

## BOOK REVIEWS

MANUALE THEOLOGIAE DOGMATICAE. VOL. I: *De Revelatione Christiana. De Ecclesia Christi. De Fontibus Revelationis.* By J. M. Hervé. Paris: Berche et Pagis, 1949. Pp. xxvi + 626.

OFFENBARUNG UND KIRCHE. ZWEITER BAND: *Existenz der Offenbarung. Die Kirche.* By Dr. Johannes Brinktrine. Paderborn: Verlag F. Schöningh, 1949. Pp. vi + 394.

SUPPLÉMENT BIBLIOGRAPHIQUE ANNUEL D'ECCLÉSIOLOGIE: EGLISE VIVANTE. Louvain: J. Bruls, 1949. Pp. 63.

Canon Hervé in the preface of this new edition of his widely used manual rightly calls it "opus fere novum," at least in the treatise on revelation. The book shows the merits of a good class text,—clarity of definition, good order, an abundant bibliography, and a solidity of doctrine that is aware of modern questions and not too open to the more venturesome tendencies of the day. The clear distinction between the apologetic and dogmatic treatises on the Church, the appendix on the Church's missionary work, and the discussion of the rights and duties of the layman in the life of the Church are noteworthy. It would be better to have a fuller treatment of the theandric character of the Church, of her virginal maternity, of her mediatorial function, and of the communion of saints. The author rightly says that the treatise on the sources of revelation is fundamental to the whole of theology, and is for that reason treated in the first volume of his series. In the light of this consideration it would be better to include a discussion of the development of dogma in the section on divine tradition. Canon Hervé's fundamental theology first appeared a quarter of a century ago; its present new edition assures it a still longer and fruitful life.

Dr. Brinktrine's manual provides a well-organized discussion, conservative and solid in tone, of the matter usually treated in fundamental theology. The treatment is compact, and clearly meant to be supplemented by class lectures. Save for the discussion of the teaching Church as the rule of faith in the section on the sources of revelation, the rest of the matter on the Church is developed exclusively from an apologetic viewpoint.

This bibliography dealing with a very wide range of ecclesiological questions is available only to subscribers of the review *Eglise Vivante*. It furnishes brief descriptive statements of papal documents, magazine articles, and books that have appeared since 1949; in subsequent issues there will also be a list of critical book reviews. It is printed on one side of loose sheets so that each item may be cut out and attached to an ordinary small size filing-card. The items are numbered according to a scheme of decimal classification provided by the compilers of the bibliography, a scheme that

shows a marked attention to the most contemporaneous interests and discussions in the field it surveys. If one were to find the classification perhaps too contemporary in its division of matter and assessment of relative values, then it would be quite feasible to use the items of the bibliography according to a classification of one's own devising. Although like all non-critical bibliographies it has something of a grab-bag about it, it will be a very useful service to all interested in questions touching on the Church.

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FRANCIS X. LAWLOR, S.J.

THE IMMORTALITY OF THE SOUL. THE MAGNITUDE OF THE SOUL. ON MUSIC. THE ADVANTAGE OF BELIEVING. ON FAITH IN THINGS UNSEEN (The Fathers of the Church). By St. Augustine. New York: Cima Publishing Co., 1947. Pp. 489. \$4.00.

The second Cima volume of St. Augustine's works embraces four of the brief philosophico-apologetic treatises of the earlier period, two on the soul and two on faith, as well as the longer work on music, in which a lengthy discussion of rhythm and meter leads (in the sixth and last book) to the theological aspect of music, in the quaint way of the saint. The translators are: Ludwig Schopp, Ph.D., the series' general editor (*The Immortality of the Soul*); John J. McMahon, S.J. (*The Magnitude of the Soul*); Robert Catesby Taliaferro, Ph.D. (*On Music*); Luanne Meagher, O.S.B. (*The Advantage of Believing*); Roy J. Deferrari, Ph.D., and Mary F. McDonald, O.P. (*On Faith in Things Unseen*). The text used was Migne, except for *The Advantage*, where the CSEL edition was deemed superior (Vienna, 1891). A brief but satisfying discussion of each work, of its date, historical setting, content, texts, other versions, etc., prefaces the translations; and a combined name- and subject-index ends the volume.

A painstaking comparison of large portions with the Latin reveals the fidelity to thought and general competence of the collaborators in a difficult task. One neither sees the need, then, nor has the inclination to call attention to details like minor omissions, exasperating as they can be, or to suggest an occasional possible improvement in word or phrase. This is not to say that defects cannot be found. Those interested in details have the ability, and can no doubt excite the will, to pull their Migne from the shelf for a personal check. But such scholars would have no great use for this book. They may wish, however, to test the following sample corrections, from the first work: "must be," for "cannot be" (p. 16 middle); "since at best it will only not hinder," for "since it cannot even be of hindrance" (p. 16 *ad fin.*); "forth-with" belongs with "is not deprived of life," rather than with "believe"; and "can most truly be called," not "almost truly" (p. 22); "as far as that

was possible," not "as far as possible" (p. 36); "or else both is a substance," not "either one is a substance" (p. 36 *ad fin.*); "by the foregoing reasoning," not "the following" (p. 40); "the mind cannot desire to be body," for "does not desire" (p. 41); "it would be the same as the soul," for "like the soul" (p. 44); "although they give," for "if they give" (p. 45 *ad fin.*); "the mind must have it from no other source," for "from another source" (p. 39). These examples were selected at random.

Again, there is a stiffness of style in Dr. Schopp's work, and an incoherence in Dr. Taliaferro's, which are happily absent from the others. Samples: "Nothing in which something else exists always, cannot be but always" (p. 16); cf. sentence beginning "If, then, falsity" etc. (p. 38); "Lastly, it turned its attention to what the soul it's the head of would do in the measuring, operating, sensing and retaining of these things. . . . And it saw itself could not notice, distinguish, or rightly enumerate (them)" (p. 351); "So in all feet, no measuring net marks off any least part others as many as possible are not equal to" (p. 352); "Let us see, if you will, what this could be could so incite to turn away from the contemplation" etc. (p. 362); cf. p. 370. Such atrocities could be largely due, in the one case to the aphoristic, most un-Augustinian form of the arguments, in the other to the complexity (better, downright obscurity) of the saint's thought on numbers and on the related problems of time and motion. One must be fair. But at times, one feels that elemental English is involved. The timeless truths of *The Immortality* will offset defects of style for the medieval minds among us. Since no comment was asked on the choice of works translated, no corrective can be offered in the second case.

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RICHARD MICHAEL GREEN, S.J.

LES EPÎTRES DE SAINT PAUL, AUX PHILIPPIENS, À PHILÉMON, AUX COLOSSIENS, AUX EPHÉSIENS. Translation, Introduction and Notes by the Reverend Pierre Benoit, O.P. *La Sainte Bible*, Paris, France: Les Editions du Cerf, 1949. Pp. 108. 200 frs.

This is the ninth volume in the series inaugurated in 1948, which, when completed, will give to the French in their own language a complete and entirely new version of the Bible from the original texts. The membership of the committees both for the exegetical and the literary aspects of the undertaking as well as the competence of the translator insure the highest excellence in every respect to this new and welcome version.

The Introduction to the present volume treats frankly and succinctly of the character, authenticity and place of origin of these epistles. Benoit inclines to the view that Philippians was written from Ephesus, while the

other three captivity epistles were written from Rome. He allows the possibility of Philippians being a collection of brief notes written some from Ephesus and some from Rome, and then collected into one by a later editor. As evidence in favor of this hypothesis he points to certain clear breaks in the thought and progression of the epistle. He admits, of course, that there is no conclusive argument in favor of this theory, or in favor of assigning the captivity epistles to Rome rather than to Caesarea or Ephesus.

The translation is concise and clear. It breaks up the long, involved sentences of Paul into briefer units. The notes, both exegetical and textual, are very satisfactory. Certain sections have been so typographically arranged as to indicate the marked rhythm which characterizes them. Benoit thinks that the famous passage in Phil. 2:6-11 is a liturgical hymn, and he indicates its rhythm in the typography of the lines. Perhaps the translation of "ekenosen" will startle some readers at first sight: "il s'anéantit lui-même," yet it creates no more difficulty than "he emptied himself." The "harpagmon," which has occasioned no little controversy, is rendered: "il ne tint jalousement à demeurer l'égal de Dieu."

We can only look forward with delight to the completion of this very distinguished version, in which, incidentally, the printer does great credit to his art.

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ZU DEN PARTIZIPIEN IM NEUEN TESTAMENT. By Gunnar Rudberg. APOKALYPSE UND ENNEADE. By Gunnar Rudberg. CONIECTANEA. By A.-J. Festugière. NOTE SUPPLÉMENTAIRE SUR I COR. XIII. By Harald Riesenfeld. AUS GLAUBEN ZU GLAUBEN. By Anton Fridrichsen. *Coniectanea Neotestamentica*, XII. Lund: C. W. K. Gleerup, 1949. Pp. 120.

In the first essay, Gunnar Rudberg discusses the asyndetic use of participles in the New Testament. He thinks that the authors of the Gospels, especially Mark and Luke, were influenced by a similar use current at the time, as appears from non-biblical writers, while the real asyndeta of the Epistles and Apocalypse came under the influence of the more popular usage, as there are examples of such asyndeta in non-Christian religious texts of the period.

The same author in another essay advances the thesis that there is a similarity between the 21st and 22nd chapters of the Apocalypse and the *Enneades* of Porphyry. Since the subject matter of the two writers is so different, there are no similarities in detail, but he finds some similarity in the manner in which St. John describes the New World and the Heavenly

Jerusalem and the manner in which the neo-Platonist conceives of the Supreme Being as *to hen* and *to proton*. The author does not contend that there is any direct dependence of one author on the other. He ascribes the similarities to the common background of the time and the general cultural environment of the period.

Festugière discusses several suggested emendations of certain texts from the papyri with reasons in favor of, or against, the proposed readings.

In a supplementary note on I Cor. 13, Harald Riesenfeld discusses the expression, "sounding brass," and cites several texts from documents which have to do with oriental cults, especially that of Cybele. His conclusion is that the Apostle Paul borrows the expression "sounding brass and tinkling cymbal" from the language of Hellenistic cults well known to his Corinthian readers, and thus shows his familiarity with the expressions and the practices proper to the culture and the Greek language of his time.

In a final brief note, Anton Fridrichsen contends that the expression, "from faith unto faith," in Rom. 1:17, is not, as Lagrange and others contend, an expression of constant progression in faith, but simply an emphatic way of saying that faith is from beginning to end the condition of justification. In support of this understanding of the prepositions *ek* and *dia* he appeals to similar passages in Plutarch and in the New Testament.

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PROBLEME DER BIBLISCHEN URGESCHICHTE. By Paul Heinisch. Luzern: Rüber & Cie., 1947. Pp. 194.

This book by the professor emeritus of Sacred Scripture in the Catholic University of Nimwegen, Holland, is a discussion in popular style of the principal exegetical difficulties encountered in the early chapters of Genesis. In successive sections the author deals with the story of creation in the first chapter, the creation of man, paradise and original sin, the age of man, the deluge, the tower of Babel, and primitive culture and religion.

His main purpose is to bring out the religious significance of the biblical narratives for modern life. He achieves this object by the lucidity of his exposition, without recourse to homiletic amplification. Obviously, however, the religious significance would be somewhat weakened if the narratives were intrinsically inconsistent or if they conflicted with the ascertained truths of modern science or if they contained myths. Hence Heinisch carefully probes the episodes for all these possibilities with candor and impartiality. He is familiar with all the so-called extra-biblical parallels to the accounts of Genesis, and he evaluates them correctly, so that the unique

character of the early chapters of Genesis stands out in striking relief. He attributes internal inconsistencies to the combination of divergent documents agreeing in essentials. Conflicts with modern science are admitted.

To resolve these conflicts, real or apparent, Heinisch has recourse to various devices. He stresses the fact that the sacred writer was concerned chiefly with religious and moral values. These, he maintains, must be uncontestedly true. The form, however, in which these teachings on religion and morals are clothed may be a pure literary device the truth of which the inspired author does not necessarily affirm. According to Heinisch, we may discern such literary devices in the exposition of the creation of the world contained in the first chapter, in the creation of Adam (c. 2), which does not exclude evolution, in the formation of Eve. The origin of Eve from the rib of Adam expresses the doctrine that a wife must be dear to her husband, since a rib is close to the heart. Paradise was not properly a garden but a region picturesquely named a garden by the author of Genesis. The tree of the knowledge of good and evil was not an actuality but symbolically designates some prohibition imposed upon primitive man. Similarly, the tree of life merely represents an idea—the thought that mortal man could have gained bodily immortality by obedience to God. The serpent, likewise, is a symbol of Satan; we need not suppose the presence of a snake diabolically possessed or of a phantom serpent disguising Satan.

But the assumption of figures and symbols will not solve all the difficulties of the first chapters of Genesis. This is especially true of the agricultural pursuits, the animal husbandry, the founding of a city, the working of copper and iron ores ascribed to the early pre-diluvian descendants of Adam. Accordingly, Heinisch assumes that the sacred writer committed anachronisms by attributing the achievements of later centuries to the pioneer days of the human race. The tables of the pre- and post-diluvian patriarchs, which lead to a figure for the age of the human race hopelessly at variance with that proposed by modern anthropology, are thought to be documents inserted in Genesis, without being vouched for by the sacred writer. The seeming inconsistencies of the story of the flood are explained as arising from the fusion of two accounts diverging in accidentals.

Heinisch, therefore, has made a valiant effort to make the first chapters of Genesis acceptable to the modern mind. For this effort and for the wealth of material which he offers he deserves praise. Nevertheless, he certainly has not said the last word; the reviewer prefers other explanations for many of the problems discussed by the learned author.

EINLEITUNG IN DAS NEUE TESTAMENT. Von Dr. Max Meinertz. Paderborn: Verlag Ferdinand Schöningh, 1950. Pp. 354. DM 15.

This is the fifth revised edition of a manual written by A. Schaefer in 1898 and thoroughly reworked by Meinertz in 1912. German and Austrian reviewers have called it the best manual of Introduction to the New Testament for German-speaking Catholics.

The salient characteristics of Dr. Meinertz' book are clarity and brevity in exposition, charity in argument, and prudence in weighing probabilities. An introductory chapter (pp. 9-25) gives a brief account of the history of the discipline of Biblical Introduction. Because of the radical stamp of Protestant criticism, Special Introduction to the New Testament really belongs to the science of apologetics. The book is divided into three parts. The first part, "History of the Text" (pp. 26-67), is a summary but adequate treatment of the history of the New Testament text, discussing the classification and evaluation of the extant Greek manuscripts, the ancient versions, especially the Vulgate, and printed editions of the Greek text. The short paragraph dedicated to Catholic critical editions is disappointing in view of the rather lengthy discussion of the principal non-Catholic editions.

Part Two, "Special Introduction" (pp. 68-294), is divided into three sections: (I) The Pauline Epistles, (II) The Gospels and the Acts of the Apostles, (III) The Catholic Epistles and the Apocalypse. Chronology seems to have been the principal reason determining this order of treatment, especially the position of the Pauline writings before the Gospels.

The special introduction to the Pauline Epistles is inserted into a running narrative of the life and missionary journeys of the Apostle. Meinertz adopts the North Galatian theory, dating the Epistle early during Paul's residence in Ephesus, 53-54 A.D. Here, as with all such moot questions, there is a brief, clear *status quaestionis*, a fair appraisal of the difficulties and advantages of the opposing hypotheses, a temperate espousal of what, in his judgment, seems the more probable opinion. Details of the arguments pro and con are treated summarily in footnotes, which also give pertinent bibliographical data. The modern hypothesis of a visit and a severe letter to Corinth between First and Second Corinthians is accepted. After carefully appraising the various opinions concerning the addressees of Ephesians, Meinertz declines to embrace any of them. A personal preference seems implied, however, in his statement that "so far no decisive argument has been brought forward against the Laodicean hypothesis." The objections to the tradition establishing the authenticity of Pastorals and the fact of Paul's second Roman captivity are answered briefly and decisively. Meinertz very pointedly shows how futile, even comical, these objections

are. He has the happy knack of presenting the evidence of literary criticism in a manner intelligible even to those who may have but a nodding acquaintance with Greek.

The uniqueness of the literary form of the Gospels is stressed. Unlike ancient biographies, the Gospels are like the so-called *Kleinliteratur* only in this, that they pursue no literary ends. Even from a purely literary viewpoint the Gospels bear the stamp of something absolutely new.

Mark's Gospel and a Semitic written narrative of the infancy were among the sources used by Luke. The Jewish-Christian document, which supplied Luke with his infancy Gospel, rests upon the authoritative account of Mary. But Luke never met our Blessed Mother. The only reason offered for this statement is the Semitic style and color of the first two chapters of Luke.

The synoptic problem is treated very well. The various types of hypotheses are discussed clearly and concisely. A solution based on a primitive oral catechesis and the mutual or successive dependence of the Synoptists is adopted as best explaining the facts. But Meinertz fairly indicates the weak points of this solution. It leaves the relation of Luke to Matthew unsolved. That Matthew Greek depends on Luke, as some modern Catholics have suggested, is rejected as absolutely improbable.

*Formgeschichte*, which is discussed with reference to the Synoptic Problem, receives a brief but adequate treatment. It is labelled the product of a sceptical *Weltanschauung* that neglects the actual *Sitz im Leben* that called forth the Gospels, viz., the desire of the Christian community to know the life and teaching of their Lord and Master.

John the Presbyter is probably to be identified with the Apostle. The question of a John of Ephesus distinct from the Apostle really has no bearing on the authenticity of the Fourth Gospel. Meinertz thinks that we may have in the pericope of the adulteress, an apostolic tradition already fixed in form by oral tradition when John wrote his Gospel, and inserted in his narrative by the Apostle himself.

The author's habitual fairness in discussing opposing opinions is absent in his treatment of the Epistle of James. He rejects rather vehemently any relation, even indirect, between the Epistle of James and Romans. James is not opposing any spirit of antinomianism, even incipient. His theology is *vorpaulinisch*. The Epistle was written by James the Lord's brother and an Apostle, in 48 A.D., shortly before the Council of Jerusalem. Evidently this is a pet thesis, which Meinertz shares with a number of German exegetes.

Part Three (pp. 295-312) is a concise presentation of the history of the New Testament canon.

Two appendices, the first a brief description of the principal N.T. Apoc-

rypha, the second the text of the Muratorian fragment, two indices, and four plates depicting N.T. Mss. conclude this excellent manual. Short select bibliographies, chiefly of German works, precede the Special Introduction of the individual N.T. books. In this reviewer's judgment, the decrees of the Biblical Commission should be cited in the text, not relegated in brief summaries to the footnotes.

