these Christians, whose leader was known for his wide range of intellectual interests, consulted Galen on the best way to adapt themselves to the standards of Greek philosophy and to respond to the principles of his criticism.

Other blemishes in the book are less important. In the text of Galen cited on p. 14, I should hardly translate *μεταδιδάσκειν* by "teach novelties." Though asserting that Philo "seems to have been unknown outside Jewish circles in the capital of Egypt" (p. 8),⁶ he admits Philo's influence upon Clement of Alexandria and Origen (cf. pp. 8, 43, 72, n. 1). Again, from the sixth text cited above (which Walzer tries hypothetically to connect with the myth of Er), it is hardly fair to say that Galen was praising the Christians "for having so successfully invented tales of an after-life, which together with certain miracles raised their moral standards to such a high level" (p. 61). Obviously polemics are the farthest thing from Dr. Walzer's mind; but I think one may rightly take objection to the curious way by which the author links one passage with another: so, for example, he quotes Strabo's

⁴ Ed. A. Brinkmann, 1895 and Migne, *PG* XVIII, 412 ff.

⁵ Quoted by Eusebius, *HE* v. 28, 13 f.

⁶ The article referred to, A. D. Nock, *Class. Rev.* LVII (1943), 77-81—by an oversight on p. 8, n. 6, Walzer has "p. 72 f."—obviously merely proves that Philo had no influence on *Greek pagan philosophers*, and that is all.

comment on "religious awe" (or perhaps superstition), which, so "necessary for the unphilosophical multitude cannot be produced without myths and miraculous tales, and it is quite possible that Galen considered the death, resurrection, and ascension of Christ in the same way. This was the particular myth and the particular miracle which gave to the unphilosophical Christians the moral strength which he admired, although it was based on sheer belief and not on secure philosophical knowledge" (pp. 70 f.). It is the author's purpose, of course, not to reflect his own views but those of the pagan authors whom he is treating. But it would seem that here he is going somewhat beyond his recognized competence—as he does, too, in the confused though well-meant treatment of *πλοῖς* (pp. 48 ff.).

Despite these flaws, however, Dr. Walzer has put Christian historians in his debt by his serviceable handling of the crucial Galen texts as preserved in the Arabic *testimonia*. The monograph closes with an index—marred, however by a number of omissions, as, v.g., Balbus, 70; Fronto, 4, 53; Lucian, 4, 52, and many others, as well as names of scholars whom the author frequently cites, as E. Norden, A. D. Nock, and others.

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HERBERT A. MUSURILLO, S.J.

LA SAINTE BIBLE. By L. Pirot and A. Clamer. Tome XI, Ière Partie, ACTES DES APÔTRES, by J. Renié, S.M. Paris: Letouzey et Ané, 1949. Pp. 368.

This new volume in the well known series begun by Louis Pirot and continued by A. Clamer, is a worthy representative of the high standard already set in the series. It follows the usual arrangement: Introduction—of thirty-four pages—the text of the Vulgate, literal French translation of the original text, and commentary. There is a plan of Herod's Temple, a map showing St. Paul's journeys, and a brief alphabetical index and table of contents. There is no index of authors.

The Introduction, which is particularly well done, treats mainly of the text, authenticity, date, destination, historicity, and finally the doctrinal content of the book which is taken almost in its entirety from the author's *Manuel d'Écriture sainte*. The divisions might be more clearly marked, say, with heavier type, but this is not essential. In particular, the section on the text is handled well: priority is given to the oriental form although the western text is treated with respect and some of its readings may well be authentic. Blass's view that both texts originated with St. Luke, himself, is found insufficiently supported by the evidence, but the whole problem of the origin of the western text is still far from settled. The other questions are treated conservatively, and the solutions offered usually represent the

accepted Catholic position. The section on the doctrinal content is very valuable. The *notes homilétiques* in the first couple of chapters are helpful and could have been continued throughout with profit.

