

BOOK REVIEWS

DIE RELIGIONEN DER MENSCHHEIT. By Anton Anwander. Freiburg: Herder, 1949. Pp. xvi + 400. DM 16.

In a foreword the author hopes that this revision of his 1927 work will show the changes which two decades have effected in his subject matter and in himself. Yet he wishes it understood that the years have not altered his conviction of the importance of the study of religions, nor shifted the viewpoint from which he studies the field. The viewpoint is that of Catholic Christianity. Just what it means to study religions from this viewpoint, he explains less than clearly. Clear to the degree of obviousness are the points he offers in explanation: knowledge of other religions contributes to better understanding of Catholicism; the cross on Golgotha is the turning-point of history and of the history of religions; Catholic Christianity is the unique and absolute religion. Such admitted truths do not add up to an elucidation of the Catholic scholar's viewpoint in the field of comparative religions. The Catholic scholar does not disprize (as certain European missionaries of the Age of Discovery disprized) non-Christian religions as wholly false and evil; nor does he quest (as P. L. Mills in our own century has quested) for "vestiges of revelation" in man's natural religions. His viewpoint (and Professor Anwander doubtless subscribes to the analysis) consists of psychological sympathy, favorable intellectual conditioning, prophylaxis against religious history's lethal disease of misinterpretation. Having himself lived by faith, he has experienced religious conviction as an *élan vital* which integrates and gives meaning to human living; hence, he will understand the faiths and practices of others as sincere, if misguided, strivings of man's spirit toward his goal. Furthermore, in possession himself of the whole truth, he is intellectually conditioned to appraise the significance and relative worth of whatever elements of truth the various cults of mankind possess. Finally, Christian philosophy immunizes him against explanations (Comte's, Reinach's, Haydon's) of religious conduct which ignore man's creature-nature and his rational recognition of the need for worship.

After necessary refinements on the terms "religion" (pp. 1-5) and "history of religions" (pp. 9-18), the author treats religious history in four categories: nature-religions (primitive, primary, secondary cultures); national religions of great peoples of tertiary culture (e.g., Greece and Rome); international religions (such as Buddhism); the supernatural religion of OT Judaism and Christianity. A *Lesebuch* of 83 pages follows, which affords documentation from original sources and dispenses from lengthy quotation in the text. The 67 illustrations are admirably selected. However, both they and the whole

press-work evidence clearly the handicaps of post-war publication in Germany. A Tübingen professor recently told us that much of Herder's book-making machinery was destroyed, while the country's straitened economy has made better grades of paper prohibitively high-priced. As a piece of book-making, then, the present volume is far inferior to the 1927 edition.

Proper reserve characterizes the discussion of nature-religions (pp. 19-65). The professor is content to present adequately the documented facts and to notice the fund of religious and parareligious ideas which underlie the facts. On primitive and lower cultural levels he rightly thinks it vain to seek precise creeds or systematic theology. Due emphasis is placed (pp. 19, 20) on *Mana* (*Macht, Wakonda, Kami*, the forces, almost wholly mysterious to poor Lo's untutored mind, which govern nature's pageantry). Taboo and totem are held (correctly, we believe) to be corollaries derived from belief in *Mana*. Emphasized equally is the animistic facet of prescientific thought, though Dr. Anwander does not follow Tylor and Lévy-Bruhl in their thin speculations and sweeping conclusions. "High gods" of primitive, primary, and secondary cultures are noticed, and one could wish that the author had favored us with his own appraisal of the arguments for primitive monotheism. Fifteen pages are devoted to the Germans, while the Celts are summarily dismissed in three, the Slavs and Lithuanians in two—ratios which are explained (p. 49) but not excused by the fact that the majority of the book's readers will be Germanic. Outcrops of chauvinism on p. 63 are the assertion: "Germanentum und Christentum konnten einen glücklichen Bund schliessen, zu dem das Christentum Gehalt und Gestalt, das Germanentum Farbe und Würze hergab," and the instances adduced: "die ganze mittelalterliche Kultur," "die Fähigkeit, christliche Begriffe in der Muttersprache zu bilden." One needs patience with the heresy that racial characteristics specially dispose a particular people to accept supernatural revelation.

Until recent times the history of religions has answered the question of the non-confessional state with a plump "No." National religion in every country (China, India, Egypt, and the rest) which the book next considers has been integrated with the country's government, as indeed with its whole evolving culture. The ten chapters of this second part of the book (*Kulturreligionen*) are of varying merit. India as a "Wunderwelt" of complex religiosity, bewildering superstition, profound but errant intellectual speculation is sympathetically and adequately studied. Understanding, too, is the treatment of the better aspects of Chinese religion (reference of the physical and moral world to the will and providence of Tien, observance of the Confucian ethical code), though the reviewer cannot endorse Professor Anwander's unbounded admiration of the Tao-te-king (p. 78). On Egypt in-

formation lags behind the past two decades of research, and besides rests too exclusively on German scholarship (a remark applicable to a degree to most of the book). The earliest period of Roman religion is thoroughly analyzed, the later periods being rather jejunely noticed. Six pages are a disappointing budget for Japan and enforces many omissions (e.g., the Church and Shinto-Confucian observances).

Buddhism and Islam—as international religions, the living faiths and cultural determinants of millions—rightly elicit the author's best efforts of analysis. "Buddha war Inder, ganz Inder" (p. 216), admitting unquestioningly the pessimistic consequences of India's belief in monism, *karma*, and metempsychosis, teaching nothing himself but escapism from these same consequences. His Eightfold Path is no Way of the Cross leading up to the vision of God, but a toilsome ascent to the precipice of annihilation. This and other contrasts with Christianity (on the heads of faith, grace, charity) are well pointed. The portrait of Mohammed is not well done. Carlylean in fulsomeness is the praise: "Mohammed ist, könnte man sagen, der Idealtyp semitischer Frömmigkeit, solange sie nicht berührt ist vom Heiligen Geist" (p. 246). Besides, the chicanery, time-serving, and amazing political sagacity of the man receive less than due emphasis. More meritorious is the delineation of orthodox (pp. 251-55) and "heretical" (pp. 259-62) Mohammedanism; excellent that of the religion's asceticism and mysticism (pp. 255-58).

St. Mary's College

GEORGE C. RING, S.J.

FORGOTTEN RELIGIONS. A Symposium. Edited by Vergilius Ferm. New York: Philosophical Library, 1950. Pp. xvi + 392. \$7.50.