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Einleitung in das Alte Testament. By Artur Weiser. Zweite Aufl. Tübingen, Göttingen: Vandenhoeck & Ruprecht, 1949. Pp. 337.

Einleitung in das Alte Testament. By Hudal, Ziegler, and Sauer. Sechste Aufl. Graz-Wien: Styria Steirische Verlagsanstalt, 1948. Pp. 271. \$3.20.

Despite material and technical difficulties which would have appeared insurmountable to less enterprising people, these two introductions, one from Germany and the other from Austria, are now available in new editions to students of the Old Testament. Weiser's book first appeared in 1939, but practically every paragraph has been revised in the new edition. Though not intended to replace the more detailed Introductions (Eissfeldt's, for example), the present work gives us a concise and carefully written survey of the field, and is divided into four parts of unequal length. The first and by far most important division offers a synthetic view of Old Testament literature, followed by a brief analysis of the individual books. The second part, only twelve pages in length, discusses the formation of the canon. The third part treats the transmission of the text while a fourth division, appearing for the first time in the new edition, handles the apocrypha and the more important pseudepigrapha.

Our remarks will be confined mainly to the first part. To his credit, and in keeping with the latest currents, Weiser goes beyond the task of merely literary and critical analysis of the single books, and insists on getting at the formative, and especially religious, factors involved in the formation of the Old Testament. He recognizes that the Bible, as a religious document, is a witness of divine revelation. The religion of Israel is thus the key to its literary greatness and individuality and through the vitality of its religious life Israel was able to absorb and refashion the cultural contribution of other peoples, Canaanites, Egyptians, etc. (p. 19).

Following the program of Gunkel, the author sets out to examine the various genres found in the Old Testament. He calls these types or forms the "pre-literary stage," a term which may be misunderstood if we forget

that the categories of literature, especially in oral tradition, often live long after the origin of literature proper. This section (pp. 24–57) could have received much greater illumination from the new material out of Ras Shamra, Mari, and Nuzi, but then Weiser admits that much pertinent material was not accessible to him. The most detailed chapter in the book is devoted to the formation of the Pentateuch.

At this point it should be said that Dr. Weiser belongs to the *Religionsgeschichte* school of criticism, founded by Gunkel and boasting such names as Eissfeldt, Hempel and Mowinkel. This group, which seems to hold the field in Germany today, is preoccupied with the so-called “pre-literary” elements which, according to them, the people have created spontaneously on the occasion of certain national and religious feasts. The term of this evolution has been the formation of our canonical books. To do him justice, Weiser has gone beyond Gunkel, Eissfeldt, and Van Rad in looking for the *Sitz im Leben*, not of individual strata, but of the Pentateuch as a unified work, permeated with religious meaning. He believes he has found this in the Yahweh-cult of the twelve tribes gathered around a central sanctuary (pp. 73–79). In passing I merely note that the early central sanctuary is not Shechem but, as the Old Testament tradition attests and archaeological investigation confirms, Shiloh. Weiser has been misled by Noth in imagining that the intertribal focus in the eleventh century was at Shechem. I also suspect that he has been influenced by Noth, and even more by Mowinkel, in his thesis that cultic usage is the decisive factor in the formation of the Pentateuch. I was surprised, however, to find no mention of Noth’s latest book *Überlieferungsgeschichte des Pentateuch* (1948) in Weiser’s selective bibliography. The cult-explanation of the Pentateuch and Old Testament literature in general is not convincing. Aside from the fact that cultic institutions could at best explain but a fraction of the extensive material in the Pentateuch, it is at present impossible to prove that the Pentateuch was formed under the direct influence of regularly celebrated feasts at some sanctuary. Aside from conjectures, where is the evidence for this alleged *Sitz im Leben*? Better to admit that we do not know exactly how this profoundly religious narrative arrived at its present form.

Weiser’s brief treatment of the individual books is, in general, good. He summarizes the content and often gives a plausible account of how the book arrived at its present form. Some of his datings are too low. Following many modern scholars he dates Joel around 400 (p. 80), but internal evidence indicates a date around 520. The Book of Ruth should not be dated around the fifth or fourth centuries. As Burrows has pointed out, the background of

custom and law is not only not post-exilic but actually points to pre-Deuteronomic date. This, along with the absence of Aramaic influence in either vocabulary or syntax, makes an eighth-century date more probable. That his treatment of the Psalter (pp. 207–212) does not even mention the Ras Shamra literature is unpardonable. Over the past fifteen years countless striking parallels between the Psalms and early Canaanite literature have been adduced.

The history of writing, serving as an introduction to the text of the Old Testament, is sketchily but well done and the author was even able to include a reference to the Dead Sea Scrolls. A curious oversight mars this section. On page 258 he dates the Sinai Inscriptions from the nineteenth to the seventeenth centuries and the Elephantine Papyri from the fourth century, while on page 18 he had already mentioned both and dated them, respectively, fifteenth and fifth centuries. Much more could be said in favor or in disagreement but the review has already gone beyond due limits. Dr. Weiser's book, printed with few mistakes and tastefully bound, will serve as a useful tool for candidates to the ministry, if it is read with caution. Considering the enormous obstacles he had to overcome in putting out this new edition Weiser deserves our congratulations.

Of quite different character is the second book, whose sixth edition is presented by Professor Sauer of Graz University. Its tone is apologetic, as might be expected from the definition of biblical introduction as "the scientific justification of the Church's teaching on the canonical status of the Holy Scriptures." In pursuing this aim the book is divided into three parts, history of the canon, history of the original texts and translations, and history of the individual books.

The canon of the Old Testament is quickly surveyed (pp. 17–32), and we are left with the usual conclusion that neither the time of nor the person (or group) responsible for the definitive redaction is known for certain. A brief supplement on the apocrypha and pseudepigrapha closes this part. Viteau's *Psaumes de Salomon* should have been mentioned in his bibliography.

The chapter on Hebrew writing needs to be brought up to date. Today there are few who support the Aegean theory on the origin of the alphabet. Our earliest evidence for the Phoenician linear alphabet, which was borrowed by the Hebrews, is found in the very short inscriptions from Gezer, Shechem, and Lachish, dating from Middle Bronze. To these should be added the proto-Sinaitic inscriptions which the author mentions and dates correctly. New light on the Phoenician alphabet has come from Bossert's Karatepe

discoveries. In citing "valuable critical editions" of the Masoretic text (p. 54), Haupt's *Rainbow Bible* hardly merits mention. The paragraph on Kittel's third edition of his Bible is excellent. The discussion of the Septuagint is good but why was almost a page given to Wutz's transcription theory with which, incidentally, the author too mildly disagrees? To the modern translations of the Bible we can now add *La Sacra Bibbia*, five volumes of which have already reached this country, with four more projected. A new French translation, coupled with brief commentary, under the direction of the Dominican School in Jerusalem, is now appearing.

Eighteen pages are devoted to the problem of the Pentateuch with the heavy artillery trained on Wellhausen's Documentary Theory, which is, of course, under heavy fire today in most critical circles. I believe the time is ripe for a more positive approach to Pentateuchal questions. It is not quite accurate to say (p. 108) that the Law is the central point in all the books of the Old Testament. His summing up of the present Catholic position on Mosaic authorship (pp. 125-127) is extremely well-balanced. To the Catholic commentaries on Genesis (p. 130) we can now add that of the late Canon Chaine.

The individual books of the Old Testament are adequately described with emphasis on content, date of composition, and canonical authority. For specific problems he refers the student to exegetical works which are listed under every book. The editor is very fair in citing different opinions about such controverted books as Esther, Tobias and Judith. I have one observation to make on his bibliographical material. It is clear that some of the latest publications were accessible to the editor and his periodical index has no serious gaps. But I see no justification for such frequent citation of long-outdated articles in his bibliographical references. Biblical studies have made great progress in the past twenty years and no Introduction will meet its obligations to students unless it keeps reasonably abreast of this literature. An appendix to the book cites pertinent decrees of the Biblical Commission and excerpts from the Letter of the Commission to the late Cardinal Suhard.

In concluding this summary of two recent Introductions the reviewer can honestly say that each has performed a service to Old Testament studies, and under the most trying conditions. Incidentally, it is just about as hard to publish a book in Austria as it is in Germany. I would like to thank both authors for having taught me much in their works. And it is always worthwhile to have a look at the forest before hacking away at the individual trees.

LIBER ECCLESIASTAE. By Augustinus Bea, S.J. Rome: Pontifical Biblical Institute, 1950. Pp. xiv + 30.

This handy little Latin translation accompanied by brief critical and exegetical notes, is, as we would expect, carefully done; the emphasis is on clarity, and all temptations to digress have been resisted. The purpose of *Ecclesiastes*, its division, the state of the text and the versions make up the short introduction. His calling attention to the psychological unity of the work is a wholesome reaction to the dissection which *Ecclesiastes* usually undergoes at the hands of critics. This is just the sort of concise introduction which professors will find useful for their immediate class preparation.

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A REBIRTH OF IMAGES. By Austin Farrer. Westminster: Dacre Press, 1949. Pp. 348. 25 shillings.

A Doctor of Divinity and fellow of Trinity College, Oxford, Mr. Austin Farrer has set himself the task of explaining the mental processes which gave birth to the book of the Apocalypse and he has worked out a theory in great detail so that other scholars may grasp its full import and test its validity.

Two principles are fundamental for his thesis. The first appears in the title to the volume. The images borrowed from Old Testament writings have been brought forth unto new life by the creative mind of the author of the Apocalypse. The second principle comes from John's thought pattern. The images have been reborn not subconsciously but according to a definite and carefully selected pattern. This pattern, basic to the entire book, is borrowed from the heavens, the signs of the zodiac, or to put it another way, the visions of the Apocalypse follow the sequence of the Jewish calendar of feasts. John sets forth his pictures according to the week or the quarter of the year.

In the presentation of his case Dr. Farrer has much that deserves our wholehearted applause. First we admire the insistence that the book containing the revelations of the seer of Patmos is a unity carefully worked out according to a fixed plan. "I began my work on the Apocalypse," he tells us, "in reaction against the attitude of the commentators I read. . . . Here he [John] was accused of rehandling a pagan myth, there of imperfectly adapting a scrap of 'apocalyptic tradition' postulated *ad hoc* by the commentator. I began with the resolution to find out if I could what St. John was doing, thinking, and imagining in his own mind, and, if I could, to see each vision as the appropriate expression of his mental act. St. John's mind,

I thought, was not a sort of rag-bag which had got stuffed with all sorts of contents from various sources, it was a living act" (p. 6).

Furthermore the general pattern does not exclude minor ones. The author notices that over the face of the whole Apocalypse is written a pattern based on the name Yahweh, which St. John expanded into: "He who is and was and is to come" (p. 270-71). Allied to the pattern development is the rhythmical growth of John's thought. "The characteristic rhythm of St. John's thinking," the writer observes, "is the direct expression of his divinatory brooding. He takes up a phrase or a word, plays with it, repeats it, turns it inside out, then drops it and revolves in a similar way round another, very often one that has been thrown up in the process of handling the first" (p. 26).

To what extent has the thesis been proved? The author himself does not claim certitude but modestly presents the data for his position. An essential basis for his theory is his reconstruction of the Jewish cycle of feasts in the first century A.D. On this point Farrer confesses his lack of special training and hopes that some Talmudic scholar will study and evaluate this phase of the work.

But the chief obstacle to immediate acceptance, I think, comes partly from the very complexity of the explanation. After presenting a working hypothesis and explaining certain facts the author comes to other facts which he wishes to explain by the same hypothesis. Here in not a few instances another element is added. At this point the reader may feel puzzled, wondering whether the addition has only accidentally or perhaps essentially modified the original hypothesis.

Readers of *THEOLOGICAL STUDIES* will be pleased to observe a more than usual acquaintance with Catholic attitudes and agreement in large measure with our positions. In a foreword credit is given to assistance received from Fr. Kehoe, O.P. Dr. Farrer deserves our gratitude for a scholarly presentation of a difficult and complicated thesis.

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JOHN J. COLLINS, S.J.

GNOSIS: LA CONNAISSANCE RELIGIEUSE DANS LES ÉPÎTRES DE SAINT PAUL. By Dom Jacques Dupont, O.S.B. Louvain: Nauwelaerts and Paris: Gabalda, 1949. Pp. xx + 604.

This book, a Louvain doctoral dissertation, attacks the problem of Hellenistic elements in the thought and expression of St. Paul. The author shows a thorough knowledge of the extensive literature which has appeared on this subject during the last forty years, and he manages it with dexterity. It is a point worthy of special notice that the author has incorporated so

much previous research, and has dealt with it critically; it is probably the best summary of the material which has yet appeared.

The point upon which the author has fixed his attention appears in the title, *Gnosis*. He has tried to go behind St. Paul's use of this word, to determine its antecedents in Greek and Jewish literature, its current use in the time of the Apostle, its meaning (or meanings) in the text of the Epistles.

In the first chapter, "Connaitre Dieu," Dom Dupont begins with the idea of *agnoia*; and he finds, from a discussion of this word and of the passages in which *epignoa* and its verb appear, that the fundamental idea of "knowledge" in St. Paul arises from the Old Testament idea of "knowledge of God." In the Old Testament, knowledge of God is religion; for St. Paul, to know God is to accept the faith in Jesus Christ. The question here, of course, is whether *epignoa* and *gnosis* may be taken together as words expressing religious knowledge. Dom Dupont does not take them as entirely identical; but he does believe that they have a common foundation in biblical usage.

The use of *gnosis* in Rom. 1:21 is a difficulty in any attempt to explain the word; for there the word is certainly used of philosophical knowledge. This is the sense in which Dom Dupont accepts it, although his assent is unnecessarily cautious. The verse shows that St. Paul used the word in diverse senses, and that it had as yet no technical or consecrated meaning in his mind.

The second chapter, "Avoir été connu de Dieu," takes up a thesis which was proposed by Norden, and accepted by Bousset and Reitzenstein—the conception that man knows God because he is first known by God is not a peculiarly Christian conception, but common in Hellenistic-oriental mysticism. Dom Dupont, after an examination of the pertinent passages from Hellenistic literature, finds this thesis unsupported. Rather, with Weiss and Bultmann, he interprets the Pauline passages as inspired by the subjective "knowledge of God" of the Old Testament. The paronomasia of the active and passive voice of the same verb is a feature of Hellenistic rhetoric, and also of the style of St. Paul. It is not necessary, with Baumann and Bultmann, to suppose that "know," with God as the subject, always signifies "elect" in the Old Testament. Dom Dupont, on the other hand, seems to exaggerate the favorable sense which the word frequently has. There are not only texts where the word signifies God's universal knowledge; there are also texts (although they are few) in which the word signifies a hostile knowledge (Ps. 73:11; Jer. 18:23; Ex. 3:19; Amos 5:12; *gignosko* is used in all of these except Ex. 3:19, where *oida* appears, as the LXX rendition). This detail, however, does not affect the substantial validity of the

thesis of Dom Dupont; "know" very commonly means "regard favorably" in the Old Testament, and this is the obvious basis of St. Paul's use of the word.

The idea of divine "knowledge," Dom Dupont finds, suggests foreknowledge; but he does not take this to be the "predestinating" foreknowledge of later and more developed theological conceptions. It is a view of the divine knowledge (in the Old Testament sense) as the prime initiating force in the plan of salvation.

Chapter III, "Dans un miroir, un énigme," is an extended study of 1 Cor. 13:12 against its literary background. This passage Dom Dupont finds to be unique in St. Paul; nowhere else does the Apostle speak of a vision of God as the object of eschatological hope. To maintain this position, Dom Dupont must abandon the more common interpretation of 2 Cor. 5:6-7. The idea of the vision is derived from the Old Testament; but the comparison of the "knowledge" of the present life to a mirror is drawn from Hellenistic literature. Dom Dupont adduces a number of examples sufficient to settle the question beyond all reasonable doubt.

Chapter IV, "Le Charisme du gnose," is a lengthy study of *gnosis* at Corinth. This chapter, in spite of its length and its painstaking thoroughness, left the reviewer dissatisfied. *Gnosis* at Corinth had a peculiar meaning which does not appear in the other Epistles; I think this point must be conceded to Dom Dupont. The difficulty is to identify its peculiar character; this is still not clear, although this doubt is no reflection on the work of Dom Dupont, who has amassed and criticized all the available evidence. The First Epistle to the Corinthians contains a double antithesis: *nous-pneuma, psychikos-pneumatikos*. The first of these can be traced to Hellenistic antecedents; the second has no such ancestry, and Dom Dupont ultimately identifies it as biblical. Here and elsewhere he leans heavily on Num. 12:6, although he admits that there is no precise literary connection. The second antithesis never appears in the Old Testament. Philo, it is true, employs very similar expressions; but Philo was subject to many non-biblical influences.

Dom Dupont examines all the *charismata* mentioned in 1 Cor., and finds that *gnosis* as a charisma has a Jewish background. Knowledge, in Judaism, had the meaning, not of "religion," the Old Testament meaning, but of knowledge of the Law, the prerogative of the scribes. In I Cor. *gnosis* appears in connection with instruction; the similarity is apparent. "Knowledge" of divine secrets is not called *gnosis*; this pertains to the charisma of the *logos*, which recalls the prophetic *word* of the Old Testament. Dom Dupont thus withdraws from the common opinion that Corinthian pneuma-

tism was the result of syncretistic forces, a Judaeo-Hellenistic mysticism. This point the reviewer does not regard as sufficiently well established. Dom Dupont does not fail to point out that the *gnosis* of the Corinthian Epistles is not a homogeneous concept. Its association with the *pneuma* certainly implies prophecy rather than nomism; the sage and the scribe were not under the influence of the *pneuma*. Nor does *gnosis*, as Dom Dupont identifies it, appear as charismatic in any discernible sense. Dom Dupont thinks that the Corinthian *charismata* were the prolongation of the phenomena of the primitive Jewish communities, which appeared also at Antioch and Caesarea. Is it not true that these communities, like that of Corinth, were largely Gentile?

Chapter V, "Gnose et liberté," discusses the meaning of *gnosis* in I Cor. 8. Dom Dupont finds in this chapter several instances of Hellenistic terminology: *eleutheria* is a Stoic term, *exousia* a Cynic term; "one God, the Father from whom is all" is a Stoic phrase, and conscience an idea derived from popular Hellenistic ethics. Dom Dupont adduces a passage of Dio Chrysostom which exhibits a striking parallel to the ideas of I Cor. 8. These terms enter the vocabulary of St. Paul from their use in his Corinthian community. It does appear that Hellenistic influence is more easily shown for the Corinthian church than Jewish influence; but this influence is that of popular philosophical language, not of mysticism.