The commentary is printed in extremely small type and this makes it hard to use for any length of time. A great deal is compressed into a small space. Many authors are cited and most of the pertinent literature has been covered. The French translation of the Greek is not meant to exhibit a critical study but rather an eclectic text arrived at apparently through a comparison of several critical editions. However, the textual notes are always helpful and sometimes of particular interest. For example, 8:37 is viewed as a very ancient western reading but not authentic. A thorough discussion is presented of the decrees of the Council of Jerusalem, and the oriental form of the text is preferred, except that, following the Chester Beatty papyrus, the author omits "fornication" from the prohibitions. In many instances Renié seems to have been greatly influenced in his choice of reading by Lagrange and Ropes. The views expressed in the commentary itself, although seldom original, are always solid. Judas is not declared to be in hell, but "his own place" is likely an aramaic euphemism meaning that Judas is dead. The miracle of 2:4 is a real miracle of speech, not of hearing. The fundamental identity in nature of this gift of tongues with the gifts of I Cor. is asserted, although this view is not altogether proven. The apparent errors in St. Stephen's discourse (c.7) are attributed to Stephen or possibly to the use of an implicit citation by S. Luke. The objection that Luke contradicts Paul (9:7 and 22:9) is dissolved in the usual way, but the explanation is clear and convincing. The authenticity of St. Paul's discourse at Athens is treated at length and with no little skill.

Those who have been buying each volume of this series as it appears will do well to purchase this work also. Others who simply want an up-to-date Catholic commentary on the Acts will find Renié's book a profitable investment, for it is a worthy companion to earlier standard works such as those of Jacquier and Knabenbauer. It should prove a valuable addition to any Seminary library.

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PHILOSOPHIA NATURALIS. By Carolus Frank, S.I. Fribourg: Herder, 1949. Pp. xii + 225.

This *editio altera* of a somewhat standard class manual, although "emendata, abbreviata et quoad doctrinam aliquam maioris momenti, aliquo modo mutata" (p. v), is in final sum just another text-book without noteworthy features of exceptional distinction.

The announced emendations are twofold: (1) certain masses of material have been chopped and subdivided in treatment, ostensibly for reasons of enhancing clarity; (2) where relevant, several items have been—or so the author claims—adjusted to fit the contemporary scientific context. The abbreviation process consists in transmitting (1) to the natural theology volume in this series the problem of miracles and (2) to the epistemology treatise the more important areas of overlap with critical questions. And the alteration in the author's opinion mainly consists in a more frankly evolutionistic position concerning the origins of man's body.

The contents of the volume are distributed into two unequal major divisions: *De natura rerum naturalium* (8–180), *De ortu et evolutione historica mundi* (181–220). Part one comprises three principal subdivisions: *De proprietatibus communibus corporum* (8–90), *De variis ordinibus rerum naturalium eorumque differentiis essentialibus* (91–145), and *De ultimis principiis corporum* (147–180). Part two contains two principal sections: *De ipso facto transformationis organismorum, sive de theoria "descendentiae" cum alteratione organismorum coniunctae* (185–196), and *De explicatione (et probatione directa) ortus organismorum ad alias categorias systematicas pertinentium* (197–220). The text closes with an excursus on *De ortu hominis* (213–220) in which the author propounds with intense personal interest and enthusiasm two correlated theses: (1) *Homo qua ens naturale totale non descendit ex animali evolutione*, and (2) *Hypothesis quae postulat applicationem theoriae generalis evolutionis (organicae) ad ortum et evolutionem corporis humani, scientifice probabilis dici potest*.

This review respectfully resigns to more competent critics the task of estimating the probative value of these latter theses, and restricts its scope to comments concerning topics more closely related to a philosophical interpretation of the physical, inorganic world.

In general one may regret that the treatment is more doctrinaire than problematical, more abruptly topical than genetically historical, more controversial in tone than sincerely conscientious, more catechetical than provocative, more expository than exploratory. No real progress is made by a definitive appeal to partisanship: "secundum nos" (p. 21). For issues do not suffer by a sustained attitude of impartial objectivity. Only confusion can result from any refutation of "adversarii nostri" (p. 21), such as Descartes, Newton, Kant, when they are disjointed from their historical contexts and contemporary problems.