Ideally, a book like this should be reviewed the way it was written. It contains twenty-one essays on religions by eighteen different contributors. The religions are those of dead civilizations or, as the editor puts it, "of those now living whose pathways are isolated from our own immediate traditions." The topics treated, after the editor's preface and an essay by Phyllis Ackerman on the origin of religion, are the religions of ancient Egypt, the Sumerians, Assyria and Babylonia, the Hittites, the Canaanites, prehistoric Greece, the mystery cults of Greece, the Hellenistic world, Mithraism, Manichaeism, Mazdakism, the ancient Norse peoples, Tibet, the Australian aborigines, the South American Indians, Shamanism, the Eskimos, the Navahos, and the Hopis. As the editor states, it was difficult to select the topics; these subjects were chosen "because of their complexity, their importance, their appeal to general interest, and their peculiar contribution to a representative viewpoint."

The essays are not all, of course, of the same quality; but the authors are representative scholars. Kramer on the Sumerians, Oppenheim on Assyro-Babylonian religion, Güterbock on the Hittites, and Gaster on the Canaanites are distinguished names. If one had to single out essays particularly pleasing, one would have to mention those with which one feels more familiar. S. N. Kramer has summarized the contents of his recently published works on Sumerian mythology. Oppenheim is too brief; it is true that the present state of studies of Mesopotamian religion does not permit a definitive summary, but the author need not have been so extremely cautious. What he has is good. Gaster has done a neat summary of the Ugaritic material. The essay on the mystery religions is very compact and clear; it could do without some allusions to Catholic beliefs and rites. One wishes that non-Catholic scholars would realize that such comparative allusions are offensive to Catholics, and contribute nothing to a better understanding of the subject. The other essays the reviewer found interesting as a whole, not always clear. The book is not intended as a handbook. The editor tells us that it is his purpose to bring before scholars and those average readers who are curious enough to explore the subject some of the material which is available only in specialized monographs. As a rule, the essays maintain a descriptive and objective tone; some of the authors feel that it is necessary to do some special pleading for the humanitarian and cultural values of their rather highly specialized subjects.

There is an implication in the objectivity of the volume which the editor makes explicit in his preface. Religion, as here explained, is man's psychophysical response to what is roughly called the "supernatural"; religion is simple adaptation to environment. Man's mind has the capacity to transcend the bodily world, and the mysterious universe is just the kind of world which elicits the "religious response." A "religion" is the body of beliefs and practices pertaining to the larger world which prevails in a social group. Religions are "frozen habit-patterns" of society; they are interesting reflections of culture and environment. This is surely detachment, whether it is scientific or not.

Phyllis Ackerman's essay finds the origin of religion a vitalistic hypothesis: the power which is the object of worship is the life-giving power, localized in certain vital foci. This is combined with astro-cosmological mythology. This is frankly a hypothesis; but Dr. Ackerman believes that it has been confirmed by observation to the point where no existing hypothesis can claim equal validity. Dr. Ackerman gives phallism a very important place in the origin of religions; she does not appear to have considered the possibility that this element may be treated as an aberration. Or is there, in the

theory of religion as outlined by the general editor, any room for such an idea as a religious aberration? The notes to this essay do not mention the work of Schmidt, a somewhat startling omission.

West Baden College

JOHN L. MCKENZIE, S.J.

DER VERBORGENE GOTT. GOTTESBILD UND GOTTESVORSTELLUNG IN ISRAEL UND IM ALTEN ORIENT. By Hubert Schrader. Stuttgart: Kohlhammer, 1949. Pp. 316, 32 plates. DM 13.80.

The author of this book has set himself the task of studying the influence of the plastic image of the deity upon the development of the Hebrew conception of God. Modern comparative studies have shown that the Hebrew rejection of the divine image is without parallel in ancient religions. The divine image, Schrader asserts, presupposes the visibility of the deity; but the Hebrews, by their rejection of the divine image, did not assert the invisibility of the deity. The rejection of the divine image did not overcome the desire of seeing the deity, nor did it mean that there was no influence of the divine image upon the Hebrew conception of God. It is his purpose, he says, to throw some light upon this paradoxical fact; for he believes that the history of the nature and the influence of the image is no less significant than the history of the idea of the divine.

This is an ambitious project, and one can scarcely reproach the author for taking too narrow a view of his subject. And the book gives an appearance of spaciousness; it spans the whole history of the religion of the Old Testament, which it illustrates by the religions of Mesopotamia and Egypt. One wonders whether it is possible to digest such a large portion. When one traces the development of the idea of the divine, one is involved in the most complex of intellectual processes.

It is not easy to summarize Schrader's thesis, and impossible to show all the steps in its development. Here, I am afraid, the book must suffer from the unfairness which it sometimes seems impossible to overcome within the limits of a book review. He begins with the assumption that the image and the deity are identical in the religions of Mesopotamia and Egypt. I call it an assumption not because Schrader does not discuss the subject—for he does—but because he does not make clear what he means by identity; if he means identity as it is understood by the modern mind, the assumption is false. It is, perhaps, not the fault of Schrader that Frankfort's *Intellectual Adventure of Ancient Man* does not appear in his bibliography; the splendid essays of Wilson and Jacobsen in that work would have done much to remove the confusion which Schrader has left on the point at issue. They would also have

shown the difficulty of interpreting the fluid conceptions of these peoples in modern language.

In any case, the Hebrews did not believe in the identity of deity and image. Schrader finds, however, an ambivalence in their attitude which he illustrates by the two creation accounts of Genesis: in the first of these, man is made in the divine image (which Schrader understands in a crass sense), while in the second the creator deity is the moulder before whom man is dust. He finds that "signs" (as opposed to images) of the divine were common in ancient Israel: the bronze serpent, the golden calf, the ephod and teraphim, the sacred stone, the ark. From this he concludes that the imageless worship of Yahweh is not a sign of a "purely spiritual" conception. The mysterious imageless character of Yahweh is seen also in the tent of the nomad god; and while the temple of Solomon confined the nomad god within a building, the darkness of the inner sanctuary still showed the invisible divine mystery.

The "jealousy" of Yahweh exhibits itself at its greatest in the zeal of Elijah and Josiah. The combat of these men against foreign gods included the destruction of their images; but the combat was against the gods, not against the images. Schrader makes a long and rather interesting comparison between the destructive jealousy of Yahweh and the destructive character of Ashur. Ancient warfare was total and ruthless; the destruction of a city often meant the destruction of its gods. Yet Ashur's annihilation of enemy gods did not imply nor result in even a rudimentary monotheism. Ashur, for instance, did not destroy Marduk; the political importance of Marduk was too great. But Yahweh destroyed the Canaanite gods because He could tolerate no other god among His people.

A study of the Aton cult of Ikhnaton leads to the conclusion that Ikhnaton failed because he attempted to suppress all mythical and image representations of the divine in favor of the one divine image which was himself, the king. This conclusion is founded upon the artistic representations of Ikhnaton and the solar disk, which show the divine symbol of the hand grasping the *ankh* sign touching the king and his family; it was from the king that life was derived to the people. Ikhnaton retained the traditional belief that the Pharaoh was the son of the god, and held it more emphatically than his predecessors. Schrader sees here a rather involved connection with the realism of Amarna art. Ikhnaton abandoned the stylized representation of the king as divine, but this did not mean that the king was not one with the god. The king was one with the god by the identity of image and exemplar; but the assimilation was ideal, not material.