In Chapter VI, "Gnosis et Agapè," Dom Dupont makes his most original contribution to the subject. There is in I Cor. 8 and 13 an evident opposition between these two terms, as expressed, e.g., in the words, "Knowledge puffs up; charity builds." Dom Dupont shows that this was the result of a situation which was unique at Corinth; the *gnosis* meant here is the charismatic *gnosis* described in the two preceding chapters. In the Epistles of the Captivity, St. Paul returns to a conception of *gnosis* in the biblical sense of religion. It is altogether true that the conception of St. Paul here, as in other instances cannot be reduced to a single category.

In Chapter VII, "Connaitre l'amour du Christ," Dom Dupont takes as his point of departure the text of Eph. 3:18-19: "the *agape* of Christ which surpasses all *gnosis*." He finds that the terms *pleroma* and *soma*, characteristic of the language of Eph. and Col., are derived from the language of "vulgarized Stoicism." In this chapter, Dom Dupont proposes what he understands to be the true Pauline idea of the Christian *gnosis*: "Charity is the root and the foundation of Christian life, but *gnosis* is its flower and crown." *Gnosis* in the biblical sense is fulfilled in the *agape* of Christ. This is certainly a neat conjunction of ideas which appear to be diversified in St. Paul; and it gives an answer to the question, what is, for St. Paul, the term and the

fulfillment of the Christian life? In I Cor. 13 there is a merging of the two ideas; for there we are said to "know as we are known," and to reach this through *agape*. The implied antithesis must be resolved in some way, for love is not knowledge.

Dom Dupont summarizes his conclusions at some length; they have been indicated in this review. The merit of the dissertation consists in its exhaustive and critical examination of the material and of the opinions of modern authors. The work enlarges our understanding of St. Paul by an examination of the linguistic background of the Epistles in Jewish and Hellenistic literature. It seems to the reviewer that the importance of Alexandrine Judaism is overrated in some instances, and that the "large continuité" postulated by Dom Dupont between the apostolic community of Jerusalem and the Pauline communities in Greece needs stronger confirmation. In breadth of erudition, depth of penetration, and strict historical and critical method, this dissertation is worthy of its place in the long and honorable list of Louvain theological dissertations, which contains so many names renowned in the world of learning.

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JOHN L. MCKENZIE, S.J.

THE TARGUM OF ISAIAH. Edited with a translation by J. F. Stenning. Oxford: The Clarendon Press, 1949. Pp. xxix + 232.

This work begins with a brief introduction (27 pages), which outlines the origin of the text, describes its chief characteristics as a translation, and examines some points of grammar. The text itself, which forms the bulk of the book (223 pages), is provided with the supralinear punctuation. The critical apparatus gives the variants from the other MSS used by the editor. The English translation facing the Aramaic is based on the text edited by Dr. Stenning. The appendix (pp. 224-27) reproduces extracts from the *Targum Jerushalmi* printed in Lagarde's: *Prophetæ Chaldaice e fide codicis reuchliniani* (Leipzig, 1872), and on pp. 227 f., another *Jerushalmi* extract from two MSS in the British Museum. Corrections and additions conclude the book (pp. 229-32). Needless to say, the work is printed with extreme care and correctness, according to the usual standard of the Clarendon Press; in only four or five instances does one come across defective printing, which has deprived the final *Nûn* of its shaft: 1/4, 'obadedhon: 65/3, demargezin, umassequin, and busmin; similarly with regard to the shaft of *Qof* in umasseqin; but these accidents in no wise reflect on the perfection of the printer's craft, and do not compromise the sense.

The Aramaic text reproduced by Dr. Stenning is that of MS OR. 2211 of

the British Museum dated 1475 A.D., "written on paper in a fine bold Yemenite hand (p. xxix)," well preserved, and with few traces of later corrections. The MS contains the text of the later Prophets, with the Hebrew and Aramaic in alternate verses. The variants are taken from nine other MSS (fifteenth century or later) and from Lagarde's edition of the Codex Reuchlin. We are thus given a critical edition based entirely on MS evidence.

The need of an Aramaic translation of the Scriptures made itself felt as soon as Hebrew ceased to be the spoken language of Palestine, and was displaced by Aramaic. The same process took place almost everywhere throughout the ancient Near East (cf. A. Dupont-Sommer, *Les Araméens*, Paris, 1949, chapter VI: "La langue Araméenne et son expansion"). This was naturally a gradual process which took place after the Restoration, but to which we cannot assign a definite date (p. vii). The Jewish tradition sees an allusion to it in Nehemias 8:8: ". . .and they read in the book, in the Law of God, *meforash*. . ." The Babylonian Talmud (*Megillah* 3a) which a few lines above speaks of the "Targum of the Law" and of the "Targum of the Prophets," explains the word *meforash* of Nehemias as meaning the Targum. It could not be the Targum as we know it; for the present text, as scholars now generally recognize, goes back to the fifth century A.D. or later (p. vii), and took its final form in Babylonia. But we have here at least the memory of a very ancient date for the *Targum*.

(The text of the Talmud mentions the "Targum of the Law," which "Onqelos the proselyte spoke [i.e., composed] out of the mouth of R. Eliezer and R. Joshua," and the Targum of the Prophets "which Jonathan ben 'Uzziel spoke out of the mouth of Haggai, Zechariah and Malachi," i.e., the Minor Prophets. The notice adds some details about the extraordinary circumstances which attended the production of the *Targum of the Prophets* and explains that a supernatural intervention prevented Jonathan from composing a *Targum of the Writings*. There are several other mentions of Onqelos and Jonathan. Onqelos of the Babylonian Talmud and 'Aquila of the Jerusalem Talmud are strangely parallel [cf. A. E. Silverstone, *Aquila and Onkelos*, Manchester University Press, 1931]. Silverstone concludes that the same person is meant, namely, the author of the Greek version, used in the *Hexapla*, and of the *Targum of the Law*; this view is not accepted among scholars [p. 158]. Jonathan, a disciple of Hillel the elder, who died about 10 A.D., is described as an exceptional scholar in the Babylonian Talmud, *Sukkah* 28a and in the parallel passage, *Baba Bathra* 133b-134a. For further information about the complicated question of the Targums, see the excellent treatment of the problem by P. Kahle: *The Cairo Geniza*, London, 1947, pp. 117-32.)

The Targum contributes rather little to the textual criticism of the Hebrew since it differs very slightly from the Masoretic text (p. xi). The list of passages supposing a different consonantal text or differences of pointing is not considerable (pp. xvii-xix). But few as they are, they are of interest especially when they agree with readings supposed by the LXX (p. xix). As an illustration, we may use 10/32b. The Targum reads "the mount of the *house* of the sanctuary which is in Sion." This agrees with the *Ketib* of the traditional text, "the mount of the *house (beyt) of Sion.*" But the *Qere*, supported by LXX, and Peshitto, is "the mount of the daughter (*bat*) of Sion." The difference means nothing from the point of view of the sense, but it shows how close the Targum stands to the traditional Hebrew text.

The Targum will be of special interest to the biblical scholar from the standpoint of theological thought, Jewish religious ideas, and tradition which find expression in the version. There is a succinct presentation of this material on pages xii-xvi. A few passages may be quoted here from the Targum to give some idea of the character of the version. To make the comparison easier, we shall begin with the Masoretic text, reproduced as literally as possible: "Therefore saith the Lord, *YHWH sebaot*, the Mighty One of Israel: Ah! I will comfort myself of my adversaries and I will avenge myself of my enemies" (Isa. 1:24). The text refers to the sinners of Jerusalem whom the Lord threatens with chastisement for their many injustices. The Targum renders the passage as follows: "Therefore saith the *Lord of the world, YHWH sebaot*, the Mighty One of Israel: *the city, Jerusalem, I am about to comfort*; but woe *to the wicked* when I shall *reveal myself* to render just recompense to the enemies *of the people* and shall repay vengeance to the adversary." There is added here a promise to Jerusalem, and the threat seems to be directed against the enemies of Israel. As another example, we may take Isa. 6:1-3. Again, the Masoretic text first: "In the year of the death of King Uzziah, I saw the Lord sitting on a high and lofty throne, and His train filled the temple. Seraphim were standing above Him; each had six wings, with two he covered his face, with two he covered his feet and with two he did fly. And he called one to another and said: Holy, holy, holy is *YHWH sebaot*. The earth is full of His glory." The Targum develops the text and explains in detail the various items, and as everywhere else, it suppresses anything savoring of anthropomorphism: "In the year in which king Uzziah was smitten (with leprosy), the *prophet said*: 'I saw the *glory of YHWH* sitting on a throne high and lifted up *in the highest heavens* and *with the brightness* of his glory was the Temple filled. Holy ministers (were) in the height *before him*. Each had six wings; with two

he covered his face, *that he might not see*, and with two he covered his body, *that it might not be seen*, and with two he *ministered*. And they were crying one to another and saying: Holy *upon the earth, the work of his might*, holy *for endless ages* is *YHWH sebaot*; the whole earth is full of the *brightness* of his glory.'”

This critical edition, first undertaken some forty years ago (p. v), and now at last brought to a happy conclusion, will be of great help to biblical scholars who wish to acquaint themselves with the ancient Jewish interpretation of Isaias. Students of Aramaic also will welcome a reliable edition of the Targum with a faithful translation enabling them to familiarize themselves with the language. Dr. Stenning deserves our thanks for making available such an excellent edition.

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EDWARD P. ARBEZ, S.S.

LE PSAUTIER: TRADUCTION LITTÉRALE ET EXPLICATION HISTORIQUE. TOME I, *Psaumes 1-75*. By E. Podechard, P.S.S. Bibliothèque de la faculté catholique de théologie de Lyon, Vol. III. Lyon: Facultés catholiques, 1949. Pp. 306.

LE PSAUTIER: NOTES CRITIQUES. TOME I, *Psaumes 1-75*. By E. Podechard, P.S.S. Bibliothèque de la faculté catholique de théologie de Lyon, Vol. IV. Lyon: Facultés catholiques, 1949. Pp. 330.

The perennial fascination of the Psalter, and the urge towards a deeper understanding of it, are strikingly attested by the works of exegesis that continue to appear, devoted to this, already the most familiar of the books of the Old Testament. To mention only Catholic authors, we have had in the last fifteen years complete translations and commentaries by Calès (1936), Herkenne (1936), Pannier (1937), Callan (1944), and Nötscher (1947), quite apart from translations alone, and a flood of popular works dealing with the new official Latin version. Now the *Facultés catholiques* of Lyons are publishing two complementary works on the Psalms by their revered Dean Emeritus, who thus crowns a long lifetime of exegetic labors.

It was in 1918 that M. Podechard first published “Notes sur les Psaumes” in *Revue Biblique*; other installments followed in 1922, 1923, 1925 and 1947; and this material in revised form makes up a small part (nine psalms) of the volumes under review. One suspects that the MSS of the latter were almost completed before the war, and that circumstances have prevented the author from adding the last touches intended before publication. For their presentation now leaves something to be desired. The similarity of titles is confusing; the sub-titles which distinguish them are in very small

print on cover and title-page. And introductions are lacking; there are only the two "Avis au lecteur," of nine and four lines respectively. The first of the volumes (hereinafter *Trad.*) has a list of works cited, which includes no work later than 1937, and is incomplete besides; e.g., "Bruno" is quoted, without further specification, several times in both books; presumably *Der Rhythmus der alttestamentlichen Dichtung* is meant, but one would like to be sure. Then, the reader is left to deduce the significance of asterisks and italics, which are freely used in the translation. More embarrassing is the absence from the other volume (*Notes*) of any list of abbreviations. One can guess at G, L, V, etc.; but even the expert might wish to refresh his memory before passages like this (and they are numerous): "...représenté par un sing. dans TP Hier. h. L (GMMiR Rom. Carnut. Colb. Ambros. August. Cassiod.), mais par un plur. dans G (ABRSU) CL (Casin. Hier. Com. Hil. ) V" (*Notes*, p. 67). There is even a chance duplication of *sigla* which might lead to confusion: the symbols BS. 278 (*Notes*, p. 14) are a citation of three Greek MSS; but BS.7<sup>17</sup> (*ibid.*, p. 107) is a reference to Ecclesiasticus (elsewhere B.S.); but why not stick to the familiar Eccli. (it is used in *Trad.* p. 229)? In *Rev. Bibl.*, n.s. XV (1918), 64, n. 4, the author explained where his abbreviations were taken from (Swete, Holmes-Parsons, Sabatier, etc.); it is a pity that that note, at least, was not quoted in the present works.

The introductory matter is to appear, we are told (*Trad.* p. 5), in the third volume of *Trad.*, and it will doubtless include a full discussion of metric and strophic, to which the author in *Rev. Bibl.* (*ibid.*, pp. 297 ff.) has already given much attention. Meanwhile we note in the lay-out of the translation the careful distinction of verses and strophes, which aids so greatly towards grasping the Psalmist's thought; in this connection one might almost say that a wrong division is better than no division at all! Condamin's arrangements of sections of Isaias and Jeremias in long and elaborate strophic poems carried conviction to few scholars, we fancy; but none would question that they gave most illuminating emphasis to the themes of the prophetic preaching. M. Podechard is more discreet, being content to mark his strophes according to the sense, and to suppose a minimum of displacement or simple omission. It is instructive to compare his strophic divisions with those adopted by the editors of the new Latin version. The latter, of course, were bound to a still more conservative treatment of the text (not indicating lacunas, nor omitting glosses), and, where they differ, Podechard's arrangement usually seems preferable. It is reassuring, at the same time, to observe how often they coincide.

The "explication historique" follows the translation of each psalm; it gives a careful exegesis of the poem, verse by verse, with a discussion of

its *genus litterarium*, literary parallels, probable date, etc. Often a small excursus on some point of doctrine is included; particularly valuable are the discussions on the Psalmists' attitude to physical illness and enemies (*Trad.* pp. 34 ff.), and on how they arrived at the idea of a happy immortality for the just. On the latter, the author makes the important point: "C'est surtout, semble-t-il, un besoin de leur cœur. . . . Leur attachement à Dieu est si profond qu'il aspire à durer toujours, qu'il ne comprend pas la séparation et entend braver la mort" (*ibid.*, p. 321). It was not the problem of injustice that brought conviction of a reward beyond the grave—could that have done so, it would be found in the Book of Job—but the positive and personal consciousness of God's love—in the strict sense, a mystical experience. There is an interesting theme awaiting study in the degree of union with God reached by certain of the Psalmists. Another significant discussion is occasioned by the title of Ps. 60(59); after having pointed out convincingly (by a quotation from Dom Calmet!) how little the poem agrees with the historical situation indicated by the title, the author remarks: "Le grand avantage de ce titre est de démontrer que les inscriptions des psaumes ne représentent, dans le détail, aucune tradition historique, mais des conjectures qui valent exactement ce que valait la compétence de leurs auteurs" (*Trad.* p. 261). And that he does not think much of the latter may be gathered from the fact that of the seventy-five psalms here treated only Ps. 24B (Vulg. 23:7-10) is assigned to David's time. One may find that this is undue minimizing, and quarrel particularly with two of the criteria that he relies on for dating—sapiential ideas or phrases, and Aramaisms. On the latter the author himself varies oddly; cf. these two passages: "La date du psaume [27A] est difficile à déterminer. Les sentiments exprimés et l'aramaïsme du v. 4 pourraient indiquer la période qui suit l'exil" (*Trad.* p. 130); and: "Ce psaume [2] est certainement antérieur à l'exil. . . . Des aramaïsmes du texte (vv. 1, 9) il n'y a rien à conclure contre une origine ancienne" (*ibid.*, p. 18). The latter judgment seems better motivated than the former. In view of the constant contact, now friendly, now hostile, between the Syrian and the Hebrew kingdoms in the regnal period, it is gratuitous to exclude Aramaisms, on principle, from the pre-exilic language—even as spoken in Jerusalem. That they were more common after the exile must, of course, be allowed. The author's datings, anyway, are put forward with all due moderation, often merely as probabilities. But the reviewer considers that a good case could often be made out for a higher antiquity than M. Podechard is disposed to allow—e.g., for Pss. 20 and 21. On the other hand, the author is thoroughly sceptical even of the existence of Maccabean psalms (*Trad.* p. 265).

In general, the commentary is comprehensive and illuminating. It naturally repeats a good deal of what every commentator on the Psalter feels obliged to say, but the author's more original contributions, especially on the doctrine expressed or implied, include many valuable additions to our understanding of the Psalms.

The most valuable—because the most personal—part of his work, however, is the "Notes critiques." These present a minute and highly instructive analysis of the text, which deserves to rank, for thoroughness, with the admirable philological commentary furnished by Briggs in the ICC, and probably surpasses it in good judgment. Podechard's treatment is eclectic, in the good sense; he displays a wide acquaintance with the versions and previous commentators, and his brief discussions are well-motivated and generally convincing. There is not the space here, naturally, to go into detail; we may mention specially, however, his notes on Ps. 68—always a severe test for the textual critic. His readings agree in the main—though always with discrimination—with those of Gunkel-Begrich, notably in the arrangement of vv. 30–32; in v. 11a he accepts Grätz' proposal: "De ta nourriture ils se rassasiaient" (cf. Kittel BH<sup>3</sup> *in loc.*), and then provides a neat parallelism in 12a with "tu fournissais d'aliments, même de viande, cette troupe nombreuse" (תִּיתֵן שֵׂאֲרָם וּבְשָׂרָם צְדָה רַב): an attractive if daring suggestion. In less badly-corrupted loci his use of the versions is eminently sane and judicious. In short, the *Notes* may be recommended as an admirable treatise on the Psalter text, and a reliable guide for the student. In only one respect do they perhaps "date" a little—more attention would nowadays be paid to the Ugaritic literature. Podechard uses to good advantage what was available up to 1937; since then important work has been done on vocabulary and prosody—e.g., in Patton's *Canaanite Parallels in the Book of Psalms* (1944), and Gordon's *Ugaritic Handbook* (1947). Much light has thus been shed, for example, on the interpretation of Ps. 29.