With regard to the relevance of hylomorphism as the acceptable philosophical solution of admitted problems in the behavior of inorganic materials, the author seems powerfully impressed by the incidental but quite

revolutionary speculative researches of Fr. Šanc (1928) concerning the critically correct exegesis of Aristotelian texts on terrestrial forms, and outflanks the real issue by adopting the critical position of Descoqs. One suspects that the author has here deserted the philosophical confrontation of an apparent problem and concerned himself more with an intramural choice between various current solutions. This deflection of perspective not infrequently produces lamentable misorientations in the student intelligence.

Although the topical bibliographies, associated with consecutive chapters, are more or less representative of the literature and impressively copious, the actual text of the book reveals little or no serious attempt at effective correlation with assured data from modern researches in mathematics and quantum physics. This is the more deplorable because the more recent data tend to reconstitute *in different contexts* precisely the same *type* of philosophical problem to which tradition has long since formulated the outlines of an acceptable solution. The competent student of modern physics will discover small help in this volume toward constructing an integrated world picture from the simultaneous perspectives of philosophy and physical science. It may be that the author still relies with comfortable assurance upon the aptness of the distinction between "proximate and ultimate causes." These conventional labels may distinguish philosophy from science after a fashion. But they are of no real assistance in an attempt to integrate the results of each into a total correlation. The task is indeed difficult. But it is sure that this volume does not succeed in accomplishing that job.

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JOSEPH T. CLARK, S.J.

THE MOTHER OF GOD. Edited by E. L. Mascall. London: Dacre Press, 1949. Pp. 80. 6/-.

To promote understanding between the Anglican and the Eastern Orthodox Churches, the Fellowship of St. Alban and St. Sergius devotes several days of its annual Summer School to a theological conference. The subject of the 1948 School, held at Eastbourne in the months of July and August, was "Creation Old and New" and the special theme of the theological conference was "The Mother of God." The papers read by two Russian Orthodox and three Anglican theologians, plus a closing address on the veneration of the Blessed Virgin, are collected in the present slim volume.

All the lecturers agree that Christ is truly the God-man and that Mary is truly the Mother of God. They speak as naturally of the hypostatic union and the Theotokos as Catholic theologians do. A few times heads are shaken and lips are pursed when reference is made to aberrations in devotion to Mary as practiced by "Mediterranean" Catholics; but in general the Catho-

lic attitude toward our Lady is highly commended. On the other hand, the Protestant fear of unduly exalting the Blessed Virgin is roundly condemned. One of the speakers remarks: "All those who rise up against the appellation *Theotokos*, all who refuse to admit that Mary has this quality given to her, are not truly Christians, for they oppose the true doctrine of the Incarnation of the Word."

The first paper, on "The Mother of God in Sacred Scripture," by the Reverend L. S. Thornton, is given over to a search for Old Testament parallels to events in Mary's life. This study in typology is very learned but sheds little light. Professor Vladimir Lossky follows with a lecture entitled "Panagia." He deals wholesomely with the "impossibility of separating dogma from life and scripture from tradition." True to the great Greek Fathers, he says: "The Son of God came down from heaven and was made man through the Holy Virgin, in order that men might be able to rise to deification by the grace of the Holy Spirit. 'To have by grace what God has by nature': that is the supreme vocation of created beings and the final destiny to which the sons of the Church aspire here below."

In the third paper of the symposium, Dr. E. L. Mascall discusses "The Dogmatic Theology of the Mother of God." With the accuracy expected of one who has been called "the best Thomist in England," he points out: "We ought not, in strict speech, even to say that the Holy Spirit played the part of a human father . . . for what the Holy Spirit did was to make Blessed Mary a virgin-mother, and that is a very different matter. Fatherhood simply does not come in, except the fatherhood by which God the Father communicates his divine nature to the only-begotten Word from all eternity. But the Holy Ghost made Mary a mother in the fullest physical sense, for it was in her womb, not in the cradle at Bethlehem, that the Word became flesh." The perpetual virginity of the Blessed Virgin is expounded by Dr. George Florovsky, and the Reverend T. M. Parker closes the symposium proper with a paper on "Devotion to the Mother of God."