There are references in Mesopotamian and Egyptian religious writings to the "secret" form of the god; but these gods, unlike Yahweh, could be

represented by an image. There are anthropomorphisms of Yahweh; but these do not indicate a human form of Yahweh. The sight of Yahweh was thought to be fatal; Schrade finds that the stories of Jacob's wrestling, of the theophany before the parents of Samson, and of the three travelers before Abraham, show an antinomy in the Hebrew idea of the invisibility of Yahweh. Furthermore, the Hebrews employed the common Semitic idiom of "seeing *elohim*" for worship in the sanctuary. Among other Semitic peoples, this idiom designated the vision of the countenance of the divine image; among the Hebrews, its original sense is lost. And if the vision of Yahweh was thought to be fatal, to be seen by Yahweh was thought to bring life; this is seen in the name of the well of Hagar. Schrade adduces also the story of the bronze serpent. His conclusion is that the vision of God was permitted only to an elect few. This conclusion appears again in the visions of the prophets.

In the first of the literary prophets, Yahweh appears in vision only in a destructive character; His wrath is aimed at the cult of Bethel, although Amos does not mention the calf-images. What distinguishes the wrath of Yahweh in Amos is its ethical motivation. Yet it is not the wrath of the judge; it is a sweeping annihilation of the whole people.

The marriage of Hosea, which Schrade thinks was derived from the mythic-ritual sacred marriage of Semitic religions, does not admit a purely spiritual conception of the deity; yet Hosea expressly repudiates the images of the Bethel cult. Furthermore, he repudiates also the common Oriental idea that the craft of the image-maker was a gift of divine wisdom. Neither, according to Schrade, does Isaiah arrive at a truly spiritual idea of Yahweh. He is prevented from doing so by the idea of the divine wrath; for the ethical motive added by the prophets does not alter the primitive notion. The temple vision of Isaiah is an expansion of the image suggested by the Ark of the Covenant. Jeremiah, on the other hand, unlike Amos and Isaiah, has no vision of Yahweh. Thus Schrade finds that Jeremiah is the first to rise to anything approaching a purely spiritual concept of God. Yet there are limitations also in the idea of Jeremiah: there is the hand and the voice of the inaugural vision, and the wrathful and destructive character of Yahweh. Jeremiah's tendencies towards a concept of Yahweh detached from holy objects and holy places is never fully realized.

Ezekiel, Schrade finds, continues in the same lines of thought without any notable advance. Like the vision of Isaiah, the imaginative creations of Ezekiel are influenced by art; but the influence on Ezekiel is of foreign origin. The vision of the chariot, if it is to be attributed to Ezekiel (Schrade does

not decide this question), shows a vague vision of Yahweh Himself, who is lost in fire, the element traditionally proper to Yahweh.

Deutero-Isaiah, of all the prophets, has the strongest polemic against foreign gods and their images alike, just as he has the clearest statement of the cosmic dominion of Yahweh; yet Schrade thinks that this prophet did not rise above the traditional ideas. What held him down was the idea of Yahweh as the national god of Israel. Furthermore, the conviction of the prophet that Israel has expiated its sins and that its salvation is now assured is an ethical retrogression. The Priestly Code is likewise ethically behind the pre-exilic prophets, and, in addition, introduces into Israel the idea of Yahweh as a craftsman deity. The God of Judaism was a God of law, in the sense that His action was moderated and made intelligible by the law. The God of Job is the antithesis of this conception; He is a deity who altogether surpasses human understanding, and this is the most profound conception of God which the Old Testament contains.

Schrade's general conclusion is that Israel, although it never admitted plastic images of the divine, developed a divine image of its own; and the image of God is man. Only Job succeeds in breaching this limitation. The Greeks, on the other hand, conceived the likeness between God and man as ideal. Consequently, the development of the Hebrew idea of God was influenced by the very images which they rejected. But man is nothing before God; for he is dust. It was this pole of Hebrew belief that kept God "hidden," in the sense that He could not be assimilated to man.

This is scarcely an adequate statement of Schrade's thesis. The conclusions of such a lengthy and complex examination should have been summarized; and Schrade has not done this. There are some original elements in this contribution. Schrade's approach from a new angle is refreshing, to say the least; if he has done nothing else, he has discovered, or restated, certain irregularities in the Hebrew conception of God. It was, however, known before Schrade that the Hebrew conception defies a neat schematic formulation. To point out the many points of contact between Hebrew belief, or its expression, and the beliefs of the ancient Semites, is to place a false emphasis. Schrade has gone to great pains to show the limitations of Hebrew belief. Should he not have taken like pains to show that the Hebrew idea of God does break through the limitations of ancient Semitic beliefs?

The reviewer does not wish to quarrel with the application of comparative methods to the study of Hebrew religion; the use of these methods in modern times has illuminated many features of Hebrew religion which were formerly obscure. But these methods demand very careful handling. It is

not enough to assemble abundant material, as Schrade has done; the material must be sifted, criticized, arranged. Schrade's analysis is sometimes superficial; the material is so loosely arranged that its abundance is confusing rather than enlightening. These imperfections detract from what is, in many ways, a stimulating book.

I have already pointed out Schrade's failure to appreciate the difficulty of understanding the "identity" of deity and image. Similarly, he has failed to show the proper significance of what he calls the signs and tokens of Yahweh. There is no historical basis for giving them magical value; this is an unfounded inference from mere similarity. At the same time, he dismisses the anicony of the Hebrews without taking account of the remarkable singularity of this feature of Hebrew religion. That it is singular is evident from comparative studies. When one studies the influence of the divine image among the Hebrews, surely the most important fact is that the Hebrews alone of the ancients had no divine image. But Schrade seems to think less of Hebrew anicony because it was not based upon a "purely spiritual" idea; therefore, he concludes, the Hebrews really had a divine image peculiar to themselves. This is uncritical. Anicony is as old as Yahwism itself. Schrade knows that there was no period of Hebrew religion when the divine image was not regarded as an aberration. What is the reason for this? Schrade, like many modern exegetes, tends to lump all Hebrew beliefs and practices together without noticing that certain beliefs and practices, while found among the Hebrews, were never admitted into Yahwism. If we are going to study a religion, we must first admit that it has a distinct identity. It is quite true that the Hebrews had no "purely spiritual" idea of Yahweh; but their anicony kept them from forming an idea of Yahweh which was in any sense material. Schrade realizes that Hebrew anthropomorphisms are of no relevance in this connection; he realizes also that Ashur and Aton, which were symbolically represented, were nonetheless really material beings, identified with natural forces.