The volumes are carefully printed; only an occasional slip was noted. In *Trad.*, p. 8, line 11, read "Aufbau" and "alttest.;" p. 17, line 23, read "Jirku"; p. 75, line 14, "religious"; p. 115, n. 2, "Iahvé," and correct the Hebrew equivalent in n. 1; p. 200, line 6 up, "Kirkpatrick." In *Notes*, p. 101, line 2 up, read "contumaci"; p. 197, line 10, "auscultasti." There are occasional misprints in the Hebrew also; cf. *Notes*, p. 266, line 6; p. 267, line 8; p. 270, line 11 up. Finally, as though to illustrate the origin of the Davidic ascriptions, the author has slipped into one of the very same kind, by attributing (*Trad.* p. 139) the *Supplément au Dictionnaire de la Bible* to Vigouroux.

MANUEL D'ECRITURE SAINTE. TOME I. 6<sup>e</sup> Edition. By R. P. J. Renié, S.M. Lyon, Paris: Librairie Catholique Emmanuel Vitte, 1949. Pp. 685. 570 frs.

Judging from the notice that this sixth edition of the first volume of Père Renié's biblical manual is published in 9000 copies, the twenty-third to the thirty-second thousandth, one must conclude that this work is widely used as the approved textbook for the Scripture courses in many seminaries. Such popularity is no doubt due to the fact that here are presented not only the customary treatises of General and Special Introduction but also a practical exegesis of all the Books of the Bible—a rather rare combination. The first half of the present volume covers the usual tracts of General Introduction (inspiration, canon, text and versions, hermeneutics, and the history of exegesis) in an orderly, clear and solid manner; the second half contains the Special Introduction to the Pentateuch, which is naturally concerned almost entirely with the question of its Mosaic authorship, as well as a good commentary on these five Books.

Mindful of the fact that this work is intended primarily for seminarians who might be "scandalized" by ideas that differ somewhat from the old traditional ones, the author has taken for his motto the words of Heb. 13:9: "Do not be led away by various and strange doctrines." And indeed, few opinions which have not been long admitted by the majority of modern Catholic exegetes have found approval in his manual. It is, therefore, on the whole very conservative in its teachings. This conservatism is not so pronounced in the author's treatment of certain difficulties connected with the interpretation of the first ten chapters of Genesis, where even the most ultra-conservative would have to accommodate himself to the findings of modern science, but it is quite evident in his attitude towards the thorny problem of the Mosaic authorship of the Pentateuch. Though there are a couple of passing references in the footnotes to the important letter of Jan. 16, 1948, by the Secretary of the Pontifical Biblical Commission to Cardinal Suhard, which apparently allows Catholic biblical scholars greater leeway in understanding what is meant by the "substantial" Mosaic authorship of the Pentateuch, nevertheless this Consultor of the Pontifical Biblical Commission seems almost as rigid in this matter as he was twenty years ago in the first edition of his work. Most students may rejoice to see the arguments of the "adversaries" squelched so triumphantly, but a few may rightly wonder whether the really serious difficulties from the complex literary make-up of the Pentateuch are always presented in a fully honest way.

While it is really of no importance, it is of some interest to see what this French author thinks of Catholic biblical scholarship in America. "Among

English-speaking Catholics," he says (p. 291), "there are but few outstanding works. We may cite the manual of Gigot and a couple of commentaries published in England or Ireland." Now we humbly admit that there is still much need for progress in this field in the U.S.A., but there have been at least a few good Introductions to Sacred Scripture published in America since the days of Gigot! Moreover, the author thinks (pp. 210 and 291) that the Catholic Biblical Association of America is still engaged on a mere revision of the Douay Version, a project which was abandoned in 1943 in favor of an entirely new translation of the whole Bible made directly from the original texts.

Yet, despite a few such minor blemishes, if Père Renié's work were issued in an English translation, it would help fill a long-felt need. For while we have several excellent English manuals of General and Special Introduction, none of these includes a practical exegesis of the various books, such as is given in the present work or in other similar works in foreign languages, e.g., Lusseau-Collomb's *Manuel d'études bibliques* or Simon-Prado's *Praelectiones Biblicae*. A mere translation, however, of any of these works without a certain amount of editing would not prove quite satisfactory. For instance, Renié's bibliography is limited almost exclusively to French authors, and his references are generally to secondary sources in French rather than to the primary sources which happen to be written in other languages. This may be found entirely practical and useful for French-speaking seminarians, but it would be equally impractical and useless for those who cannot read French with ease.

Besides, this reviewer would prefer to see a somewhat different method used in the exegetical sections. Here Renié often makes the body of his text a mere summarized account of the sacred text, which can be read with more profit directly from any well-made translation of the Bible, while he usually relegates the strictly exegetical remarks to the footnotes, and these incidentally are printed in microscopically small type. Our first need for those who cannot read the Sacred Scriptures in their original languages, as presumably most seminarians cannot, is an accurate, faithful translation of the Bible made directly from these languages into the vernacular. This would eliminate the necessity of explaining in a biblical manual what an antiquated version should mean but does not. The space thus saved could be devoted to a fuller and deeper exegesis of those passages which require further interpretation either because of their native obscurity or because of their intrinsic importance. But even the best scriptural manual should be only a secondary aid. The basic "textbook" for the study of Sacred Scripture is the sacred text itself. There is a danger, which is not

entirely theoretic, of having seminarians finish their Scripture course with a fairly good knowledge of numerous questions connected with the Bible yet without knowing the Bible itself.

*Holy Redeemer College, Washington, D. C.*      LOUIS HARTMAN, C.S.S.R.

DER ABLASS IM LICHT DER BUSSGESCHICHTE. By Bernhard Poschmann. Bonn: Peter Hanstein, 1948. Pp. 122.

With the possible exception of Galtier, there is no theologian in the Church today whose authority as an historian of the sacrament of penance is so impressive as Bernhard Poschmann's. He has been writing regularly on this subject for the past forty years. His controversies with Karl Adam and Galtier have influenced all modern research on such important questions as the meaning and efficacy of absolution in the ancient penitential discipline, St. Augustine's doctrine on the ecclesiastical forgiveness of sins, the existence of private penance in the early Church. His three major treatises, *Die abendländische Kirchenbusse im Ausgang des christlichen Allertums* (1928), *Die Kirchenbusse im frühen Mittelalter* (1930) and *Poenitentia Secunda: Die kirchliche Busse im ältesten Christentum bis Cyprian und Origenes* (1940) are, in many respects, models of scholarly theological argumentation as well as substantial contributions to a field of inquiry in the history of dogma which still presents problems insufficiently explored or, at least, inconclusively resolved. It is not necessary to accept Poschmann's central thesis—and many critics consider it a dangerous attenuation of the argument from tradition for the Church's power to forgive sins *secundum reatum culpae*—in order to recognize and appreciate the immense erudition and the careful analysis of source material which are characteristic of all his work.

The learned author has carried through, in the present volume, a particularly rewarding piece of research. He has not undertaken to write a complete history of the genesis and evolution of indulgences. His study is limited, rather, to an examination of certain features of the earlier ecclesiastical penance which influenced this genesis and evolution. The result of his investigation is a convincing demonstration that indulgences are a natural growth out of the traditional penitential system of the Church and not a graft (in either the political or the botanical sense of the word) adventitious to that system. Moreover, the study helps considerably to clarify our understanding of what precisely an indulgence is and does. We know a thing well when we have seen it grow and our attention is focused sharply on what is essential to the idea of an indulgence and what is accidental, what is old and what is new, as we watch Scholastic theory unfold in the

first speculations of the theologians on this subject during the eleventh and twelfth centuries.

The elements in the penitential system which contributed to the formation of indulgences are described in early chapters of the book. The author shows that in the ancient Church there was no ecclesiastical forgiveness of sins apart from the performance, by the guilty Christian, of an expiatory penance proportionate to the gravity of the sin he had committed. This penance was imposed by the Church and, accordingly, could be shortened or even set aside by the Church as circumstances warranted. Although personal penance was demanded of the sinner, it was recognized that the intercession of others, especially martyrs, priests, and bishops, was efficacious in helping the sinner to perform his penance and thus win the pardon of God. No absolute assurance could be given, however, that these supplications had infallible, vicarious satisfactory value *coram Deo*. Their efficacy was in the moral rather than in the juridical order, and confidence in their efficacy was based on belief in the communion of saints. The doctrine of a *thesaurus meritorum*, crucial in the formation of modern theological opinion on indulgences, is but the final expression of this early practice and belief.

Poschmann insists that in the early Church the extra-sacramental power of the bishop to intercede for sinners was distinguished from his sacramental power to restore them to communion with the Church. Gradually the episcopal intercessory power became identified with the power to absolve from sin, although it was not until shortly before the year 1000 that absolution *formulae* entered into the penitential liturgy. The practice of granting extra-sacramental absolutions continued, however, and these deprecatory remissions of sin became indulgences when men began to evaluate their efficacy in terms of remitted ecclesiastical penance, and so spoke of them as jurisdictional acts. Thus, indulgences resulted from a combination of the traditional intercessory absolution with the traditional authoritative remission, for cause, of a definite amount of ecclesiastical penance. This consideration helps us to understand how it is that, although the form in which indulgences are granted today remains juridical, their efficacy is exclusively in the moral order.

There were, of course, many other interrelated influences which operated in the development of indulgences. Some of the more important of these were the following: (a) the introduction, about the year 1000, of the practice of granting absolution immediately after confession and before the performance of penance; (b) an increasing emphasis on the distinction between *reatus culpae* and *reatus poenae*, between *poena aeterna* and *poena temporalis*; (c) the terrible severity of the ecclesiastical penances which

were imposed; (d) the use of the *Libri Poenitentiales*, and the system of redemptions, commutations, and substitutions which came to be associated with them; (e) the traditional view, based on scriptural evidence, that good works, especially almsgiving, are a means of winning forgiveness of sins. These influences have been traced by earlier writers, notably by N. Paulus in his great work, *Geschichte des Ablasses im Mittelalter*. Poschmann does not ignore them, but they are not central in his study.

The book would be easier to use if it contained an index. It would be easier to follow if the author gave as much attention, proportionately, to synthesizing his conclusions as he does to analyzing the individual texts which are used to establish them. It is not always perfectly clear just where the argument is leading or just how far it has progressed. A few misprints may be noted: Leo's letter to Theodore (p. 5) should be numbered 108, not 18; in the quotation from Seneca (p. 36) *poena* is written for *poenae* and *debitae* for *meritae*; the reference in note 452 (p. 99) should be to *DB* 1541 and not to *DB* 1542. Finally, it is regrettable that post-war conditions in Germany made it necessary to publish so valuable a study on a grade of unsized paper which is hardly more durable than newsprint.

*West Baden College*

WILLIAM LE SAINT, S.J.

THE FIRST OF THE PURITANS AND THE BOOK OF COMMON PRAYER. By Rev. Paul R. Rust, O.M.I. Milwaukee: Bruce, 1949. Pp. xiii + 270. \$3.75.

January 21, 1549 will always mark a red letter day on the calendar of English history. It dates the enactment of the Act of Uniformity, the first of a lengthy succession of similar statutes by which the Crown has since regulated the religious practices of the people of Great Britain. Appended to this measure was the Church of England's initial *Book of Common Prayer*, whose quater-centenary was observed in all parts of the Anglican world just a year ago this month. This Act of Uniformity ruled that on and after Whitsunday (June 9, 1549) all clerics of the Church of England were required "to say and use Matins, Evensong, and celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open prayer, after the order of the said Book, and of no other."

In conjunction with this significant event there was published last October by the Rev. Paul R. Rust, O.M.I., a timely Catholic viewpoint of prime interest to all historians of Church history. It elaborates upon the history and rationale of the two editions of the *Book of Common Prayer* published by the authority of King Edward VI in 1549 and 1552. The

author is out to demonstrate that the *Book of Common Prayer* was the principal medium adopted by Archbishop Cranmer with the approval of the Privy Council to "decatholicize a Church which for ten centuries was noted for its devotion to the Holy See" (p. vi). That this aim was achieved is placed beyond debate by the scholarly apparatus employed by Rust to buttress the indictment he draws up against the pretended Catholicity of the *Book of Common Prayer*.

The book selects as its point of departure the year 1532. It was in that year that Henry VIII initiated the *Statute Against Appeals to Rome*, followed the same year by the *Act of the Submission of the Clergy*, which culminated (1534) in the *Statute of the Royal Supremacy*, which consummated the schism with the Holy See. Rust is of the opinion that Henry VIII was not so much a heretic as he was a schismatic. Doubtlessly this opinion will be questioned by historians who view Henry VIII as a dyed-in-the-wool Protestant. On the other hand, supporters of the Rust theory will share his view that Henry was, within limits, prototype of that twentieth century anomaly, the Anglo-Catholic.

Continuing his story from the accession (January 28, 1547) of Edward VI, he gives a blow by blow account of the struggle between Anglo-Catholicism and Protestantism. Of necessity he limits the scope of his study to include only that turbulent epoch which began in November, 1547, with the opening session of Edward's first Parliament, and which ended with his death, July 6, 1553. Between these margins he relates the intriguing history of Edward's two Prayer Books and the two Ordinals associated with them.

Of singular importance in the development of the Anglican Liturgy the author stresses (Chapter 3) the restoration of the communion cup to the laity. It was an innovation which accounted for the publication of the *Order of Communion*, March 1548, which provided the priest with an adequate rite for administering Holy Communion *sub utraque specie*. Rust points out that this *Order* signaled the beginning of those ambiguously phrased formulas of prayer which to this day have characterized the uniqueness of Anglican ritual—a ritualistic effort to conciliate by means of a *via media* conflicting theologies.

The *Order of Communion* set the pace, which was a rapid one, for the enactment nine months later (January 21, 1549) of the *Act of Uniformity* which substituted the *Book of Common Prayer* for the Breviary and Missal. Rust demonstrates, using as his sources the *Remains* of Cranmer, that between the drawing up of the offices of the First Prayer Book and its revision in 1552, Archbishop Cranmer experienced a conversion from Lutheranism to Zwinglianism, accepting as his final conviction the Zwinglian heresy

of the Real Absence. Consequently his first edition of the Book of Common Prayer was constructed along lines hewn from the quarry of the Lutheran *Kirchenordnungen*, while the Prayer Book of 1552, especially in its Communion Office, was deeply infected with the virus of Zwinglianistic theology.

The Prayer Book of 1549 was never intended to be more than a temporary measure "to spare the weakness of the present age." It is the second Prayer Book which marked the victory of the Protestants over the Anglo-Catholics. To complete the renunciation of the ancient faith, at the instance of John Knox, the notorious *Black Rubric*, which looks blacker than ever in this chapter, is added at the last moment, and without the consent of Parliament at that, to the concluding portion of the Communion Office. It is not added haphazardly but as a vehement protest against the whole Eucharistic dogmatic of both Rome and Wittenberg. In fact, there is nothing in the entire English Liturgy which is more violently Protestant than this *Declaration on Kneeling*. "As concerning the sacramental bread and wine, they remain in their very natural substances." Even John Knox's famed trumpet could not have blown a louder blast against transubstantiation in the Mass than that. "And as concerning the natural body and blood of our Saviour Christ, they are in heaven and not here." Was not this a second blast of the trumpet against the ubiquitarianism of Martin Luther?

Of especial interest, in view of the *Apostolicae Curae*, will be the two chapters (9 and 10) which are devoted to a sketchy review of Edward VI's two Ordinals. For Cranmer "the difference that is between the priest and the layman is only in the ministration of the Sacrament (of the Eucharist); that the priest as the common minister of the church doth minister and distribute the Lord's Supper unto the other, and the other receive it at his hands." Is not this but a complement of Cranmer's view of the virtue of the words of consecration? "Consecration is the separation of anything from a profane and worldly use unto a spiritual and godly use. Even so when common bread and wine be taken and severed from other bread and wine to the use of the holy communion, that portion of bread and wine, although it be of the same substance that the other is from which it is severed, yet it is now called 'consecrated.' Not that the bread and wine have or can have any holiness in them, but that they be used to an holy work and represent holy and godly things."

*The First of the Puritans* is brought to a close on a hopeful note. The author envisions in the popularity of the Anglo-Catholic Movement a pioneer effort to surmount obstacles which at present obstruct the path of reunion with the Holy See. In this Holy Year of the Great Return that hearty effort takes on an added importance. Fittingly, the final sentence of

the book is chosen from a letter of Cardinal Newman to Bloxam, and upon this quotation Rust pins his hopes: Error cannot last and light will come after the darkness. Books have closed with much less effective and cordial conclusions.

Father Rust, we believe, has performed a meritorious service to the Catholic and to the Anglican Church. By so doing he has earned the right of finding his "Puritans" resting comfortably alongside such company as Cardinal Gasquet, Hilaire Belloc, the Abbé Constant, and the distinguished Anglican historian, Canon Maynard-Smith. We heartily recommend this earnest study to the subscribers of THEOLOGICAL STUDIES.

*Saint Joseph's Cathedral, Buffalo*

NORMAN R. GEORGE

THE LIFE AND LEGEND OF ST. PATRICK. By Ludwig Bieler, Ph.D., M.R.I.A. Dublin: Clonmore & Reynolds, 1949. Pp. 146.

A native of Vienna and a graduate of its University where he specialized in classics, Dr. Bieler soon became interested in medieval Latin literature. His researches in the preparation of his dissertation brought him into contact with Celtic hagiography, and soon after he accepted a professorship in paleography and classics in the National University of Ireland. His years of residence in Dublin have afforded him unique opportunities of perfecting his knowledge of Irish paleography and Hiberno-Latin literature, and thus well qualified him for the present study.

The author, from the outset, makes it perfectly clear that he is not attempting a new "Life" of St. Patrick. His objective is to bring to the general reader some appreciation of the problems which successive generations of scholars have labored to solve, and to enable him to realize the relation of these discussions to the main question, namely, what do we really know about St. Patrick; what can we state with confidence about his life, his personality, his doctrine. Or, to formulate it differently, the problem is not so much what do we know about the Saint, as how certain is our information about him. In consequence, the writer is concerned, not so much with the Saint himself, as with the documents that tell the story. Only through a judicious interpretation of the sources may we hope to appreciate his magnetic personality.

Accordingly a splendid introductory chapter is devoted to a study of Patrician scholarship past and present, its success and shortcomings. Paradoxical though it may appear, it was James Usher, Protestant archbishop of Armagh, who in 1639 gave us the first truly critical account of St. Patrick, his mission and the beginnings of Irish Christianity. His work was without

a rival for almost two hundred years. Further progress depended on the publication of new materials, which, with the exception of the Book of Armagh, were stored away in the libraries of England and of the Continent. Dr. Bieler accords deserved credit to the Bollandists, to Lanigan, Todd, Bury, Grosjean, MacNeill, O'Rahilly, and others, whose contributions were monuments of erudition and of correct historical criticism. Even during the past decade more details have been added, more problems have cropped up, more ways of approach have been followed. A new synthesis consequent to the critical presentation of the entire material, as MacNeill has pointed out, is the desideratum. To this undertaking our author is zealously directing his researches, and his present work is more in the nature of a by-product than of the finished achievement.