This series of essays brings to light the main point of disagreement between the Anglican and the Orthodox theologians in Mariology. The former admit the Immaculate Conception, the latter do not. One cannot but rejoice at the theological soundness of most of the discussions. The Anglican speakers belong to what is broadly described as the "Catholic school of thought." They frankly admit that their attitude is not characteristic of the Anglican Church as it is constituted today; but we may hope that it will prove to be a beacon to many of their confrères still floundering in the morass of modernism.

GREAT SHORTER WORKS OF PASCAL. Translated with an Introduction by Emile Caillet and John C. Blankenagel. Philadelphia: The Westminster Press, 1948. Pp. 231. \$4.50.

Prior to the present translation the only works of Pascal available in English were the *Provincial Letters* and the *Pensées*. (The translation of the *Miscellaneous Writings of Pascal* by G. Pearse in 1849 is now a rarity.) These two masterpieces of French prose, however, comprise short of six of the fourteen volumes of the *Oeuvres de Blaise Pascal*, edited by Brunschvicq, Boutroux and Gazier in the collection *Les Grands écrivains de la France*. Brunschvicq published a small edition of what he considered to be the more essential shorter writings of Pascal. The editors of the present work have now made available to the English reading public not only these writings but also twice as many other important texts from the large edition. So comprehensive and discriminating has been their selection that the present volume, read in conjunction with the *Provincial Letters* and the *Pensées*, affords ample material to form at firsthand a fairly well-rounded view of the brilliant and enigmatic personality who was able in the short space of thirty-nine years to attain eminence as a mathematician, physicist, philosopher, theologian, polemist and spiritual writer and to play a leading role in the most crucial period of French ecclesiastical history.

Notably absent from the present collection are the *Discourse on the passions of love* and the *Epitome of the life of Jesus Christ*. The editors, we believe, showed good judgment in omitting them. For, as they point out, both writings present peculiar textual problems and the latter work, because of its length and special character, deserves a separate edition. Furthermore, in view of the objections advanced by such Pascalian scholars as Strowski and Boudhors, we do not believe that the authenticity of the former work is as well established as the authors assume. Theologians will regret the omission of the second of Pascal's *Ecrits sur la grâce*, entitled *Opinions de St. Augustin, des Pélagiens et de Calvin sur le problème de la grâce*. The work is not too long and contains Pascal's development of the important Jansenistic distinction between the *auxilium quo* or medicinal grace of Jesus Christ granted to fallen humanity and the *auxilium sine quo non* or grace of the Creator conferred on the angels and Adam before the fall. The two fragments *Sur la possibilité des commandements* are also of prime importance in understanding the theology of Pascal but their considerable length is good reason for omitting them from the present collection.

The editors, neither of whom appears to be Catholic, include a sufficient number of the shorter writings of Pascal to dissipate any possible doubt that he was impregnated with the spirit of Jansenism and was even, at times,