Schrade has attached some importance to the "jealousy" and the destructive wrath of Yahweh as an obstacle to spiritual development. One fears that Schrade's "purely spiritual" idea of God would bear more resemblance to the Aristotelian prime matter than to the Prime Mover. Analogy, great as are its difficulties, is the only means by which man may think of God at all; and the primary analogue is man himself. Jealousy and wrath, human as the traits may be (and, consequently, imperfect conceptions of the deity), are the reverse of the exclusiveness and the ethics of Yahwism. Without the jealousy of Yahweh, how was the distinct identity of Yahweh to be preserved? Without the wrath of Yahweh, how was Yahweh

to remain above the ethical indifference of the gods of the Semites? A more searching analysis would have indicated that these ideas are necessary stages in the development of the Hebrew idea of God. Comparative studies show that syncretism is a necessary and universal tendency in religion. All religions of the past have, by contact with other religions, lost their identity in larger conglomerations. Egyptian religion is a vast syncretic process where there is not even much assimilation. Mesopotamian religion also shows syncretism at almost every stage of its history. The Hebrews assimilated much ancient Oriental religious idiom, ritual, poetry, and other such externals; but Yahweh could never be assimilated to another god as long as He remained jealous and wrathful. Schrade has certainly given less than due weight to this factor.

This is not an easy book to review because it is not an easy book to read. Yet it would be unfair to dismiss it as obscure. Schrade has, in the opinion of the reviewer, suggested an avenue of study which promises well. But it will take more searching and more critical work, focused more sharply, to show whether the promise can be realized.

West Baden College

JOHN L. MCKENZIE, S.J.

DAS ALTE TESTAMENT DEUTSCH (edited by Volkmar Hentrich and Artur Weiser). VOL. XXV: *Das Buch der zwölf kleinen Propheten. Part II: Die Propheten Nahum, Habakuk, Zephanja, Haggai, Sacharja, Maleachi*. Translation and commentary by Karl Elliger. Göttingen: Vandenhoeck & Rupert, 1950. Pp. iv + 206. DM 8.20.

This translation and commentary on the second half of the Minor Prophets is n. 25 in the *Neues Göttinger Bibelwerk* edited by Hentrich and Weiser. Only two other volumes of the series have appeared thus far, but the editors hope to have the whole completed within the next five years. The series is designed for the educated Protestant layman rather than the professional theologian. Although it will be based on a critical appraisal of the text and connected historical problems, religious values are not to be sacrificed.

The Minor Prophets bristle with difficulties both textual and historical, and the commentator has no easy task. Dr. Elliger has produced a stimulating commentary. His point of view is always interesting; his arguments clear, though not always convincing. Subjecting the text to a fresh analysis, he has attempted solutions in many instances along new lines. He attributes far more of the text to the original authors than do other commentators. He is inclined, too, to accept earlier dates for much of the material, reducing glosses and redactional elements to a minimum. Although the recently dis-

covered Habakuk scroll interprets the Chaldeans (*Chasdim*) of 1:6 as Greeks (*Chittim*), thus putting Habakuk in the fourth century B.C. rather than in the seventh, Dr. Elliger holds that the book may best be explained as reflecting the period when the Chaldeans emerged as a world power, and that Habakuk himself flourished in the last decade of the seventh century.

In regard to format, the text of each of the prophecies for the most part, or what is considered to be primary in the text, is printed in bold-faced type; secondary or merely redactional elements are set in smaller type, enabling the reader to follow at a glance the argument. There is a commendable improvement over the commentaries of Sellin and Horst in printing poetic verse in alternate half lines, indenting the second half and indicating the Hebrew metrical schema in the right-hand margin.

What interest, if any, Dr. Elliger may have in the Protestant liturgical revival we do not know, but we did notice that he interpreted the first part of Habakuk as a *prophetische Liturgie* and that he found chapter 14 of Zacharias to be to chapter 12 *wie Ostern zu Karfreitag*.

St. Mary's Seminary, Baltimore

EDWARD A. CERNY, S.S.

LA SAINTE BIBLE, VOL. IV: *Paralipomènes, Esdras-Néhémie, Tobie, Judith, Esther, Job*. By L. Marchal, A. Médebielle, A. Clamer, L. Soubigou, E. Robin. Paris: Letouzey et Ané, 1949. Pp. 884.

The "Pirot-Clamer" Bible commentary, launched by the late Canon Pirot in 1935, and edited in recent years by the Abbé Clamer, has made steady progress since the war, progress for which editor and publishers deserve much credit. Only the first volume (Genesis-Exodus) remains to appear; otherwise, the *OT* is complete, and the volume here under review, following the order of the Vulgate, presents the last group of historical books, with the first of the sapiential.

Marchal's introduction to Paralipomena (pp. 7-22) is a neat piece of work, compressing much useful discussion into fifteen pages. He rightly stresses the compilatory and even fragmentary character of much of the work, to which nevertheless the Chronicler has managed to give an unmistakable unity. The section (pp. 15-20) on the "Valeur historique" is a calm and sensible exposition of the genre of religious history, which dissipates at a stroke many of the difficulties created by a too pedantic exegesis. In vindicating the seriousness and objectivity of Par., when properly evaluated, M. might have made more of the Chronicler's real independence of the Priestly Code, so well established by Von Rad (in *Das Geschichtsbild des Chronistischen Werkes*, 1930, p. 41 ff.), and the consequences drawn therefrom by Robert, in his important article (which M. does not cite), "Le Sens

du mot Loi dans le Ps. CXIX (Vulg. CXVIII)," *Revue Biblique*, XLVI (1937), 182-206, especially 200-203.

The commentary proper is clear and up-to-date, though restricted, one may say, to bare essentials. Thus, on the reform of Josias (II Par. 33-35) it is disappointing not to find any discussion of the order of events, in which Par. may well be more exact than Kings; and the brief statement (with which the reviewer agrees) that the book found in the Temple was Deuteronomy "ou plutôt une partie du Deutéronome" (p. 241) might seem to call for a little elaboration. But the problem of space, in this Commentary, remains acute; only in the second volume (Lev.-Deut.) did the exegete (Clamer) seem to have elbow-room. Of course, we should not complain of what the editors, all things considered, have decided to give us; still, one does begrudge the space occupied by the Vulgate text, since most of those who will use Pirot-Clamer may be presumed to have that text easily at hand.