In the evaluation of sources, obviously the first place must be assigned to the Saint's testimony about himself, as narrated in his *Confessio*. Competent critics are in agreement that St. Patrick's *Letter to the Soldiers of Coroticus* and his *Confessio* are genuine, and they date the latter 444-447. The letter would appear to be somewhat earlier. The *Confessio* is the principal source for his early life, and while sometimes described as an autobiography, it is less and more than that: less, because it does not tell the story of his life in chronological order and plain narrative; more, because to speak of his life was not the Saint's chief preoccupation. He addresses readers to whom the important events of his life are well known; he alludes to many facts in an obscure way; he mentions others abruptly as they fit into his argument; he is vague even in such sections as describe in some detail the decisive periods of his spiritual progress. Finally Patrick defends himself against his critics in Britain, and also probably against some in Gaul, but only in the interest of the Church in Ireland. All of which renders interpretation often uncertain.

After a searching examination of Lives of St. Patrick considered as sources, our author pieces together a summary history of the Saint drawn from documents, and from traditions that go back to the seventh century, and are not demonstrably false. The concluding chapter deals with the Saint, not as an historical character, but with the Patrick legend both from the point of subject matter as a development of legendary motifs, and from the aspect of literary form, as a chapter in Irish hagiography.

Historical research, recourse to sources, discriminating judgment, warranted conclusions are in evidence throughout the book. Copious critical notes, able evaluation of sources, splendid bibliography and a good index enhance its worth. The result is a compact volume replete with information clearly and elegantly expressed. The author aimed at a work which

would bridge the gulf between learned and popular literature, and wrote for readers, who though not already scholars, are scholarly in their attitude. The present reviewer believes that he has accomplished his task admirably, and cordially recommends its thoughtful perusal.

*Woodstock College*

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

DAS URCHRISTENTUM IM RAHMEN DER ANTIKEN RELIGIONEN. By Rudolf Bultmann. Zurich: Artemis-Verlag, 1949. Pp. 261.

This little book is a comparative study of primitive Christianity. In accordance with the character of the popular series (*Erasmus-Bibliothek*) to which it belongs, it does not carry with it the ponderous apparatus of scholarship, nor do the references mention any except the standard works. But the reputation of its author is enough to give it special interest; and, as one would expect, the erudition of Professor Bultmann is reflected throughout. The book is a synthesis and an interpretation; this is responsible for certain weaknesses, and makes it very difficult for a reviewer to come to grips with the author. For Bultmann has compressed so much extremely advanced opinion on primitive Christianity (of which he is, to no small extent, the creator) that one can scarcely find a point of departure.

The origins of early Christianity are studied in four movements of ancient thought: the Old Testament, Judaism, Greek thought, and Hellenism. These four, of course, are not treated completely; Bultmann studies only those moments in each which he finds to have had a decisive influence on the formation of Christianity. He does not regard Christianity as "the necessary product of a historical process, no more than is any great historical phenomenon." Historical evolution, for Bultmann, is not deterministic; but one may ask whether Bultmann has defined the forces at work. For he treats Christianity frankly as syncretistic; if there is a true inner genius in its development, distinct from its foundations in Jewish and Greek thought and religion, Bultmann has not identified it.

For believing Christians, of course, this inner genius is the historical personality of Jesus Christ living in the faith which he created. Once he is removed, any truly creative force in the development of Christianity disappears. Bultmann includes Jesus as one of the factors of Judaism which affected Christianity. The teaching of Jesus, as Bultmann presents it, never broke out of the boundaries of Jewish belief. The original elements of his doctrine, as Bultmann analyzes them, were: insistence on the prophetic doctrine of the supremacy of the will of God, as opposed to the legalism of

Pharisaic Judaism; emphasis on individual response to the divine will; a cosmological-apocalyptic eschatology not distinct from that of the Jewish apocalyptic writers; an "interim" ethic and an expectation of an imminent world-judgment. These are easily recognized as classical tenets of certain theological schools.

One may, perhaps, more easily appreciate Bultmann's treatment by a view of his final chapter, which describes Christianity itself and points out those features which it inherited. Primitive Christianity was eschatological, and this came to it from Judaism and from Jesus. It was syncretistic, more so in the Hellenistic communities than in the Palestinian communities. The concept of "Christ" was formulated in the Hellenistic communities from several sources; the doctrine of redemption combines features of the redemption-myths of gnosis and the mystery religions. From the same sources come Christian sacramental rites. From Judaism Christianity took its doctrine of man. The concept of man is the voluntaristic concept of the Old Testament and Judaism, not the intellectual concept of Greek philosophy. The doctrine of Christian liberty is Stoic, as is much of Christian ethics. Man's position in the universe is conceived along gnostic ideas, which must have been operative in the formation of the Christian concepts. The "unworldly" aspect of Christianity comes from gnosis; so also does the idea of the Christian community as a "body."

Such a summary of Bultmann's treatment is, in a way, unfair; for he does not wish to be understood as denying any assimilative vigor to Christianity, and he is careful to point out where Christianity has departed from its origins, or advanced beyond them, or, in some instances, has moved in the opposite direction. Obviously, to deal with each of these points in a single review is impossible; it is also unnecessary, since the work has already been done by such writers as Festugière. The question we may ask here is whether Bultmann's position is altogether consistent with itself, whether he has not elaborated a Christianity which is unintelligible, once he has made it "Christless"; for that is what he has done.

It must be conceded that primitive Christianity is a very complex phenomenon which cannot be placed in the categories of Jewish and Hellenistic religion and philosophy. Does one, then, solve the historical problem it presents by dissolving it back into these categories? Surely this is to take from it what it manifested historically, and what was claimed for it by both Jesus and Paul—its newness. It is also to disintegrate it, to rob it of its inner unity, not only as a doctrine, but as a "way," as it is called in the Acts. Primitive Christianity is presented in the New Testament not as a philosophy, nor as a cult, nor as a religion, as religion was understood in the

Judaean-Hellenistic world, but as a way of life; and that way of life was Christ, the historical Jesus as the living redeemer. There is a tremendous difference between this and the gnostic redemption-myths, or the cultic communion with divinity of the mystery rites. Quite simply, Bultmann has not grasped the essence of primitive Christianity.

On the other hand, Bultmann and others who have, during recent years, explored the relations between Christianity and the intellectual and religious movements of the Jewish and Hellenistic world have done a service. Primitive Christianity was, if anything, closely in touch with the men of the world in which it appeared; it came to them as an answer to their questions and a response to their desires. It could speak the language of both Jew and Greek. Its universal appeal reached all the men of its world, because it rose above all races, sects, and philosophies, without losing contact with the basic human element in all groups. It is altogether possible to compare Christianity with Jewish and Hellenistic ideas; for it could have had no appeal had it been out of touch with them. We understand it better if we know the points of contact. Dom Dupont's *Gnosis* (Louvain and Paris, 1949), also reviewed in this issue, is a model of such comparative studies; the author is a disciple of Festugière. The fault of Bultmann's method is to lose sight of the soul of Christianity in the study of details, and to become so fascinated by the community of Christian ideas and expressions with those of the world of its time as to forget that Christianity, as a whole, has an overpowering unity and consistency which it inherited from no predecessor. There is, Bultmann tells us, no historical apologetic for Christianity, and he is not concerned, as a historian, with demonstrating its truth. Be that as it may, Bultmann explains Christianity only at the cost of being unhistorical. The apologete runs no greater risk. As a historian, Bultmann is scarcely able to renounce also, as he does, the task of explaining the "victory" of Christianity over ancient religions, or, at least, its unquestioned transcendence and its creative power. He will do well to consider profoundly that Gospel text which mentions putting new wine into old bottles.

*West Baden College*

JOHN L. MCKENZIE, S.J.

ZWINGLI AND CRANMER ON THE EUCHARIST. By Cyril C. Richardson, Th.D., D.D. Evanston: Seabury-Western Theological Seminary Press, 1949. Pp. 57.

The problems that Dr. Richardson proposes and endeavors to solve in connection with the Eucharistic teaching of Zwingli and Cranmer are:

"Precisely what did Zwingli teach? and, Was Cranmer's doctrine identical with Zwingli's?" (p. 2). These questions, it appears, are being somewhat hotly debated in non-Catholic theological circles today. Dom Gregory Dix had drawn attention to the affinities between Cranmer and Zwingli but has failed, in the opinion of the author, to grasp Zwingli's thought fully. The issue had become further confused when Dr. Barklay tried to show that Zwingli was not a Zwinglian. The most recent scholar to enter the lists, G. B. Timms, is not rigorous enough, says the author, in his treatment of the master ideas and as a consequence has done little to clarify the problem.

Zwingli's Eucharistic doctrine is based on two presuppositions, one theological which concerns his view of faith, the other philosophical which has to do with his nominalism and humanism. The essence of Christianity lies in a relationship of faith, the total response of man which arises from being grasped by the fact that Christ died for the sins of the world. "It is not an intellectual acceptance of principles of truth. It is, as Zwingli says, a fact of being (*rem*), created by the Holy Spirit and in sharp contrast to a piece of knowledge or an opinion or a flight of fancy (*non scientiam, opinionem aut imaginationem*). Faith constitutes a new relation between man and God, in which our deepest anxiety is overcome" (p. 6). Since this relationship is wholly spiritual, it follows that faith is fed not by flesh but by spirit. According to the Zurich Reformer, the consecrated elements bear no essential relation to the substance of Christ's body. In fact, participation in that substance would be useless for "The flesh profiteth nothing" (Jo. 6:63). Zwingli went further and denied that sensible forms can be vehicles of the spiritual in any sense. The Eucharist is a symbolic statement of Christ's death and a means of strengthening one's faith in it. It is not, of course, a necessary means. Preaching might be even more suitable. For that reason the Lord's Supper does not occupy a central or essential role in the Christian religion. It does, however, have a twofold significance. It is an act of thanksgiving (*eucharistia*) for grace already received ("Sacramentum esse sacrae rei, hoc est factae gratiae signum"), as well as a means by which the Church's unity is given visible expression (*synaxis*), an action by which Christians pledge to each other that they are true soldiers of Christ.

The only divergence between Zwingli and Cranmer on the above points of doctrine is in their understanding of the Eucharist as a pledge. Dr. Richardson points out that Cranmer is nearer Calvin in his emphasis on the bread and wine as being "seals unto us, annexed unto God's promises, making us certain of God's gifts towards us" (p. 21). But he warns us that this is not Calvin's dynamic receptionism: "for the gift of which the elements are seals and pledges is not participation in the substance of the body

of Christ (as for Calvin), but sharing in the virtue of the Passion by faith, which is a somewhat different thing" (p. 22).

Oddly enough, Cranmer in his theology of the Incarnation admits what he was at great pains to deny in his doctrine on the Eucharist. Among the effects of the Incarnation he enumerates: "The Son of God, taking upon him our human nature, and making us partakers of his divine nature. . . doth so dwell naturally and corporally in us." And again, "We have him in us substantially, pithily, and effectually, in such wise that we have by him redemption and everlasting life" (pp. 46-47). Cranmer, according to Dr. Richardson, was driven to this inconsistency by his exaggerated attack on the Mass. "The force of his attack lay in its being based upon the Nominalist philosophy, which, by appealing to nature, reason and common sense, could make short work of transubstantiation (*sic*)" (p. 47).

In reply to his original query, "Was Cranmer a Zwinglian?" the author answers in the affirmative "to the extent that his Eucharistic thought moved within the basic framework of Zwingli's opinions" (p. 48). The work concludes with two brief notes, one dealing with Cranmer's views in 1548, the other drawing a comparison between the opinions of Cranmer and Zwingli on Baptism.

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AUS FRÜHCHRISTLICHER ZEIT. RELIGIONSGESCHICHTLICHE UNTERSUCHUNGEN. By Hans Joachim Schoeps. Tübingen: J. C. B. Mohr (Paul Siebeck), 1950. Pp. viii + 320.

The purpose of this collection of thirteen essays, the majority of which have been published in various learned periodicals outside of Germany during the past decade, is, according to the author, who occupies the chair of the history of religion at the University of Erlangen, to throw new light on the early history of Christianity, the Christianity of the first two centuries when the differentiation between the new faith and its Jewish mother was not yet as clear-cut as it became later on. The first two of these studies are dedicated to an investigation of the Pseudo-Clementine *Homilies* and *Recognitions*, the literature of a Judeo-Christian sect of the second century. The subjects selected for detailed examination by the author are the history of the world (from creation until the time of Abraham) and demonology. He demonstrates with a great deal of erudition and cogency the extent to which the ideas contained in the works of the Pseudo-Clementines are related to the Jewish *Agada* of the period, and comes to the conclusion that the Jewish sources to which they were most directly indebted were the books

of Jubilees and Enoch, which were produced during the first two centuries before the Christian era.

In a third essay Professor Schoeps reveals the affinities of the Judeo-Christian second-century translator of the Bible into Greek, Symmachus, to the Ebionites, that sect of Jewish Christians, who had accepted the Messiahship of Jesus of Nazareth but not his divinity and, despite the Pauline abrogation of the old dispensation, still adhered by and large to the laws of Moses. This is followed by a brief article in which the attempt is made, though unsuccessfully, to solve the enigma of the epithet "oblias" which is used in Eusebius' *Church History* with reference to the apostle James. Much more convincing is the contention of the fifth study that the murder of their prophets, with which the Jews are charged in the New Testament, although mentioned in later rabbinic literature, is first found in apocryphal sources, and, except for two instances, not supported by Scripture itself.

The sixth essay discusses the manner in which the destruction of the second Temple by the Romans, which was used by Christian propagandists against Judaism as an argument in favor of the new dispensation and regarded by them as punishment meted out by God for the crucifixion of His son, was explained in contemporary Jewish literature. If Jews were punished, according to these sources, it was for entirely different reasons. However the catastrophe that befell them, while it brought about the suspension of the sacrificial ritual, did not mean the end of the authority of the Law, and the hope of the eventual restoration of the Temple at the time of the advent of the Messiah continued to be cherished.

The theme of the seventh study is Israel's election as God's peculiar people. As Professor Schoeps tries to show, this concept, which is already known from the Old Testament, was developed in the rabbinic literature of the first two centuries of the Christian era as an answer to the claim of the Christians that they were the true Israel. It was on account of their consciousness of their spiritual superiority, their belief that all Jews were "sons of God," that the Jews, according to Schoeps, felt no need for the mediation of Jesus as the son of God and were, therefore, not affected by Christian missionary propaganda.

Essay eight takes up the question of the relationship of Jesus to the law of Moses. According to Professor Schoeps the statement, "I have not come to diminish but to add," does not mean that Jesus had intentions of either extending the law or of pointing to the impossibility of its execution by a *reductio ad absurdum*. His definition of adultery, murder, etc., in contradistinction to that of the Old Testament, is simply an interpretation of

the real spirit of the law, of the manner in which it would be observed at the time when the Kingdom of Heaven would be established when man would be endowed with a new heart. Jesus also distinguished between the laws of Moses and those of the elders, between the importance of the ethical and the ritual precepts without contesting the binding character of the latter. He was, however, not interested in alteration or reform. His aim was merely fulfillment.

The ninth study has to do with certain doctrines of the apostle Paul. This Pharisaic Jew of the Hellenistic diaspora, says our investigator, made use of the methods of rabbinic exegesis to prove that with the advent of Jesus the Messiah, which constituted the end of one era and the beginning of another, the law of Moses had ceased to operate and consequently was no longer valid. Also, while it is never stated by him explicitly, it is clear that the meaning attributed by Paul to the death of Jesus, which was referred to by him as "the sacrifice of the lamb of God," was derived from the role played in Judaism by the contemplated sacrifice of Isaac, *Aqedath Yitzchaq*.

Essay ten is devoted to the identification in rabbinic literature of the personality of the first-century Magian of Gittha, Simon Magus. He is equated with Ben Satada and even the figure of Balaam, who, like the Simonians, was a symbol of lasciviousness in the *Agada*. The eleventh study deals with the aberrations of the gnostics of the first two Christian centuries, some of whom, out of disgust with the world, resorted to asceticism, while others went to the opposite extreme of libertinism. The author points to similar manifestations in the seventeenth century among the Jewish followers of the Pseudo-Messiah Sabbatai Zebi who fluctuated between asceticism on the one hand and sexual excesses on the other.

The twelfth essay aims to prove that while, in the opinion of the Church the new dispensation of Jesus was an advance beyond the law of Moses, the early Christians, and particularly the Ebionites, held that he had gone back to the original natural law which, being older, had greater authority. The Ebionites, being Jews, were opposed to continence, and to prevent unchastity, favored early marriage. But they were also against polygamy. That is why those passages of the Old Testament which picture the patriarchs as having been polygamous were declared by them to be spurious.

The last essay traces the development of the idea of *imitatio Dei* from the Jewish Old Testament through early rabbinic literature to its specific Christian form in which the Incarnation became a necessary postulate which Judaism did not require.

On the whole Professor Schoeps' work is that of a serious scholar who has made himself master of the literature he deals with; thanks to his broad

knowledge, he is able to cite many parallels and illuminate obscurities that have hitherto not been brought to light. Sometimes, as in the case of the fourth and tenth essays of his present book, he ventures into speculations that are a little farfetched and are not on a par with his usual meticulousness. His point of view is throughout marked by objectivity. There are but few misprints in the Hebrew words quoted in the technically well-produced volume. Some of the transliterations, such as *betilut leatid lebba* (p. 224) for *betelot leatid labo*, stand in need of correction.

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DIE REFORMATION IN DEUTSCHLAND. Dritte Auflage. By Joseph Lortz. Freiburg: Herder, 1949. 2 vols. Pp. xii + 437; ix + 332. DM 45.