more Jansenistic than Arnauld and his followers. A letter to his sister, Madame Périer, (*text 6*) tells of his first association with the Port-Royalists, of his sympathy with their viewpoint and how his proposal to M. de Rebours to apply the "principles of common sense" in demonstrating "many things which his adversaries said were opposed to his views" alarmed the confessor of the Port-Royal nuns by their suggestion of rationalism, a "suspicion which was increased by my study of geometry." Other letters containing spiritual exhortations to his sister (*texts 8 and 9*) and to M. and Mlle. de Rouannez (*texts 23 to 31*) betray the austere rigidity and spiritual pride that characterized those who were conscious of being among the "small number of the elect." The letter which he wrote to M. and Mme. Périer on the death of his father (*text 10*) is not the message of consolation in time of sorrow that the writer pretends it to be but a frigid and artificial disquisition in the manner of Saint-Cyran on death as "veritably and actually the penalty for sin . . . (which) alone can deliver the soul from the lust of its members . . . for everything in men is abominable." Death is "not a fatal necessity of nature." This was the error of Seneca and Socrates. "They regarded death as natural to man." Pascal's *Writing on the Conversion of the Sinner* (*text 19*) and his *Comparison of the Christians of the Earliest Times with Those of Today* (*text 33*) echo the contemptuous self-righteousness and arrogant severity of Saint-Cyran's *Lettres Spirituelles* and Arnauld's *De la fréquente communion* by which they were obviously inspired. Let us mention one more writing as an illustration of his Jansenistic outlook, his *Conversation with M. de Saci* (Isaac Le Maître, nephew of Arnauld) on *Epictetus and Montaigne* (*text 20*). Both philosophers err, according to Pascal, "in their failure to recognize that the present state of man differs from that at the time of his creation." Epictetus ignores the present corruption of man's nature; hence the source of the lofty moral sentiments of Stoicism is the "diabolical pride" which views human nature as inherently virtuous and strong. Montaigne's Pyrrhonism issues from the paganism which allows him to discount the fact of man's original endowment, the "grandeur de la nature corrompue," and the value of faith as a remedy for the natural fallibility of human reason.

In the *Factum for the Priests of Paris* (*text 36*) and in the *Suggested Pronouncement against the Apology for the Casuists* (*text 37*), occasioned by the Jesuit Pirot's maladroit *Apology for the Casuists*, Pascal resumes the virulent invective of the *Provincials* against the Jesuits' alleged perversion of morality. The importance of the former writing lies in its clear statement of the basic reason behind Pascal's condemnation of "Jesuitical" morality. "Ce qu'il y a de plus pernicieux dans ces nouvelles morales, est qu'elles ne vont pas

seulement à corrompre les mœurs, mais à corrompre la règle des mœurs (*Oeuvres de Pascal*, Vol. VII, p. 279. We cite the French because the meaning of the passage is poorly rendered in the present translation.) What arouses the ire of Pascal is the pretension of the Jesuits to appeal to natural reason as a "rule of morals" and to base their probabilism and casuistry on this rule. Pascal, the Jansenist, can recognize no other foundation for morality than the Scriptures and tradition.

Pascal did not die a formal heretic. There is no solid reason to doubt his confessor Beurrier's account of his dying declaration of complete submission to the Sovereign Pontiff. Quite another matter, however, is the question of whether his final sentiments, viewed in the perspective of almost three centuries after his death, were those of a material heretic and whether he was obstinate to the last in the limited view he took of papal infallibility. Pascal did not believe it incongruous with his conception of Catholicism for the Pope to err on a question of fact, even when that fact concerned the expression of a matter of doctrine. The seventeenth *Provincial* protested that "Je ne suis pas de Port-Royal" and that he wished to live and die in communion with the Pope; yet in the same letter he contended that the Pope was not infallible in questions of fact "où seule décide l'expérience," if he declared that the five condemned propositions were in the writings of Jansenius. Today it would be difficult to reconcile the rebellious appeal to the Gallicanism of the French Parliament and bishops contained in Pascal's *Letter from a Lawyer in Parliament to one of his friends concerning the Inquisition which they want to establish in France as a result of a new bull of Pope Alexander VII* (text 34) with his solemn protestation of devotion to the Vicar of Christ in a letter to M. and Mlle. de Rouannez (text 28):

With all my heart I praise the slight fervor that I have observed in your letter for union with the Pope. The body is no more living without a head than the head without the body. Whoever separates himself from the one or from the other no longer is part of the body, and no longer belongs to Jesus Christ. I do not know whether there are persons in the Church more attached to this unity of the body than are those whom you call ours. We know that all the virtues, martyrdom, austerities and all good works are useless outside of the Church and of the communion of the head of the Church who is the Pope. I shall never separate myself from communion with him, at least I pray God to grant me that grace, without which I should be lost forever.