Fr. Médebielle, in his treatment of Esdras-Nehemias, makes less allowance for the *genus historicum* of the Chronicler's work, and his presupposition of strict historical method in these books enhances rather than lessens difficulties. He holds to the "traditional" chronological sequence Esdras-Nehemias—in which, of course, he has plenty of respectable support; but the principle is pushed to unnecessary lengths, as when he maintains (p. 342) that the controversy over usury (Neh. 5) really took place *during* the two months' intensive labour on the city walls, or (p. 287) that the list in Esd. 2 is the roll-call of the first caravan and nothing more. One feels here a certain lack of critical sense in the handling of literary-historical problems. On the other hand, his psychological analyses of the two founders of Judaism are well and sympathetically done, and he is at his best in the discussion of the nature and spirit of the Law promulgated by them. Following Lagrange and Robert, he shows that it corresponds, not principally to the Priestly Code but to various sections of the Pentateuch, and most of all to the "prophetic" Code of Deuteronomy. And he adds an effective demonstration (p. 367) of the true piety and devotion that animated, in its beginnings, this "religion of the Law."

The three books that follow pose special problems: in the first place, of the text to be adopted. For Tobias, the Abbé Clamer, following a precedent set, among Catholic translators, by Miller in the Bonner Bibel and Vaccari in the Italian Bible of the Biblical Institute, abandons the Vulgate in favour of the LXX, in particular the recension found in *Sinaiticus* and the *Vetus Latina*. (He still prints the Vulgate text at the top of each page.) There can be no doubt that in this way his French version is notably more faithful to the lost original than is, say, Crampon's. With regard to the

genus litterarium of the work—history, fiction, or something between the two—he gives a fairly full discussion, arriving at the cautious conclusion that it is at least “not strictly historic.”

Judith and Esther are capably presented by Soubigou. His study of the text of the former (pp. 483–87) is particularly well done. He defends in Judith a sort of “substantial historicity,” allowing for a free treatment (i.e., invention) by the hagiographer of the details and accessory incidents of the story. Even this, of course, leaves many problems unsettled; and one wonders whether Lefèvre’s bolder solution—too long to summarize here—in the *Supplément au Dictionnaire de la Bible*, IV, 1319, may not in the end be more satisfactory. The same genre, approximately, is attributed to Esther, and the author answers fairly enough some pertinent objections against it. He holds further that the Hebrew *Urtext* of Esther included at least four of the deuterocanonical sections, which were later removed, along with every mention of the name of God, in an edition prepared for public reading, which became canonical; thus in these loci it is not the Greek text that has added, but the Hebrew text that has been mutilated. In spite of this, he follows in his translation (unlike Miller and Vaccari—see above) the Vulgate order, and groups all the “deutero” sections at the end of the book: on the whole, an unfortunate arrangement, in spite of the practical advantages he claims for it.

The last section of the volume contains Job, translated and commented on by E. Robin. With regard to the integrity of the book, this commentator holds, as do most recent Catholic writers on the subject, that the Elihu-speeches are an addition to the work after its first publication, so to speak; and hints that the same may be true of c. 28 and part of the Yahweh-speeches (p. 707). On the doctrine, his treatment is a little disappointing; he does not seem to come to grips with the central problem—what, in the last analysis, is the hagiographer’s judgment on the sufferings of the just? But Abbé Robin is not the first commentator on this book who has been so dazzled by its many treasures as to pay insufficient attention to the chief one of all. He devotes one section of the introduction to a brief but useful review of similar sapiential works in the Egyptian and Babylonian literatures; though here he should have noted, when referring (pp. 699, 710) to the so-called “Babylonian Ecclesiastes,” that Landsberger’s edition of it in *Zeitschrift für Assyriologie*, XLIII (1936), 32–76, has quite superseded the earlier treatments by Ebeling (in 1922, not 1924) and Dhorme.

The commentary on the text of Job is well-informed, and as full as space permits. For the necessary reconstitution of the third cycle of speeches the author follows (without acknowledgment) Dhorme’s arrangement, which

is simple and convincing enough; but it is strange that he does not in any way mark the new distribution in the text of his translation, which thus becomes, or remains, somewhat baffling to the reader.

The whole volume is laid out and printed with the care and accuracy displayed in the great *Dictionnaires* of the same publishers. The occasional Hebrew phrase is more tidily set up than in earlier volumes; and the six-point font of Greek type, largely used in the commentaries on Tobias and Judith, is particularly pleasing to the eye.

Jesuit Seminary, Toronto

R. A. F. MACKENZIE, S.J.

ESRA UND NEHEMÍA MIT III ESRA. By Wilhelm Rudolph. *Handbuch zum Alten Testament*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1949. Pp. xxxii + 220.

A definite answer to the question: Did Esdras return to Jerusalem before Nehemias, or vice versa? has not yet been given. And it seems that the more one reads on the subject, the more confused he is apt to become. The solution, however, which is offered in this book must be carefully studied both because of its supporting arguments and because of the reputation of the author.

His position, in brief, is this. Cyrus first sends to Jerusalem Sassabasar, and a little later the Jews return under Zorobabel and Josue. Sassabasar goes back to Babylon and Zorobabel assumes leadership. In 520 Aggeus and Zacharias appear, and despite opposition the temple is completed in 515. Only in 445 does Nehemias go to Jerusalem under Artaxerxes I; he enjoys official authority for twelve years, after which he returns to Babylon with the realization that the task of rebuilding the Jewish state requires the services of a priest rather than of a layman like himself. Esdras therefore succeeds him but after about a year of disappointing work returns to Babylon. Around 430 Nehemias again comes to Jerusalem and enforces obedience to God's law already promulgated by Esdras. Chap. 10 really concludes the Book of Nehemias, for the list in Chap. 12 brings us into the time of Darius II, toward the close of the fifth century.

It can be seen therefore that Rudolph follows Van Hoonacker, but only to the extent that he reverses the traditional sequence of Esdras first and Nehemias later, the sequence defended by the latest Catholic work on the subject, (though it is of a popular nature), *Esdras-Néhémie* by Médebielle in Tome IV of Pirot-Clamer's *La Sainte Bible* (Paris, 1949).

Rudolph is thoroughly familiar with the literature on Esdras-Nehemias, but he does not slavishly follow any other scholar in the many textual,

historical, and geographical questions in which his subject abounds. Rather consistently he opposes the radical views of Torrey and he attributes much more historical value to the sources than do some other non-Catholic writers. The Chronicler who gave us Paralipomenon gave us also Esdras-Nehemias, using sources of course, some of which he transcribes literally. The whole work was written around 400 or a little later, certainly not as late as 300-200.

Esdras-Nehemias is an historical book rather than a theological treatise; yet it reflects the religion of the Jews of the post-exilic era. Yahweh, the Law, morality, liturgy, relations with non-Jews, all were the concern of the leaders in the sixth and fifth centuries. Belief in the Messiah was not emphasized because expressed loyalty to Him might imply disloyalty to the Persian rulers.

As in other books of this *Handbuch* series, a translation is given from the original language, then a careful treatment of the text problem, and finally a rather complete exegesis, together with several excursuses.