There can scarcely be question but that this study, the first edition of which goes back to 1939-1940, has established itself in its field. Hermann Tüchle speaks of it, in the latest revision of his standard manual, as an "ausgezeichnete Zusammenfassung" (Funk-Bihlmeyer-Tüchle: *Kirchengeschichte* [12th ed., 1948], II, p. 500). From the first, German reviewers, Catholic and non-Catholic alike, were quick to see its value. Thus the late Karl Bihlmeyer called it "eine Krönung und einen vorläufigen Abschluss" of Catholic scholarship in the Reformation field (*Theologische Quartalschrift*, 121 [1940], p. 248), while, from the evangelical side, Gerhard Ritter remarked: "[Wir haben] es hier mit dem bedeutendsten Beitrag zu tun, den die katholische Theologie seit den Tagen Denifes und Grisars... über das Problem der kirchlichen Reformation geliefert hat" (*Archiv für Reformationsgeschichte*, 37 [1940], p. 63). Outside Germany, comment has been no less laudatory. DeMeyer contributed an enthusiastic appraisal of the work to the *Revue d'histoire ecclésiastique*, 37 (1941), 259-263 (which is the best digest of the book available to date), and the notice of Aug. Renaudet, in *Revue historique*, 200 (Oct.-Dec. 1948), p. 248, is almost lyrical: "Cet ouvrage représente le plus complet aboutissement et porte les plus solides conclusions de l'historiographie catholique sur le problème de la Réforme."

Coming back to Lortz after ten years, this reviewer still finds the passages he underscored in the first edition stimulating to an unusual degree. If anything, his own estimate of the study has grown with the years.

It should be said, however, that Lortz's *Reformation*, like his well-known *Geschichte der Kirche in ideengeschichtlicher Betrachtung* (11th-14th ed., Münster i. W., 1948; Engl. tr. from the 4th ed., Milwaukee, 1938), belongs to the genre of historical interpretation rather than to the category of books which tell a complete story. Its arrangement is schematic, almost

after the fashion of Scholastic theses. Since much is taken for granted and a prior acquaintance with the period is assumed, many of the insights suggested by the study may escape the beginner.

The author sets himself three tasks: that of describing the condition of the German Church at the commencement of the sixteenth century with an eye towards explaining how the Protestant Revolt came about; that of depicting the growth of Luther's theological thinking; and that of portraying the spread of the new ideas and the reaction on the part of Catholics down to the Peace of Augsburg in 1555. Lortz does not actually present new matter, though his handling of the weaknesses of the Church is refreshingly frank and his assaying of the strength of Catholicism is eminently just. His estimate of Luther is so fair as to elicit from a Protestant commentator: "Diese ist eine Kundgebung bonae voluntatis im vollen Sinne des Wortes" (Hermann Sauer, *Theologische Literaturzeitung*, 67 [1942], c. 1).

Dogmaticians will like the theological soundness of the work and its staunchly Catholic viewpoint. Historians will be impressed by its outspokenness. It has none of the "Beschönigungsversuche" we associate with Janssen, nor are spades called by any other than their proper name. Lortz is well aware that the indulgence affair of 1517 was not technically simony, yet he condemns it roundly (I, 200: "Man kann ihre Theorie rechtfertigen. Man muss ihre Tendenz schärfstens zurückweisen"). Despite his fairness towards Luther, he can point out the man's strong self-will and his limitations as an exegete (I, 171: "Es zeigt sich bereits das stark Eigenwillige in Luther und dasjenige, was allein ihn von aussen entscheidend berührt und überwindet: das in sich selbst glaubhafte, ohne weiteres geglaubte Wort der Heiligen Schrift").

No doubt, each reader will have his own preference as to what should be considered the more notable sections of the study. For this reviewer, the long account of the Church on the eve of Luther's revolt (I, 3-144), and the two chapters devoted to the early evolution of the Wittenberg professor's theology (I, 147-263) fall into that category. Perhaps examples from each section will make clear how much they have to offer.

In partial explanation of how the Protestant Revolt came, Lortz lays considerable emphasis upon the clericalisation of the Church, which he traces back to the days of Pope Gregory VII; he sees it as progressively divorcing the laity from active participation in Church concerns and as giving them a distrust of their priests (I, 13-14, 74). Possibly he makes less of the usual scandals of churchmen than is customary with other historians; in its stead he calls attention to the growth of a mental state wherein non-Christian ways were accepted as quite normal (I, 80). Of the *Devotio moderna* he can praise

its effort to make laymen aware of their place in God's schemes ("es war ein Ansatz, den Begriff Kirche zum Begriff Kirchenvolk auszuweiten"), yet he clearly notes the danger in its tendency to overlook Christ the Redeemer for Christ the Moralizer (I, 121). On the type of Humanism represented by Erasmus he points out justly that it was "dogmatisch uninteressiert" (I, 132). And he finds a key to the coming broad defection from the Church in a widespread vagueness of theological thinking and in an inclination to confuse the accidental with the essential (I, 137: "Die theologische Unklarheit innerhalb der katholische Theologie. . . ist einer der Schlüssel, die das Rätsel des gewaltigen Abfalls einigermaßen lösen").

The author's account of Luther's theological development is fundamentally sound. He observes that the monk's concept of an arbitrary God derives from nominalism (I, 172), and that his campaign against "good works" is ultimately an attack, not upon Catholic teaching, but upon his own false conception of the Church's position (I, 176). Luther must have known, Lortz feels, that medieval exegetes had taken "*justitia Dei*" in the passive sense, as he was to do himself after 1512, but his own excessive preoccupation with an Avenging God had made him overlook the interpretation of his predecessors (I, 183: the medieval understanding of Rom. I:17 "war nicht in ihn eingegangen. Eine anders geartete religiös-geistige Struktur verhinderte ihn zunächst einfach, von der Vorstellung der strafenden Gerechtigkeit loszukommen. Er entdeckte die heilende Gerechtigkeit Gottes also neu. Neu für sich"). In a singularly penetrating paragraph, the author proposes that Luther the Reformer is to be understood against a double background: that of the travesty upon Catholic teaching which Ockhamism domiciled within the Church, and that of the travesty upon Catholic practice which the fiscalism of the Indulgence represented (I, 204).

It is good to see that Lortz has given attention to Luther's love for paradoxes and to his concern with the devil (I, 152, 290); for contemporary Swedish Lutherans have emphasised this dualism in the Wittenberger's theology (cf. Edgar M. Carlson, *The Reinterpretation of Luther* [Philadelphia, 1948], pp. 48-57). It is good, too, that he attributes the practical Pelagianism of Luther the monk in the matter of good works to a "strange combination of misunderstanding and personal experience" (I, 175) rather than to the direct teaching of some theological school. In the same period, certainly, Dr. John Eck was as thoroughly aware as any Catholic is today that our good works are not "ex nobis quasi ex nobis" (cf. Joseph Greving [ed.], *Johannes Eck, Defensio contra amarulentas D. Carolstadini invectioes (1518)* [Münster i. W., 1919], p. 67).

On one score, later research requires a rectification in the interpretation

set by Lortz upon Luther's pamphlet *Against the Thieving and Murdering Bands of Peasants* (I, 132). Kurt Aland has recently pointed out, in the *Theologische Literaturzeitung*, 74 (1949), 299-303, that the original Wittenberg edition of the tract made it an exhortation to peace and that its condemnation is not for the peasantry in general but for those bands which pillage their fellow peasants. The primitive title Aland has found to read: "Ermanunge zum fride auff die zwelff artickel der Bawrschafft ynn Schwaben. Auch widder die reubischen und mördisschen rotten der andern bawren." Rightful criticism may be made of the bibliography in this current "third edition." Actually, the listings remain just as they were in 1939-1940. Surely some account should have been taken of the work of this last decade. Willy Andreas, *Deutschland vor der Reformation*, which appears here (II, 312) in its second edition of 1934, is now available in a fourth edition dating from 1943. Since Lortz's book went to press ten years ago, the *Archiv für Reformationsgeschichte* has passed beyond its thirty-sixth volume, here noted (II, 310), and is now in its forty-first volume (1948). There was added to the *Corpus Catholicorum*, in 1941, Anton Naegele's edition of Dr. Johann Fabri's *Malleus in haeresim Lutheranam (1524)*, while the tenth volume of Luther's *Briefwechsel*, covering March 1, 1542—Dec. 31, 1544, took its place in the Weimar Edition in 1947. One can sympathise with the difficulties of German scholars at this time, yet even in Germany a beginning toward a Reformation bibliography of the war years is available in *Historische Zeitschrift*, 169 (1949), 190-199, 227, 230, 427-432, 455, 638-644, 673.

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MANUEL DE DROIT CANON. By Emile Jombart, S.J. Paris: Beauchesne et Ses Fils, 1949. Pp. 564.

The author of this volume is well known for his editions of Cotel's *Catechism of the Vows* and *Principles of the Religious Life* as well as his collaboration in the publication of *Traité de Droit Canonique* (Paris: Letouzey et Ané, 1948-1949) under the direction of Canon Naz.

In his preface, the author says the reader will not find the volume a library nor a complete treatise but will discover there only the general lines of the Code. Neither does the author intend, in the section on the sacraments, to go into what the moralists treat nor again, in other sections, into matters pertaining to public ecclesiastical law or to *De Ecclesia*.

Very often, most especially in the fourth book, groups of canons are dismissed in two or three lines. Impediments to the religious life and to holy orders are, for the most part, just mentioned without much more than

a French rendition of the canons. This is true of many other canons also. The matrimonial impediments are given a little better study. Only once in a great while are practical cases made use of to illustrate canons, e.g., to bring out what is forbidden and what allowed under *negotiatio*; whether persons who enter marriage with the express intention of always following the rhythm-theory validly marry. Sometimes the fact that a matter is controverted is mentioned; at other times nothing is said about a point being disputed although some of these points are as important as those previously mentioned. In the section on penalties for individual delicts, the order of the canons is abandoned for that of grouping the penalties according to the manner in which they are reserved.

The volume is certainly not a library as far as bibliography is concerned. Vermeersch-Creusen's *Epitome iuris canonici* is the work most referred to. It struck the reviewer as very surprising not to find any reference, either in bibliography or in text or in notes, to Schaefer's *De Religiosis* in the treatment of that section of the Code.

A few opinions of the author may be worth noting. For the verification of common error in Canon 209, "a sufficiently good number of the faithful" must be had before even virtual common error is present. Three or four persons are not enough (n. 129). With reference to recommencing the canonical year of novitiate after more than thirty days of absence have elapsed, he says it suffices to compute the year from the date of return from the first absence if that will bring the total number of days of absence to thirty or less (n. 304). This opinion was proposed by Vermeersch in *Periodica XI* (1923), 154-155, but was not incorporated by Vermeersch in his commentary *De Religiosis* in the *Epitome iuris canonici*.

It seems to the author that faculties to hear confessions on a sea trip continue also on large rivers, e.g., till one reaches Montreal (n. 459). The volume has a table of contents and an index. The book is altogether too cursory to be of much use.

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EPITOME IURIS CANONICI. By A. Vermeersch, S.J. et J. Creusen, S.J. Vol. I. edit. 7. Malines-Rome: H. Dessain, 1949. Pp. xvi + 689. 150 frs. belg.

This new edition is not a mere reprint of the 1937 one. Most, but not all, of the changes have been made in the first book and in the section *De laicis* of the second book. Very often additions varying from one line to almost a page have been inserted. Many of these insertions are historical; others give

opinions of other writers. In several places additional examples have been included to illustrate a canon, e.g., nn. 76, 103, 104, 107, etc. In a few, old examples have been expunged and sometimes replaced by new ones, e.g., nn. 76, 6<sup>o</sup>, c; 194, 3; etc.

While the same paragraph numbers have been kept, the matter under some of them has been considerably rearranged or completely rewritten, e.g., nn. 88-90; 146; 149-50; 489; 589; 599; 603-604; 846; etc. Another change from the previous edition is the omission of the paragraph numbers of the fourth edition. These used to be inclosed in brackets alongside the new numbers. Omitted also is the concordance between the fourth and later editions at the end of the volume.

Among the improvements can be listed increased bibliographies at the beginning of sections as well as in footnotes; citation of opinions of other writers (very much more frequent reference is made to Van Hove, Michiels, Brys, etc.); occasional comparisons between the laws of the Latin and Oriental Church; discussion of various uses of some terms, e.g., *dispensatio* (nn. 187, 190); a comparison and contrast between the clerical and religious states of life; etc. The list of *auctores probati* has been enlarged to include the following rather recently deceased authors: Lega, Gasparri, Wernz, Vidal, Vermeersch. Citation of these writers in documents of various Sacred Congregations gives the basis for joining them to the group of *auctores probati* (pag. 75, nota 1).

Catholic Action (nn. 841-842; 855) receives more attention. Two pages (634-35) have been added to the section *De religiosis* to give a summary of the law concerning Secular Institutes. The volume has three appendices which give the 1947 formula of faculties enjoyed by Apostolic Nuncios, the 1941 formula of faculties for missionary Ordinaries, and the 1946 formula of quinquennial faculties to local Ordinaries of America. Concluding the volume is a general index of the canons and a second index listing responses made on various canons by the Pontifical Commission for the Interpretation of the Code.

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DIE TIEFEN DER SEELE. Moralpsychologische Studien. By Dr. I. Klug. 11. Auflage. Paderborn: Schöningh, 1949. Pp. 461.

When, in 1926, these studies in moral psychology first appeared, the book was quite a novelty in moral literature. Although the subject matter had not been neglected altogether by moralists, the very name "moral psychology" was rather new, and there was hardly anywhere a special

academic discipline by that name. Dr. Klug, at the time professor of moral theology at Passau, Bavaria, had early realized the importance of the new sciences of psychology, psychopathology, and psychiatry to moral and pastoral theology. Not satisfied, however, with merely familiarizing himself with the new literature, he visited hospitals, asylums, reformatories, and prisons, to do his own research, and to do it not as a mere psychologist or psychiatrist, but as a moralist and pastor of souls as well. The experiences, thus gained, plus copious use of the writings and biographies of famous men and women—poets, novelists, artists, philosophers, statesmen, etc.—make up the case material of the author's moral-psychological theory of the "structures" of the human soul. Treatment and interpretation are largely based upon the typological method of E. Kretschmer; but Klug never forgets that every human person is individual and unique and can, therefore, never be subsumed adequately under any type. Hence, contributions by other authors are not neglected.

Dr. Klug died in 1929; but his work lives on. The publishers are to be recommended for having made available this eleventh edition at this time, in spite of great difficulties in postwar Germany.

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PETER MUELLER, S.J.

THE SEVEN STEPS TO SPIRITUAL PERFECTION. By Gerard G. Carluccio, O.S.B. Ottawa: The University of Ottawa Press, 1949. Pp. 240.

This is a valuable contribution to the growing literature on the gifts of the Holy Ghost. The great influence of St. Gregory the Great on the development of the doctrine of the gifts is well known. This study aims to examine his doctrine on the gifts more closely. It is an excellently organized work, whose four parts treat respectively the gifts in general, the gifts in the moral life, the gifts in contemplation, and the gifts in the various states of life.

As the author presents it, St. Gregory's doctrine is unified and coherent. The theological and cardinal virtues and the gifts constitute three distinct groups of supernatural virtues, all of which are infused into the souls of the just by the Holy Spirit. The gifts are needed to supplement the cardinal virtues and they assist and perfect the theological virtues. They are necessary for salvation and perfection.

The gifts are virtues in the same general category as the infused cardinal and theological virtues. They strengthen the soul spiritually and enable it to overcome temptations and they are the source of salutary actions. But they are distinguished from the other virtues in that they are the virtues of the Holy Ghost, the special means by which He intimately sanctifies the

soul. And they are distinct from the charismata, for the charismata are neither necessary for salvation nor do they remain permanently in the soul.

In the supernatural organism of the perfect Christian the gifts hold the pivotal position. They are intrinsically the principal means of sanctification, by which the Holy Spirit moves the soul to ultimate spiritual perfection. He initiates the soul in the way of perfection by means of the gift of fear of the Lord. He perfects the moral life of the soul immediately by means of the moral gifts of piety, knowledge, fortitude, and counsel. He confirms the moral life of the soul, elevates it to the heights of contemplation and makes this contemplation fruitful by means of the gifts of understanding and wisdom. Wisdom is the crowning gift; for it is accompanied by perfect charity, and spiritual perfection essentially consists of perfect charity.

In this life contemplation is imperfect and transient. But it is open to all men. The only thing required of the soul to receive this great grace is a right disposition. Detachment from worldly things and the practice of virtues are the remote prerequisites for this infused contemplation. Recollection and introversion constitute the proximate preparation for it.

The good works of the active life are prerequisite for the contemplative life and constitute a part of the mixed life. The mixed life, the combination of action and contemplation, should be the life par excellence of preachers, pastors, and superiors of souls. It is the most perfect of the three states of life and the most meritorious on this earth. It is the most perfect of all states of life because Christ Himself lived it.

The material for this study was drawn mainly from St. Gregory's *Commentary on Job* and from his *Homilies on Ezekiel*. And the author has made excellent use of this material and drawn his conclusions from it carefully. But the texts adduced are not very numerous and not too satisfactory. They are made to bear a heavy burden of inference, heavier it can seem than they were meant to bear. They hardly suffice to remove all doubts on some points.

Major points in a discussion of the gifts are the nature of the gifts and the distinction between the gifts and the virtues and charismata. For these are still matters of dispute. To be sure of St. Gregory's position with regard to these points is a matter of great importance.

The author declares that he "cannot fully agree with Father De Blic when he says that there is no solid grounds whatsoever in St. Gregory for a distinction between gifts and virtues." And he maintains, contrary to Gardeil and De Blic, that St. Gregory does not confuse the gifts and charismata. He does build up an attractive case. And yet we wish he had been able to give us more evidence that St. Gregory definitely placed the cardinal

and theological virtues and the gifts in the same general category and nonetheless distinguished all of them adequately.

We should like also to know more about the nature of these gifts which are "virtues of the Holy Ghost." It is true that "we should not expect from St. Gregory a Scholastic exposition of the nature of the distinction between the gifts and the other virtues." But if St. Gregory "describes the action and function of the gifts in a way which suggests a profound difference between gifts and virtues," should not this profound difference manifest itself more tangibly? To express this profound difference by calling the gifts simply "virtues of the Holy Ghost" is not very illuminating, especially when the meaning of the word "virtue" is so vague and indefinite in St. Gregory. The gifts hardly seem to be operative habits or distinct principles of distinct salutary acts, as the other infused virtues presumably are. To add that "it would seem that the distinction between the cardinal virtues and the gifts is based on the fact that the former dispose the soul to obey the commands of reason, whereas the latter dispose the soul to obey or receive the inspirations of the Holy Ghost Himself," is interesting and very reminiscent of St. Thomas, but anything like an adequate basis for this inference seems lacking in the texts presented.

Perhaps we are asking the impossible. Very likely no greater precision and clarity of thought can be expected from St. Gregory. But in that case there may remain a lingering doubt whether he really did have and express a clear-cut and adequate distinction between the gifts and the other infused virtues and the charismata.