Though some defenders of Pascal's final orthodoxy, notably Chevalier, argue that the *Writing by Pascal on the Signature of the Formulary* (text 43) was composed during the early stages of the "guerre civile" which divided

Port-Royal over the signing of the formulary, all the evidence seems to support the view of the editors that it was written after the second mandate of the vicars-general and less than a year before Pascal's death. (Cf. especially Mme. Périer's letter to Beurrier, *Oeuvres*, X, 348-9.) Hence we may consider it as representing Pascal's final defiance of Rome and reiterating the contumacious sentiments of his *Pensée* 920:

Now, after Rome has spoken, and we think that she has condemned the truth, and that they have written it, and after the books which have said the contrary are censured; we must cry out so much the louder, the more unjustly we are censured and the more violently they would stifle speech, until there come a Pope who hears both parties, and who consults antiquity to do justice. . . . If my Letters are condemned at Rome, that which I condemn in them is condemned in heaven. *Ad tuum, Domine Jesu, tribunal appello.*

Pascal did not break with Arnauld and Nicole over any formal Jansenistic doctrine such as efficacious grace, as Chevalier would have us believe, nor over the validity of the famous distinction between *droit* and *fait*, which he propounded in the seventeenth and eighteenth *Provincials*. Admitting as "fundamentally true" the distinction itself and the fact that the condemned propositions were not those of Jansen, Pascal denied the contention of Arnauld and Nicole that signing the formulary with only a mental reservation could save one's conscience. The constitution of Alexander VII, he argued, made doctrine and fact inseparable and therefore left no room for such a reservation. He concluded "that those who merely sign the formulary without (a formal) reservation sign the condemnation of Jansen, of Saint Augustine, and of efficacious grace." This would be to take "a middle course which is abominable before God, despicable before men, and utterly useless to those whom one would like to send to perdition." Hence Pascal's attitude toward Rome, though more honest, was even more contumacious and, in this sense, more Jansenistic than that of the leaders of Port-Royal.

Pascal's contribution to science is represented in the present collection by his letters to the Chancellor Séguier dedicating the calculating machine (*text* 2) and to his brother-in-law Périer instructing him on how to conduct the decisive barometric experiment on the vacuum at Puy de Dômes which laid the foundations of hydrostatics as a science (*text* 5). Of prime importance in understanding Pascal's general methodology are the texts relating to his controversy on the vacuum with Père Noel, Rector of the Jesuit College at Clermont (*texts* 3 and 7), and the fragment of his preface for a treatise on that subject (*text* 4). Even when writing on such an arid topic as

scientific method the earnestness of Pascal's conviction lends that same eloquence to his pen which will prove so effective in the *Provincial Letters*. Here, however, we find the restraint of the *honnête homme*, the lack of which will mar the brilliance of the *Letters*. While assigning reason and authority to their proper domains and explaining the nature and limitations of hypothetical reasoning, he vindicates the rights of reason and of the experimental method against a reactionary veneration of the past. This was the "rationalism," probably, that made him at first suspect in the eyes of the directors of Port-Royal. However, it was not only the Aristotelianism of Noel that he was attacking, as is too often assumed, but also the scientific apriorism of the latter's most famous pupil, Descartes.

The beginnings of the science of the calculus of probabilities are found in the letters to Fermat (*texts* 14 to 16) in which Pascal developed the equation for the calculation of finite differences, later to be expanded in his *Treatise on the Arithmetical Triangle*. Even in his mathematical speculations Pascal was ever on the alert for any possible philosophical implications. Thus the principle of his capital distinction between the three orders of body, mind and charity, first sketched in his letter to Queen Christine of Sweden (*text* 11), is contained in the concluding paragraphs of the *Potestatum Numericarum Summa* (*text* 13). "A continuous magnitude of a given order is not increased if there are added to it, up to any required number, magnitudes of a lower order of infinity." (The Latin is: "in continua quantitate, quotlibet quantitates cujusvis generis quantitati superioris generis additas nihil ei superaddere" [*Oeuvres*, III, 366]. Brunschvicq incorrectly translated this sentence, assuming that "quantitas superioris generis" denoted the added magnitudes, while in the original Latin—as it is also clear from the rest of the paragraph—the words signify the magnitude to which one adds. Unfortunately the present English translation follows Brunschvicq's incorrect rendition.) It was the discovery of the calculus of probabilities which more than likely suggested to Pascal the type of argument which he favored above all others as an effective apologetical device, the accumulation of independent and convergent probabilities, a form of argument popularized by one of his greatest admirers, Cardinal Newman, in the latter's *Grammar of Assent*.