III Esdras is treated at some length in the introduction (pp. iv-xix: written in the second half of the second century) and in an appendix (pp. 216-219), where a translation is given of the famous debate before King Darius: this was written not earlier than 160 in Greek, not, as Torrey held, partly in Aramaic and partly in Hebrew. (Pfeiffer, by the way, in his *History of New Testament Times, with an Introduction to the Apocrypha* [1949], naturally not used by Rudolph, suggests that this story is of Persian origin.)

The sudden change in the size of the print makes the reading of the book a bit difficult, and Rudolph's inconsistency in giving references to modern literature can be irritating. A slight confusion arises from the position of *Die Verpflichtung* on p. 1 and on p. 172. On p. 141 the reading should be 77^{2b}, not 77².

St. John's Seminary, Brighton, Mass.

M. P. STAPLETON

THE OLD TESTAMENT. VOL. II: *Job-Maccabees*, with Appendix (alternative version of the *Psalms*). Translated by Ronald Knox. New York: Sheed & Ward, 1950. Pp. 741-1604. \$5.00.

The publication of this book marks the completion of Msgr. Knox's biblical trilogy, a monument to his industry and versatility. After only nine years he has completed, practically singlehanded, his epoch-making translation of the whole Bible, two volumes for the Old Testament, 1948 (cf. *TS*, X [1949], 325-32) and 1950; one for the New, 1944 (cf. *TS*, VI [1945], 114-19).

The appearance of this new version has occasioned much controversy which may perhaps now be briefly summarized. Litterateurs, captivated by the Monsignor's mastery of the English language, have multiplied superlatives in praise of his work. Biblical experts, however, in general were not so enthusiastic. While admiring a literary excellence which they have not been able to equal, they have raised many objections which seem really pertinent (cf. *Catholic World*, CLXX [1949-50], 151; *Priest*, V [1949], 11-17; *Angelicum*, XXV [1948], 275 f.).

The fundamental defect of this new version is the use of the Latin Vulgate as basic text, thus making the work obsolete from its start. The Church at the time of the Council of Trent (DB 785-86) declared that among the many current Latin versions the Vulgate alone is to be considered as the Church's official Latin translation, but that does not in any way diminish the authority and value of the original texts. On the contrary, the Popes have frequently, especially in recent years, underlined the fact that the original text "written by the inspired author himself, has more authority and greater weight than any, even the very best, translation, whether ancient or modern" (Pius XII, *Divino afflante Spiritu*; NCWC text, no. 16). Formerly there might have been liturgical reasons to stand by the Vulgate, but these considerations never existed for the Old Testament, and actually for all practical purposes are discarded even for the New. (Father Vosté, in fact, considers the decree, "De versionibus S.S. in linguas vernaculas" [Aug. 22, 1943], as the virtual abrogation of the preceding decree, "De usu S.S. in ecclesiis" [Aug. 30, 1934]; cf. *Catholic Biblical Quarterly*, IX [1947], 25.)

Knox's use of the Vulgate is the occasion of several useless notes in which he toils in vain to give meaning to bad translations, e.g., Is. 9:1, 53:9, and *passim* in the Psalms (e.g., 16:4, 21:3, 44:14, 86:7). (Incidentally, the many notes comparing the different texts are useless and confusing for the average reader and really of no help for the expert. Moreover, the explanatory remarks are frequently not up to date on the literature of the subject, especially in Daniel.)

Much criticism has been voiced against Knox's lack of literalness. Of set purpose he rejects the restrictions of a word-for-word rendering and prefers to translate the ideas rather than the words. Leaving this general principle open for discussion, it seems, nevertheless, that the question calls for some observations. First, the paraphrase is often so broad that it has been remarked about the Psalter that the translator is often giving his personal aspirations instead of David's (cf. *Clergy Review*, XXX [1948], 71). Then, the periphrastic rendering tends to weaken the meaning of the original and, what is more serious, it frequently misses the inspired sense. It should be

noted, incidentally, that in the following examples the Vulgate is not to blame for the shortcomings indicated.

Knox renders Sam. 1:4, "the gateways lie deserted, sighs priest"; v. 8, "deeply she sighed"; v. 11, "sighing for lack of bread." The original has 1:4, "all her gates are broken down, her priests lament"; v. 8, "she moans"; v. 11, "moaning in their search for bread."

In Is. 53:10 the *if* indicates the liberty and spontaneity of the Messiah's sacrifice which is characterized technically as a sin-offering (cf. Lev. 7: 1-10):

If he offers his life as a sin-offering,
He shall see a long posterity
And the purpose of Yahweh shall prosper in his hands.

Knox translates: "His life laid down for guilt's atoning, he shall yet be rewarded; father of a long posterity, instrument of the divine purpose."

In Zach. 9:9 the description of the Messiah as "just and victorious" is toned down to "a trusty deliverer." Malachias' novel literary form, his dialectic treatment of a subject by question and answer, is completely ignored.

The Psalms abound with weak renderings. Ps. 9:19*b*: "The hope of the afflicted will not be disappointed forever," and Ps. 17:2*a*: "I love you, Lord, my strength," are translated, Ps. 9:19*b*: "the patience of the afflicted will not go for nothing," Ps. 17:2*a*: "Shall I not love you, O Lord, my only defender?" See also 11:9, 14:3, 18:9*a*, 10*b*, 28:9*a*, etc.

There are many instances when the sense of the original has not been understood. Job 29:6 in a metaphorical description of abundance refers to the oil-press saying, "the rock poured out rivers of oil." Knox has, "no rock so far but my olives bathed it in oil." In Ps. 5:11*b*, Knox's translation reads, "cheat them of their hopes." The original says, "let their own plots bring them to ruin." Knox renders Ps. 18:9*a*, "how plain are the duties which the Lord enjoins," instead of, "the Lord's precepts are just." See also 15:4*d*, 5*a*, 18:10*b*, 21:6*b*, 16*a*, etc. In Is. 9:4 we find "yoke that fixed the burden," and "rod of the tyrant," instead of "his burdensome, i.e., heavy yoke," literally the yoke of his burden, and "the driver's stick." In Is. 38:12 "before the day reached its evening" stands for "day and night." The books in Dan. 9:2 are the sacred books and not simply old records. Moreover, the prophecy of the seventy weeks (Dan. 9:20-27) is hopelessly confused. Zach. 9:9 presents the Messiah as a king, although he is described as a peaceful monarch, not as an earthly conqueror (cf. *e contra* note 4, p. 1441). The important link (*enim*) between Mal. 1:10 and 11 is bungled, and verse 11 is joined to verse 12.

The misconception of the paraphrase at times is rather amusing. Ez. 3:3 stresses the fact that the prophet is completely penetrated by the all-embracing divine judgment he is to announce: "And he said to me, son of man, feed your belly and fill your bowels with the scroll I am giving you." Knox translates, "promising me safe digestion and a full belly with the gift."