*West Baden College*

E. J. FORTMAN, S.J.

THE GREATNESS OF THE SOUL. THE TEACHER. By St. Augustine. Translated by Joseph M. Colleran, C.S.S.R. *Ancient Christian Writers*, IX. Westminster, Md.: The Newman Bookshop, 1950. Pp. 255. \$3.00.

These versions of *De quantitate animae* and *De magistro* are made from the Latin texts found in Migne, *Patrologia Latina*, XXXII. These are reprints of the famous seventeenth-century edition by the Benedictines of the Congregation of St. Maur. Since the Abbé Migne did nothing to improve the text and even permitted some inaccuracies to be added in his printing, it would probably be well at least to list the original. Both works are in the first volume of the Maurist edition printed at Paris in 1677. No critical edition of either treatise has yet been made, though one might judge from the experience of Fr. J. Taylor with the text of *De Genesi ad litteram* (*Speculum* XXV, 1950, 87-93) that some textual improvement is possible with available manuscript materials.

The thought and language of these works are well understood by Fr. Colleran. *De quantitate animae* is one of the most valuable sources of information for St. Augustine's early views on the nature of the human soul, its functions and relations to the body. The description of seven levels of power in the human soul (c. 33) has had much influence on mediaeval psychology and also on works dealing with the spiritual life. This treatise is also available in the recent version by Fr. J. J. McMahon. Where the present translation differs from Fr. McMahon's (e.g., in 10, 16 and 31, 62) Father Colleran seems to have good reason for his reading.

The second treatise, *De magistro*, has been previously translated by Prof. Leckie and also by the late Fr. Tourscher. There is no question that Fr. Colleran has produced a more accurate and more readable English text. This is the dialogue which, by Augustine's account, originated from an actual discussion with Adeodatus. As the title indicates, it deals with the problems of teaching and learning, giving a good survey of Augustine's general theory of knowledge. Central to all this is the theory of divine illumination. Fr. Colleran has followed the way of prudence in refusing to commit himself to any single explanation of the nature of this illumination (see his *Introduction*, pp. 120-22). On this point, I cannot reproach him, for I feel that it is not possible to discover from Augustine's writings how illumination is supposed to work. One might add, however, to the various modern interpretations mentioned by the translator, that of St. Bonaventure. The latter was certainly faithful to much of the spirit of Augustinian thought; he knew the extremes of interpretation to be avoided. St. Bonaventure refused to reduce Augustine's theory to a naturalistic empiricism, yet he saw the danger of taking illumination as a purely supernatural enlightenment.

Fr. Colleran's notes show that he is fully aware of the historical importance of the theory of signation contained in the dialogue on *The Teacher*. It is not at all essential to the understanding of St. Augustine but yet historically sound to relate this study of signs to the development of speculative grammar in the later Middle Ages. St. Augustine was not the sole source of the many treatises, *De modis significandi*, from the twelfth to the fourteenth centuries. The Latin grammarians supplied much material for these speculations. Yet the reader of the mediaeval *Modistae* will find in this dialogue something of the same curious interest in the properties and usage of words. Semantics was not invented in the twentieth century.

The translator is well equipped to handle these works. His doctoral dissertation (at the Angelico, Rome, 1945) was a comparison of Augustine's

*De magistro* with the so-called *De magistro* of St. Thomas, which is q. XI of the *De veritate*. The introductions and notes to both treatises leave little to be desired. In fact, this is the best Augustine volume yet to appear in the *ACW* series.

*St. Louis University*

VERNON L. BOURKE

SIE HÖRTEN SEINE STIMME. Zeugnisse von Gottsuchern unserer Zeit. By Bruno Schafer. Luzern: Räber & Cie., 1949. Pp. 273.

Nineteen men and women—most of them renowned scholars—here disclose the facts and events which, in spite of to-day's intellectual turmoil, made them perceive the voice of Christ and follow Him into His Church. The editor prefaces each contribution by a short introduction to the life and occupation of the writer.

All attestations are made in a quite convincing yet modest and discreet manner. The principal factor bringing about a conversion is always shown to be the hidden operation of divine grace. The refreshing sincerity with which the book is written fascinates the reader. Each account presents the experience of a soul which, having sought sincerely and indefatigably, finally has been freed by truth and grace. Perversion of truth and prejudice toward others have too long been prevalent in today's public opinion; they have not only infected the minds of innumerable victims but very often, too, have resulted in wrong behavior. This inspiring collection of human failures and recoveries shows us people of our days who have torn themselves away from obsolete prejudices; people to whom concrete data of history such as those attested by the gospels and the early history of the Church, are of more value and greater significance than speculations of the human intellect, which can never be salutary if separated from divine revelation and grace. Perhaps it cannot be helped that the almost impersonal objectivity of the contributions does not exactly do justice to the deepest and inmost experiences underlying such conversions.

*Weston College*

AUGUST SILBERNAGEL, S.J.

DIE LEHRE VOM CHRISTLICHEN VOLLKOMMENHEITSTREBEN. By Dr. Carl Feckes. Freiburg: Herder, 1949. Pp. xii + 462.

Dr. Carl Feckes, professor of dogmatic theology and distinguished Scheeben scholar, presents in this volume the fruits of twelve years teaching the theology of spiritual perfection in Cologne's archdiocesan seminary. He develops the matter in conference or lecture, rather than in textbook form,

but the book can easily be made to serve as a seminary text. It is intended to be an introductory treatise on Catholic asceticism and mysticism; fortunately, however, it goes somewhat beyond that limit.

The author is conscious of the modern trend in the Church from apologetics to dogma. The Catholic today is seeking to comprehend more thoroughly and to live more earnestly the great truths of his faith, to contact with spiritual profit for himself and for his neighbor the existential aspect of his religion's most profound mysteries. Hence, age-old Catholic spirituality, both doctrine and practice, must take cognizance of this trend, must adapt itself legitimately to this new situation, if it is to be effective in the modern world. This adaptation is one of the author's principal objectives. On the other hand, spiritual theology must also be given its proper position in the whole economy of Catholic doctrine and life, and so Feckes shows how Catholic asceticism and mysticism have their roots in and grow organically out of the sacramental life of the Church, which in turn derives from life-giving mysteries of the Catholic religion. Organic growth and development to maturity, a phenomenon of life everywhere, has its counterpart in the spiritual life of perfection. Feckes seeks to demonstrate this steadily throughout.

The book is divided into four parts. The first is concerned with the origin and goal of the Catholic's life of perfection. Here are treated the sacramental basis of supernatural life, baptism and confirmation; man's response to God's action by faith, hope, and charity; his attitudes of being, mind, and will, necessarily flowing from these fundamental life-giving truths. Then come the ideal and objective of Christian perfection, the possibility of achieving it, its degrees, obligation, and kinds. The second part explains the death of the sinful man: enemies and obstacles to perfection, the means of combating them by the sacrament of penance, self-examination, self-knowledge, self-abnegation, and finally and utterly by extreme unction. The third part is devoted to the advancement of the new man in Christ. This growth is two-fold: individual, by means of the Holy Eucharist, prayer with Christ, and imitation of the virtues of Christ; and social, by means of the Holy Eucharist again, love of neighbor, and the apostolate. The fourth part describes the Christian made perfect by the perfect love of God and also by mystical graces. Such is roughly the general plan of the work, which includes almost all the subjects generally treated in spiritual theology. Of course, the logical placing of a few items can be reasonably disputed. There are some notable omissions, such as an adequate treatment of the priesthood and of the religious state. The Holy Sacrifice of the Mass is summarily dispatched in a few pages. These are serious lacunae and there are some others.

What are the doctrinal sources? Holy Scripture is the predominant one. The more remote sources are the Fathers of the Church, especially St. Augustine and St. Bernard, and such spiritual masters as St. Thomas Aquinas, St. Francis de Sales, St. Ignatius Loyola, St. Teresa of Avila, and St. John of the Cross. Vital decisions of the Councils of the Church are noted. The proximate sources to which the author is heavily indebted are Zimmermann for asceticism, Richstätter and Mager for mystical theology, and Jürgensmeier for the theology of the Mystical Body and the sacraments.

Has Feckes achieved the two-fold purpose of his book? Not entirely. He rightly claims that ascetical doctrine and practice should be founded solidly on dogmatic truth and closely integrated with it, and that this should be brought more to the attention of the reader. Why then does he limit himself to integrating Christian spirituality with the sacraments—with five sacraments, to be precise? The great foundation dogma of the Blessed Trinity should have found its rightful place, as also other basic dogmas, barely mentioned in the book.

He seeks to adapt spirituality to modern Catholic life and thought, and to a great extent he has done it, by taking account of present-day interest in dogma, by constant reference to the liturgy and to the Mystical Body, and in other ways. Nevertheless, he seems to be wholly unaware of other modern trends and of certain questions discussed by recent theologians in the spiritual field. There is no mention at all of Lehodey, Tanqueray, Marmion, Leen, Goodier, Garrigou-Lagrange, Gabriel of Saint Mary Magdalen, Hertling, and de Guibert. His trying to avoid favoring any particular school of spirituality, even though not wholly successful, has considerably impoverished his treatise. Finally, if there is anything prominent in modern spirituality, it is the keen interest shown in the psychological aspects of asceticism and mysticism. Here the author is extremely deficient.

Dr. Feckes, while not making any notable original contribution to spiritual theology, has produced a theologically solid book of limited scope, evidently directed to diocesan seminarists. Such as it is we recommend it to all diocesan seminarists and also to the educated laity. Its scriptural, liturgical, and sacramental tone is appealing, as well as its clear, inspirational style. It certainly deserves an English translation.

*Saint Mary's College*

AUGUSTINE KLAAS, S.J.

LA PRIÈRE D'APRÈS LES CATÉCHISMES DE LA RÉFORMATION. By Karl Barth, D. D. Adaptés par A. Roulin. Cahiers théologiques de l'actualité protestante, 26. Neuchâtel: Delachaux & Niestlé, 1949. Pp. 59. 3.50 frs.

From time out of mind Christian writers have oriented their study of prayer, their theories on prayer by the prayer which Christ Himself taught us. So the Fathers from Cyprian on, so the medieval theologians, so today writers Catholic and non-Catholic. Most recently in the series of *Cahiers* emanating from Neuchâtel under the direction of J. J. von Allmen and J. L. Leuba, we have such a study by the well-known professor at the University of Bâle. The text, we are told in a foreword, has been adapted from shorthand notes taken in the course of three *séminaires* given at Neuchâtel at intervals of almost a year from 1947 to 1949. The adaptation professes to follow "faithfully the nuances of Barth's exposition," to "preserve the imagery, the freshness of language, and the spontaneity in the movement of his thought."

In the general treatment of his theme, the author takes as his authorities Luther and Calvin and the compilers of the Catechism of Heidelberg. To prepare the ground for his development of the petitions of the Our Father, he first notes that the Reformers did pray, that they were at one on the supreme importance of prayer, and that they did not trouble themselves to make a distinction between prayer in private and prayer in common; they did not concern themselves as people do to-day with the question whether one should pray according to a formula or without one, nor finally did they draw any clear distinction between explicit prayer (formal prayer) and implicit prayer (virtual prayer). And one gathers that such distinctions are best left unmade and such questions best left unasked. The real problem of prayer, it appears, is solved by indicating its place in the Christian life, its relation to our faith and our obedience. For given the feebleness of man within and the obstacles without, that faith and obedience which are required are to be secured only by prayer, and by prayer to God alone, since "neither the living nor the dead can be for us that which God Himself is for us: a source of aid in the great anguish which is ours in the face of the Gospel and the Law" (p. 13).

This indispensable requisite of Christian life is at once a gift of God and an action of man. Because it is a gift of God, prayer is infallibly granted (*exaucée*). On this infallibility Barth insists very strongly. We may doubt, he says, the sincerity of our prayer and the value of our request, "but one thing is beyond doubt and that is the granting (*exaucement*) which God gives" (p. 15). This infallibility stems from the fact that we belong to Christ, are members of the body of which He is head, in whom God is never *sans les hommes*, even though men may be *sans Dieu*. We pray then by Christ's mouth and "our prayer is already made even before we formulate it. When we pray, we can but resume this prayer, which has been pronounced

in the person of Jesus Christ and which is always being repeated, since God is not without man."

If prayer is also an action on the part of man, "one must not see in it a good work to be performed, a good deed pious, pleasing and fair. It is not a means of creating anything, nor of making a gift to God and ourselves; we are in the position of a man who can but receive, and who is bound to address God now, since there is no one else to whom he can turn. . . . It should not be a prattling, a litany of phrases or mutterings. The Reformers made a point of that. They had in the Roman Church examples aplenty of the type of prayer which they attacked. This matter is plain and important for us too who are not Roman-Catholics: prayer is to be an act of affection; it is not simply an affair of the lips, for God expects the adherence of the heart" (pp. 18-19). And the author reminds us that Calvin had laid it down that prayer in a language which one does not understand, or which the congregation that prays does not understand, is a mockery of God, a vicious hypocrisy; for in such a case the heart cannot be in the prayer.

Barth evidently feels that he has made a point here and there is little doubt in what quarter he thinks the point has drawn blood. One may wonder though whether the need for such commentaries as Barth's does not prove that there is a graver danger lest Christians may miss the true significance of phrases taken for granted because they are in a familiar language, rather than that (supposing normal instruction) their hearts should not be in accord with that for which the group is praying even in a tongue which many of them have not mastered. Perhaps St. Thomas' distinction (II-II, q. 83, a. 13, c.) between attention to the words, to their sense, and to the *finis orationis* is well taken here. For according to the Saint it is the third attention—one that can readily be had through instruction ("hanc etiam possunt habere idiotae")—which is "maxime necessaria."

If there is much in these preliminary remarks and in the explanations of the individual petitions of the Our Father that commends itself to us, much that is filled with a Christian sense of the need of prayer, of the grandeur of prayer, of the humble confidence that should mark our prayer with Christ and through Christ, there is still much left to be desired both in the introductory considerations and in the explanation of the petitions. For one thing, it seems to this reviewer that Barth has failed to come to grips with the delicate problem of the causality proper to prayer and that because of this defect much of what he says of prayer's infallibility is pointless or misleading. The Catholic discussion of the infallibility of prayer really hinges upon Catholic teaching on the causality of impetration, and the restrictions commonly made with St. Thomas that prayer is infallible when the one who

prays "pro se petat, necessaria ad salutem, pie et perseveranter" are forced upon us only because Catholics maintain that prayer is truly a causal agent, foreseen and provided for in the eternal decrees of God, and that good things are granted because of prayer that would not have been granted were the prayer not made. Barth, while stressing the infallibility of prayer, does so at the expense of its causality. He tells us that "in praying *Give us our bread*, we do nothing else than make declaration of that which is the reality of our life; we admit that which is, namely, that we are nothing without Him. And this command, this invitation to pray Him, to unite our cause to His, is but a simple declaration of that which is: God invites us, commands us to place ourselves beside Jesus Christ who has deigned to assume humanity. He was God and He is become man. He has thus interested himself in all the great and particularly in all the little things which claim our attention . . . Luther in his *Little Catechism* has insisted upon this paradox: God acts in the direction in which we pray: He sanctifies His Name, His reign comes, His Will is done, He does give us our bread, He pardons us, He does all this before we pray Him. We address ourselves to Him Who has heard us before we shall say anything to Him . . . It is Jesus Christ who prays and we— we join ourselves to his intercession. He it is whom God hears (*exauce*) and His prayer is heard (*exaucée*) from the beginning of the world, from eternity unto eternity" (p. 29).

Our collaboration is limited to this that "we address ourselves to Him in understanding that His cause and ours are intimately united, that our cause is comprised in His" (p. 30). While to us this morning's prayer takes up where last night's prayer left off, it seems that for Barth this morning's prayer begins just where yesterday morning's prayer began.

All this fits very well with his doctrine on the impotency of human nature and all created nature. "The world as such has not the power to reveal God; and man as such is not capable of receiving a revelation, neither by his eyes, nor his ears, nor his understanding. *C'est Dieu qui parle bien de Dieu* (Pascal). It is by an action objective and subjective accomplished by Him that God makes himself to be seen, that He is seen, recognized, and appreciated, and that it is given to us to live in this world before His presence in knowing and recognizing Him. This action of God becomes real for us in prayer" (p. 31).

It is then purely His gift without any genuine participation or cooperation on our side that we voice those aspirations which are recognitions of what has been done, is being done, will be done. The paradoxes of Christianity have become stark antinomies. Prayer, it appears, is something worked in

us by which without receiving a revelation we do somehow align ourselves infallibly with the sovereign and benevolent intentions of God.

In his explanation of the sense of the individual petitions Barth then unfolds, as he understands them, the aspirations, the hopes that should be in the heart of the Protestant Christian. For American Catholics it may be of some interest to note that the first petition includes the aspiration that God's Church be free from all "romanizing reaction" and all "petulant Americanism." One can surmise in what, for Barth, the romanizing reaction would consist; one can but wish that he had enlarged a little on his idea of "petulant Americanism." There is perhaps criticism of others besides Catholics in the further wish that Christians cease flipping the pages of the Bible in place of reading it and moderate their mania for citing the Bible instead of living with it and letting it speak.

In the petition, "Thy Kingdom come," the explanation offered seems singularly unhappy. For Barth the Kingdom has come, and in fact "the coming of the Kingdom is totally independent of our power. We are as incapable of doing anything for its coming as the creation itself which is the reflection of that which we are and can do." And St. Paul's statement concerning Christ, "He has reconciled," is cited to show that the reconciliation is not a future event, but that in Jesus Christ God has definitively annihilated sin and all its consequences. Barth's own analogy will serve better than anything else to bring out the wish contained in this petition. "We pray that the veil which now covers all things, as the cloth covers this table, may be lifted. (M. Barth points to a table covered with a cloth.) The table is beneath it. (He strikes the table.) You hear! You do not see it. But it is necessary only to lift the cloth that one see it. We pray that the veil which still envelopes the reality of the Kingdom be lifted, that the reality of all things already changed in Jesus Christ be rendered visible" (p. 36). Thus far Barth. But in this concept, which reduces the coming of the Kingdom to the unveiling of the veiled, the manifestation of some smoothly polished but lifeless artifact that up to now is wrapped and hidden, one misses the tumultuous grandeur of the teaching of the *Ephesians* where the Apostle attests that there is a *work* committed to apostles and prophets, to evangelists and pastors and doctors—the building up of the body of Christ *in virum perfectum in mensuram aetatis plenitudinis Christi*. And in this work, though Christ has indeed reconciled all things, Paul still finds it possible to fill up (complete) in his flesh what is incomplete of the sufferings of Christ for His Body, *quod est Ecclesia*. In that Body, even in the scandal

of its growing pains, the Kingdom is dynamically and progressively realized. Who misses that, might as well miss all.