The present collection contains numerous expressions of Pascal's profound Christian piety and lofty spiritual ideals. Besides the laconic and cryptic *Memorial* of the famous rapture, which marked his "second conversion," found sewn into his clothing after his death (*text* 18), one might mention the beautiful *Mystery of Jesus*, a meditation on the Agony in the Garden,

one of the gems of religious literature (*text 21*), and his *Prayer Asking God to Use Illnesses to a Good End* (*text 44*). When compared with the texts dealing with the Jansenistic controversy, these writings tend to confirm the thesis of Henri Bremond that we must distinguish between the personal religious sentiments of Pascal, the devout Catholic, and the formal theological tenets of Pascal, the sectarian controversialist. On the other hand, the surreptitious influence of Port-Royal can still be discerned in the austere and joyless spirituality and tendency to a misty mysticism of these apparently spontaneous outpourings of Pascal's soul. Even the earliest of these writings betray a lucid and masterly exposition, brilliance of style, compelling reasoning and appeal to the "heart," as well as to "reason," the principles of which Pascal was later to expound in his *Art of Persuasion* (*text 39*).

It is the *Art of Persuasion*, together with *The Mind of the Geometrician* (*text 38*), which of all Pascal's shorter works will probably prove of greatest interest to the student of philosophy. For if any one philosophical doctrine were to be signalized as bearing the distinctive stamp of Pascal's genius, it would undoubtedly be the subtle and, at times, baffling distinction which Pascal makes in the famous first *Pensée* between the mathematical or demonstrative mind (*l'esprit géométrique*) and the intuitive mind (*l'esprit de finesse*) or "heart," which "has its reasons that the reason knows not of." Both the *Art of Persuasion* and *The Mind of the Geometrician*, which Suarès (*Puissances de Pascal*, Paris, 1923, p. 117) called "l'ouvrage le plus vivant du Dix-Septième Siècle," are indispensable toward understanding the full import of that distinction, by helping somewhat to relieve the ambiguity surrounding Pascal's doctrine of the "heart" as expounded in the *Pensées*. These writings enable us the better to situate Pascal in that broad voluntaristic tradition which traces its beginnings to Plato's comparison in the *Republic* between the discursive or "dianoetic" procedure of the mathematician and the intuitive and synoptic vision of the philosopher or "dialectician," who views reality in the light of the Good, and then passes down through the illuminationism of Augustine until it finds modern expression in Newman's illative sense, in Blondel's distinction between notional and real knowledge and in the Bergsonian doctrine of the superiority of intuition or "sympathie intellectuelle" over intelligence.

Like his great master, Saint Augustine, Pascal rarely, if ever, discusses any problem on the purely philosophical plane. As a Christian apologist he is too concerned with the concrete historical context of man's supernatural elevation, fall and redemption to interest himself directly in the

question of his purely natural aptitudes or limitations. Yet implicit in his peculiar version of Augustinian voluntarism is the Jansenistic thesis of the impossibility of pure human nature and of the consequential inadequacy of finite reason in the face of the infinite. Human reason, thus naturally limited by the very finitude of its nature, is according to Pascal, further debilitated as the result of original sin. For, save when the human will is transformed by the grace of charity, man's reason is constantly led astray by the inclination of self-love which dominates his will as a consequence of the primal fall of Adam.

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