Some of the mistakes are more important. Is. 1:27 gives a summary of the whole book, announcing the book of condemnation (ch. 1-35) and the book of consolation (ch. 40-66). The LXX, the Targum, and the Vulgate are, no doubt, right in understanding בְּיָמָיו as God's judgment of condemnation. 1:27*a* should then read, "Sion shall find redemption through judgment," instead of "Sion shall be won back dutiful once again."

Finally there is no justification possible for the translation, "Maid shall be brought to bed of a son" (Is. 7:14). The LXX, the Vulgate, and the Peschitto are evidently correct in translating הַמַּלְאָכָה the virgin. The text foretells the *virginal conception and birth* of the Messiah: "Behold the virgin shall conceive and bear a son."

Most of the books of the Bible translated in this volume were originally composed in verse, the essential element of which is parallelism, an insistent repetition of the same idea or image in equivalent or contrasted form. Msgr. Knox treats the poetry as ordinary prose, yet strangely enough he retains alphabetization (cf. Pss. 24, 33, 36, 110, 111, 118, 144; Prov. 31:10-31; and Lamentations), a secondary device of Hebrew poetry. Its real meaning (cf. *CBQ*, X [1948], 196) is not explained and will be lost on the average reader to whom the book is directed.

Msgr. Knox gives two renderings of the Psalter, one of the Gallican Psalter found in the Latin Vulgate, and another which is presented as "a new Latin translation of the Hebrew text, published by the Pontifical Biblical Institute" (p. 787). This alternative version, however, differs very slightly from the text published in 1947 by Sheed and Ward. There are only a few unimportant variants, here and there, e.g., Ps. 15:6; 21:18, 20, 25.

Concerning this translation of the new Latin Psalter Msgr. Knox has been forced to confess the "uncomfortable fact" that his "rendering is not, as a matter of history, a rendering from the new Roman text. It is a rendering from the Vulgate, corrected over the top so as to suit the requirements of the new Roman text" (cf. *Clergy Review*, XXIX [1948], 306). These requirements, however, are not always met, and there is no excuse for the freedom taken in adopting lessons rejected by the commission which prepared the text, e.g., in Ps. 2:9 and 12. Either one is translating the new text or not.

It should be noted, finally, that after Father Skehan's careful examination and judicious criticism of the principles of translation expressed at the be-

ginning of Knox's first volume (cf. *TS*, X [1949], 325-32), it would be repetitious to renew an enquiry which would lead to the same conclusions.

The preceding remarks may give the impression of an absolute and complete condemnation of Msgr. Knox's new translation. Such is not the case. In spite of the handicaps under which he is working, the Monsignor has produced a text that has real excellence in the English presentation of many biblical texts. He is perhaps at his best in the sapiential literature where the text does not deal so much with facts as with doctrine, and the translation probably reaches the peak of its excellence in the *Canticum* where the translator's literary genius could be given free play. Other passages are also remarkably rendered; see, e.g., Eccles. 3:1-8; Prov. 6:6-11; 8; 31:10-31.

The ideal English version of the Bible has not yet appeared. To our mind it would give in the best English possible all and nothing but the original text. It might perhaps combine the erudition of the text published by the Confraternity of Christian Doctrine with the literary excellence of Msgr. Knox's translation.

Blessed Sacrament Fathers' Seminary, Cleveland J. E. LUSSIER, S.S.S.

DIE NEUE PSALMENÜBERSETZUNG. By Arthur Allgeier. Freiburg i. Br.: Herder, 1949. Pp. 347. DM 9.80.

Arthur Allgeier is already known from his two published works, *Die altlateinischen Psalterien* (1928), and *Biblische Zeitgeschichte* (1937). He presents now the first German translation of the *Liber Psalmorum*, issued by the Biblical Institute in 1944. Title, summary of the thought-content, and text of each psalm are translated directly from the Latin edition. The textual apparatus and brief exegetical notes of the same have been omitted, this in keeping with the translation's more popular character. For scholars interested in comparisons between the Vulgate and the New Psalter the author has attached an appendix of almost one hundred pages where, in three parallel columns, the variant readings of Vulgate and New Psalter (and the German translation) are set side by side. Seminarians and the educated laity of Germany are fortunate in having this good translation of the official Roman edition.

Weston College

FREDERICK L. MORIARTY, S.J.

THE FIRST BOOK OF MACCABEES. Greek text (Rahlfs), English translation by Sydney Tedesche, Introduction and commentary by Solomon Zeitlin. New York: Harper and Bros., 1950. Pp. xvi + 291. \$4.00.

Dropsie College, Philadelphia, is sponsoring a new series of volumes

under the general title of "Jewish Apocryphal Literature," with Solomon Zeitlin as editor-in-chief. The first volume to come off the press is the present work. Well printed, and of convenient format, it has little to distinguish it from the usual commentaries on Maccabees beyond the novelty of its sponsoring, a rather startling and tendentious remark in a foreword which is from the pen of the president of the college, and a frank admission by the commentator in his introduction.

The layout of the book is the traditional one. A foreword by Abraham A. Neuman is followed by the introduction by Solomon Zeitlin. Then comes the text, Greek to the left, English to the right, with brief critical notes immediately under the Greek text, and the commentary occupying the lower quarter of each page. At the end are three appendices and a good analytical index.

The foreword explains the origin of the project of which the book is the first fruit. In an unfortunate sentence or two (p. xi) the writer notes that there are fourteen (*sic*) books in the Vulgate Old Testament which are not to be found in the Hebrew Scripture, and assures his readers that the early Church assimilated these to its own religious pattern by "forced interpretations," "occasional mistranslations," and "Christological interpolations." This early Church skulduggery seems to be ascribed to the Apocrypha as a whole; the present work, fortunately, seems to be free of any such evil influence.

The introduction follows the normal pattern and covers pertinent material comprehensively. The historical summary is good, the chronology approximates that which is generally accepted, but many will object to his treatment of authorship and date of the book. While showing a leaning toward a late date (p. 28), his final stand is that the first thirteen chapters were originally written early in the reign of John Hyrcanus (136-5 BCE), but re-edited after the destruction of the Temple, and to them were added the last three chapters, written late and by a different author; the addition was in the first decade after the destruction of the Temple (p. 32). The arguments offered for this position are rather weak, but the author seems to have a personal conviction in the matter which overrides the weakness. Indeed he has stated in a brief preface prior to the introduction, with respect to the Greek text, that he makes changes, with all manuscripts against him, because he is certain that the Greek translator has misunderstood the Hebrew (p. xv).