In passing to the last petition it is of interest to observe that Barth takes the *ἀπὸ τοῦ πονηροῦ* (Mt. 6:13) in a personal sense and translates, "délivré du Malin." Of interest too, a certain embarrassment that seizes the author in the face of this Adversary, an embarrassment which one does not find in the great Reformers of the sixteenth century. For after admitting that Luther and Calvin knew that they had to deal with the Evil One, for whom they had no respect, but whose existence they recognized, whom they knew to be the enemy of God and God's creatures, he adds: "Far be from me the thought of preaching the Devil to you. One cannot preach him, and I have no least intention of causing you distress. But there is nonetheless a reality over which we modern Christians pass too lightly. There does exist an enemy, superior, inevitable, whom we cannot resist without God's help. I have no taste for demonology, nor for the manner in which people occupy themselves with it today in Germany and perhaps elsewhere. Don't ask me questions about the Demon. *Je ne suis pas connaisseur!* Still it is essential to know that the Devil exists, but then to lose no time in taking flight" (p. 55).

In concluding one must call the attention of the prospective reader to the fact that this work, brief as it is and simple as it appears, will remain baffling to one who is not very familiar with Barthianism and dissatisfying to one not sympathetic with that outlook. They who believe that human nature has its powers and that these powers once elevated and energized by abiding grace are truly effective agents in God's hands for His salutary purpose will find it impossible to pray according to the mind of the distinguished Professor of the University of Bâle.

*West Baden College*

STEPHEN E. DONLON, S.J.

KIERKEGAARD ALS RELIGIÖSER ERZIEHER. By Theoderich Kampmann. Paderborn: Verlag Ferdinand Schöningh, 1949. Pp. 64.

This book carries unusual interest both because of its content and the circumstances of its publication. The author teaches pastoral theology at the Paderborn Archepiscopal Philosophical-Theological Academy, of which he is also Rector. The main portion of the book contains his 1948 rectoral address; in an appendix is given a list of the courses offered at the Academy during the winter semester of 1949-50. The purpose of the publication is to retain intellectual contact with the graduates and supporters of the institution as well as to give present students some idea of the advanced work

being done there. At the same time, it also enables foreigners to appreciate the spirit in which seminary education and theological formation are being furthered in Germany today. Whereas Kierkegaard is still only a name—and a somewhat suspicious one, at that—among American Catholic theologians, he is a prime contemporary problem for the Germans. Dr. Kampmann has done a good deal of Kierkegaardian research, especially on the problem of reform in the Church and on the pedagogical import of the theory of the three stages of life (esthetic, ethical and religious). The present address is a general perspective on Kierkegaard's religious significance from the educational standpoint.

Reasons are furnished why Catholic theologians in Germany cannot avoid a serious consideration of Kierkegaard's position. Kierkegaard himself was nourished primarily upon German literature, philosophy, and theology. He felt himself to be in a familiar atmosphere during his stays in Berlin. Hence it was no accident that the Kierkegaardian corpus should first be translated into German. At once, these writings raised great religious conflicts. The first translators attributed their apostasy from Christianity largely to Kierkegaard, and slanted their notes and prefaces in the direction of their own self-justification. On the other hand, Haecker, Peterson, and Thiem were helped on their way to Catholicism by a reading of these same texts. Kierkegaard's influence upon the crisis-theologians is well known, but his mark is also found on the less radical Protestant mentality in Germany. Among Catholic theologians, Guardini, Przywara, Rahner, and Lotz have acknowledged his contribution to their conception of Christian existence. The conclusion is that it would be imprudent, at the very least, to keep Catholic seminarians and lay leaders ignorant of these intellectual currents whose strength they are bound to experience in the actual religious situation. Among the seminars at Paderborn last year was one led by Kampmann on Kierkegaard's theory of life's stages.

Even apart from these historical considerations, however, Kierkegaard's thoughts are intrinsically valuable and worthy of close study. The originality of Kampmann's brochure consists in his demonstration of Kierkegaard's relevance for contemporary pastoral theology (see also Kampmann's article, "Pastoral-theologische Gegenwartsbesinnung," in *Hochland*, XLI [1949]). Instead of following the beaten path of the literary and philosophical approach, the author calls attention to Kierkegaard's little-read edifying and religious discourses, a complete English translation of which is also available. These books account for a good half of his production. Yet it has become an established custom for scholars to pass them over and then to engage in endless discussions about whether Kierkegaard "really believed"

in the ethico-religious life. It is difficult to decide such a question, when the works in which he set forth his real beliefs are systematically set aside. Kampmann makes a plea for their integral establishment at the very center of Kierkegaard studies.

Furthermore, he makes specific recommendations that these works be studied by Catholics interested in educational, catechetical and homiletic problems. His reasons are compelling ones. Kierkegaard has a good deal to teach us concerning how to approach the modern mind. His dialectical concern to meet people first of all on their own ground and then to lead them to within hailing distance of Christian territory is a psychologically sound method. His effective use of imagery, current speech and biblical language provides a model for Christian discourses. Nor can we fail to profit by his handling of the great doctrinal themes: personal relation with God, the need for self-renunciation in the following of Christ, the central position of the Cross and its scandalous effect upon human standards, the balancing of rigor and mildness, God recognized always as forgiving love. Following Theodor Haecker, Kampmann does not fail to criticize Kierkegaard on many issues. But the criticism is restrained and positively orientated, since it springs from a confident faith in Catholic truth. The author's purpose is not to furnish us with weapons against Kierkegaard but to encourage us to read him for ourselves, critically yet appreciatively. This invitation is not restricted to his fellow countrymen.

*St. Louis University*

JAMES COLLINS

L'HOMME DE SARTRE. By Benoit Pruche, O.P. *Structures de notre temps*, II. Paris: Arthaud, 1949. Pp. 129.

This is the second volume in a new series being written by the Dominican Fathers of Lyon. P. Pruche is also the author of the first volume in the series, *Existentialisme et acte d'être*, which deals with the metaphysical problems raised by Sartre's doctrine on essence and existence. In the present work, he considers Sartre's philosophical anthropology, with special emphasis upon the meaning of freedom. This is indeed a moot point in Sartre's philosophy. Perhaps the most frequently preferred charge against it is that of anti-humanism. In refutation of this objection, Sartre has noted that his speculation concentrates exclusively upon man and that it attributes the most radical sort of freedom to man. Hence a discussion of Sartre's theory of freedom implies an examination of his peculiar brand of humanism.

Pruche's method is somewhat cumbersome, stretching to booklet length materials which could have been presented more concisely in an article.

To some extent, he also repeats the points made in the first volume in this series. Long quotations and paraphrases of Sartre's text are made, these being accompanied by marginal summaries of the argument. The latter are intended to point up the main line of reasoning that runs through the numerous citations. There is, indeed, one considerable advantage in adopting this procedure. It enables the author to range freely among Sartre's literary works as well as his formally philosophical treatises. This gives a more concrete and rounded view of his outlook, taking account of precisely those formulations which have had the broadest impact on the lay world. For every reader of *L'Être et le néant*, fifty can be counted who are familiar only with the plays and novels and short stories. Hence it is important to give proper weight to the more popular expressions of Sartrean doctrine. Pruche makes intelligent use of *The Flies*, *No Exit*, and the trilogy of novels concerning *The Ways of Freedom*. All these books have been translated into English and deserve just as careful attention as his academic statements.

Pruche divides his study into two parts: the free act, and being-for-another. Sartre distinguishes sharply between given things and human consciousness. The latter has its reality only because it is not the same as the brute data of the material world. Indeed, consciousness is nothing other than a capacity to call given being into question, empty itself of being, become a deliberate *néant*. This is also the essence of freedom. Man's freedom is bound by no law; it is an absolute and permanent capacity for making a rupture with the world and thus for bringing the solid order of things to nought. Sartre strives mightily to avoid the inevitable verdict of sterile nihilism. But, admittedly, freedom is caught in an exasperated contradiction. Its basic drive is to posit a series of acts, in which it is engaged and revealed to itself. But in committing itself to these projects, the free self consigns its actual deeds to the order of given being. Lest they lose their free quality, consciousness must revoke what it has put forth, reducing the actual once more to a questioning possibility. Freedom cannot actualize itself without ceasing to be free, and yet it cannot avoid engaging itself in acts without ceasing to be itself. This is the dilemma whereby Sartre tortures himself and his audience.

An attempt to extricate oneself from this cul-de-sac is made in the social direction. The individual man recognizes that he also has the capacity to be seen by another man. From the standpoint of this other individual, one's free actions are given essential structure and permanent status. But they only acquire these traits insofar as they are assimilated to this other individual's fundamental project. This amounts to servitude, since all the elements within an alien plan of life are ordained to the ends of this other perspective. Hence one individual is alienated from his own freedom when

he seeks to justify it in the eyes of other people or of a God. Social relations are based on mutual attempts at subordinating one another, "transcending the transcendence of the other." Thus conflict is the basic mode of societal life and provides no guarantee for freedom. The individual is thrown back upon himself, and the same dialectical circle begins again. Freedom is man's dignity, but it enmeshes him in inescapable contradictions. Sartrean "humanism" consists in maintaining an unbending honesty and lucidity about this hopeless situation.

Pruche's criticism of this theory is direct and effective. He observes that the whole superstructure rests upon the assumption that human freedom is incompatible with any sort of dependence upon God. Rather than give a complete descriptive account of the existential situation, Sartre chooses only those aspects which support his basic atheism. But he is uneasy about this arbitrary selection and admits, in the novel *Nausea*, that *un drôle de petit sens* somehow does surpass the closed realm of contingent being. Yet he deliberately suppresses this relation of the finite order to the pure act of existing, God. He admits that the true secret of being may lie in its transcendental reference, but there is simply no place for such an orientation in his system. Sartre can be overcome only by an integral philosophy of existence that does make room for this reference and its implications.

With respect to the problem of freedom, the implications are illuminating. Man's freedom is not an unorientated urge to posit its own acts but an opportunity to acknowledge or reject the bond of finite beings with God. Sartre becomes tangled in a hopeless notion of freedom because he takes the self-destructive alternative of denying the relevance of God for human existence. This also cuts him off from recognizing the similar structure and reference of freedom among all men. Our equal footing before God is therefore obscured, and with it goes the only basis for amicable social relationships.

This book is a solid and fair, if somewhat diffuse, discussion of one of the major alternatives in contemporary philosophy. From it, one can learn a good deal about Sartre's persuasiveness and something also about the weaknesses of his way of thinking.

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JAMES COLLINS

LES RELIGIONS NON-CHRÉTIENNES. By Chanoine G. Bardy. Collection *Verbum Dei*, VII. Tournai (Belgique): Desclée & Cie., 1949. Pp. 358. 40 frs. belg.

*Verbum Dei*, the name chosen for Desclée's series of popular manuals,

indicates that the subject matter is revealed religion. Hence the appearance of a compendious history of non-Christian religions as the seventh of the series is logically a digression from the main theme. Canon Bardy justifies the digression by the need for Christians of the west to understand, in this shrinking and increasingly interdependent world, what other men think of God and religion. The point is well taken; for understanding is the basis of sympathy, while sympathy is a more important subsidy than war materiel and economic assistance.

The author modestly disclaims the ambition of writing a book for savants. It is for "the alumni and students of Catholic colleges and for people of the world" that he surveys with simple readableness the record of man's "seeking and feeling after God." We suggest that even this average popular audience would be pleased and encouraged to further study had Canon Bardy added a bibliography. It may be, too, that consideration for his Gallic public explains why he quotes almost exclusively from French writers. Still, it would be reassuring to feel that he is familiar with English and German studies.

The book is a marvel of condensation. In duodecimo and of but 358 pages (259 of text, with an appendix of documents from divers religions), it attains the improbable goal of a satisfactory presentment of the history, ethos, tenets, and practice of fifteen religions. On the altars of ten of these the fire is extinguished; for they have passed into history with the mighty peoples whose culture they helped to mold. Of the other five, one ("primitive") is still practiced by a few culturally retarded tribes, while four (Buddhism, Chinese religion, Shinto, Islam) overshadow the far and much of the near East. Canon Bardy appears to have studied some fields (Egypt, Japan) less deeply than others (Manicheism, Buddhism). He would be the first to admit the consequent relative inadequacy of certain sections of his work. The defect is venial in view of the vastness of the subject matter. Nowadays no one man can hope to merit the encomium bestowed on Plato: "He was acquainted with all the culture of his own and previous generations" (James Adam). Perhaps less pardonable, and surely more irritating to the reader, is the author's refrain, "questions insolubles," when he is faced with the frequent problems of interpretation of facts (problems of *hiérologie* and *hiérosophie*, to use Pinard de la Boullaye's categories) which the history of religions poses. Dogmatizing is neither desirable nor indeed possible, but the historian should be ready to couch the lance of speculation and have a go at such problems. A case in point occurs on p. 40. The problems there noted of the development of Egyptian ideas of deity, but summarily dismissed as insoluble, have been subjected to able theoretic syntheses by Egyptologists.

Among recent works there come to mind Frankfort's *Kingship and the Gods* and Wilson's *The Intellectual Adventure of Ancient Man*.

Reliability is an accolade that the book merits, both on the score of factual data and that of orthodoxy, where liaison is established between factual data and the data of revealed religion. Certain pages appeal to the reviewer as admirable. Under the topic, "L'Origine de l'idée de Dieu" (pp. 22-36), is as neat a castigation of the apriorism of Durkheim, Marret, and Tylor as a logician can desire (although in these same pages the theories of Leroy and Schmidt are dealt with too cavalierly). On pp. 84 f. the psychology of Mahomet is soundly analyzed. The problem, at any rate, of Zoroastrianism is finely defined, though the author's allergy for theoretic reconstruction is here again active (p. 113). High point of the book is reached in the discussion of Mani and his work (pp. 114-27). "La dernière, la plus puissante des gnosés chrétiennes," Manicheism is traced accurately to its sources in Zoroastrian dualism, Christian heresy, and a "martyr-prophet"; its "subtle and marvelous" doctrines and its asceticism are adequately described; its rapid expansion and heyday of some five hundred years are brilliantly sketched. Bardy is especially happy in his well-documented discussion of his ancient compatriots the druids (pp. 181-84). Equally satisfactory is the summary of the efforts of Hindu *gurus* of the past and present century to interpret their immemorial religious philosophy for western minds (pp. 206-208). Analysis of the essence of Hinayanist, Mahayanist and Tantric Buddhism is quite unexceptionable (pp. 223-228).

A book reviewer must keep his hand in by hurling a few darts. However, the following adverse criticism must be understood as qualified by the reflection that in the history of religions differences of opinion are necessarily great, as well as by the fact that the book is a manual and not an exhaustive treatise. The ten lines on p. 213 hardly make clear the crucial experience of Gautama in the shade of the Bodh-tree, nor is reference made to the Appendix where the Pali text is cited. The religious importance of Ptah and Thoth seems inadequately noticed (p. 43), while the brief citation from Vandier and still briefer comment do scant justice to Egyptian monotheistic tendencies (pp. 49 f.). Information on Babylonia and Assyria is not particularly fresh; excavation and text-decipherment within the past two decades have appreciably advanced study in this field. To the reader of the sections on China and Japan a curious fancy might occur that the author is influenced by the present attitude of our State Department toward these countries. Morally and religiously, one might fancy, the Chinese are "a bad risk," while the Japanese character is pregnant with unlimited possibilities. The ethical heritage of Confucius, we believe, is still vital in China,

for all the calamities which have engulfed it. A corrective for the perhaps too enthusiastic appraisal of the Japanese might be found in the writings of Holtom and Sansom. There remains one final point of disagreement with Canon Bardy. It is the thesis: "Pas plus chez eux (les anciens Germains) que dans la plupart des peuples anciens, la vie morale n'était rattachée à la religion" (p. 193). The thesis undoubtedly had its genesis in the sociology, pre-animism and animism which the Canon so gallantly refutes (cf. above), and is always presupposed by rationalists. The proofs, as we see them, add up to an argument from silence for religious cultures only jejunely documented, a torturing of the evidence for the great historical peoples, Greeks, Romans, Egyptians and the rest.

*St. Mary's College*

GEORGE C. RING, S.J.

THE SPIRITUAL LIFE OF THE PRIEST. By M. Eugene Boylan, O.C.R. Westminster, Maryland: The Newman Press, 1949. Pp. 161. \$2.50.

The author, who has also written *This Tremendous Lover* and *Difficulties in Mental Prayer*, composed these essays as a spiritual help to the diocesan priest. The message of the whole series is that holiness in the priest in his parish work is so absolutely essential that without it his life and work are meaningless.

The articles are about evenly divided between spiritual exhortations calculated to increase the personal holiness of the priest, and practical advice for the more priestly conduct of parish duties. Examples of the first type are the articles entitled: Spiritual Reading, Talking with God, The Divine Office, Victims with Christ. Examples of the latter type: The Priest and Recreation, Lapsus Linguae, Our Daily Time-Table, Preaching.

*West Baden College*

C. L. FIRSTOS, S.J.

DER ROSENKRANZ UND DAS MENSCHENLEBEN. By Franz Michel Willam. Wien: Verlag Herder, 1949. Pp. xi + 336.

In THEOLOGICAL STUDIES, X(1949), pp. 319-20, we reviewed another work on the rosary by Dr. Willam, *Die Geschichte und Gebetsschule des Rosenkranzes*, which gave an account of the historical genesis and development of the rosary and of the spread of this devotion throughout the world, and was really an introduction to the work now under review. Perhaps, the two books may be considered as complementary, both forming one large work. *Der Rosenkranz und das Menschenleben* is a devotional work in which the fifteen mysteries of the rosary are explained at considerable length, with ascetical considerations and personal applications. A picture of each mystery from

one of the old masters is an aid to devotion and moreover enhances the artistic appearance of the work. The style is pleasant and makes for easy reading.

Recent works on the Life of Christ have been used to give the reader the latest fruit of scholarly research. Thus, for the second and third joyful mysteries the author has made good use of the article by Paul Gaechter, S.J., in *THEOLOGICAL STUDIES*, II (1941), 145-70, 347-68. A detailed index makes the whole work more usable.

*Alma College*

EDWARD HAGEMAN, S.J.

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- Aschendorffscher Verlag, Münster: *Kardinal Contarini als Kontroverstheologe*, by Hubert Jedin (pp. 48, DM 2.25).
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