The translation is clear, easy-flowing, scholarly, and for the most part faithfully reflecting the original without being slavishly literal. Occasionally a word or phrase appears which is less well suited to the context than its

corresponding Greek foundation. As an instance, the Greek *ekleinai cheiras* of 12:42 is translated "about killing," whereas its literal equivalent, "to lay hands on," is obviously called for by the context, since it was Tryphon's intention to use Jonathan as a hostage (which in fact he did), to capture him, not to kill him; if ultimately Jonathan was killed, this took place only after Simon had been appointed to Jonathan's office and thus rendered Tryphon's strategy abortive. (The commentator notes the true translation, but without comment.)

The commentary is brief, yet sufficient for an intelligent understanding of the text, and usually conforms to accepted opinion. Now and then, however, personal conviction rises above critical acumen, and the text gives way. For instance, when the text offers difficulties against the author's judgment of what should be the correspondence between Seleucid and pre-Christian years (in 1:10, for instance, 137 Sel. is equated with 177-176 BCE), the text is rejected; so, for instance, 1:54 is wrong, as is 4:52, though other commentators find nothing wrong with the texts. Similarly the "plains of Idumaea" yields to "plains of Judaea" (4:15), though we do not know just how far the district of Idumaea extended; and the "great plain" of 12:50 should be dropped (though the translator retains it) because it cannot refer to the Shephelah valley between the Jordan and Mt. Gilbah; no reason for the impossibility is given.

A selected and solid bibliography, presenting the best and the latest works on his subject, as well as more ancient source books, has been inserted by the editor after the appendices, thus rounding off in a scholarly way a book which we hope will be a stimulating challenge for subsequent writers in the series.

Woodstock College

FRANCIS X. PEIRCE, S.J.

GESCHICHTE DES ALTEN TESTAMENTS. Part I. By Paul Heinisch. *Die heilige Schrift des Alten Testaments: Supplementary Vol. II.* Bonn: Hanstein, 1949. Pp. 200.

This is the first half of a history of the Old Testament designed as a supplementary volume to the series of commentaries known popularly as the *Bonner Bibel*. It treats the events narrated in the Old Testament from the creation of the world to the reign of Ochozias of Juda (842 B.C.). Outstanding features of the book are the up-to-date and judiciously selected bibliography prefixed to each major section and the discussion of the religious beliefs prevailing in each of the historical periods into which the book is divided. Noteworthy, too, is the attention which the author gives to modern

archeological discovery; the allusions are necessarily brief but the bibliography provides ample scope for further investigation.

As we may anticipate, the author devotes a generous amount of space to the Pentateuch. His treatment of the first eleven chapters recapitulates the views which he propounds in his *Probleme der biblischen Urgeschichte*. Although a strenuous defender of the credibility of the patriarchal history, he believes that some features of the story of Joseph are anachronistic. He admits that Genesis contains irreconcilable discrepancies but argues that such discrepancies, which reflect conflicting historical traditions, do not affect the essential truth of the narrative. In his estimation, the figures given for the ages of Abraham, Isaac, and Jacob are editorial intrusions of writers subsequent to Moses. To the same cause he attributes the numbers assigned to the Israelites at their departure from Egypt.

His account of the exodus contains a brief but adequate discussion of the Pharaoh of the oppression and the exodus. The paragraphs on the Book of the Covenant, the laws relating to worship, the development of the Mosaic Law, the relation of this Law to other Oriental codes are especially worth reading.

Heinisch believes that the substratum of the Pentateuch was written by Moses or under his direction. This substratum is thought to have been enlarged by later writers who added new laws and other material, such as historical traditions, lists, chronological data, numbers, and interpretative remarks.

In other respects the book contains little that may not be found in similar works. While Heinisch's history is not epoch-making it is packed with unobtrusive learning and will be found useful.

Saint Mary's College

MICHAEL J. GRUENTHNER, S.J.

THE JEWS: THEIR HISTORY, CULTURE, AND RELIGION. Edited by Louis Finkelstein. New York: Harper and Bros., 1949. Two Volumes. Pp. xxiii + 1431. \$12.00.

Thirty-four scholars have collaborated in producing this beautifully printed and bound set of volumes. That there is another vast joint enterprise on Judaism published in three volumes by the Central Yiddish Culture Organization in no way diminishes the value of this work, which presents a clear and scholarly summary of Jewish thought, ideals, sufferings, and achievements through the course of history. Dr. Finkelstein is correct when he writes in his prefatory letter to Judge Proskauer, honorary president of the American Jewish Committee, which subsidized the publication: "De-

spite its varied authorship, the inevitable lacunae, and the preliminary character of some research, the emergence of this book may be a milestone in the development of American Jewish scholarship and literature." The editor candidly reminds the reader that some of the studies must be considered only as prolegomena which will stimulate further inquiries. And to those of us who are surprised that so little is said about the most significant fact of modern Judaism, the State of Israel, he briefly relates the unsuccessful effort to bridge this gap, and promises that the story of Israel will not be overlooked in future editions.

The thirty-five chapters are organized under four general topics: the History of Judaism and the Jews, the Role of Judaism in Civilization, the Sociology and Demography of the Jews, and the Jewish Religion. For those who know Professor Albright (the only Christian scholar in the symposium), it is unnecessary to commend his brilliant essay on "The Biblical Period." Few men could bring to this subject such massive resources of learning and humanistic training. For those who are not acquainted with him, here is an opportunity to see Albright at his best. I venture to predict that further evidence will only confirm his magnificent reconstruction of the ancient history of the Jewish people.

The learned contribution of Professor Bickerman on "The Historical Foundations of Postbiblical Judaism" shows no slackening of the pace. There is probably no period in Jewish history more elusive for the historian than its confrontation with Hellenistic civilization. His final sentences deserve to be quoted:

It is no accident that the spiritual revolution which ended the ancient world came from Jerusalem. Jerusalem was the only living center beyond the authority of Hellenism, the one refuge of independent thought. There was a place where it was possible to stand outside the Hellenic earth, and from there, and only from there, could this earth be moved.

Bickerman's essay is supplemented by Ralph Marcus' capable presentation of "Hellenistic Jewish Literature." As the reader becomes more familiar with the two volumes he will see how each historical study is supplemented, often with valuable new light, by later essays on the culture of Judaism.

Professor Goldin of Iowa State picks up the historical thread and in his long study on "The Period of the Talmud" brings us up to the eleventh century. This contribution, a masterpiece of condensation, will be of considerable value to a Christian, who needs a sure guide through the mass of literature growing out of this period. His brief treatment of Christ and St. Paul is inadequate but never irreverent. Cecil Roth of Oxford is given two short chapters to cover the period from the Middle Ages to the Nazi perse-

cution. His sources are good and he has obviously tried to be fair to all sides in describing a period too often obscured by the passions of controversy.

The second and largest part of the two volumes is devoted to the Jewish cultural contribution. Chapters in this section of special interest to readers of this review may be listed as follows: "The Bible as a Cultural Monument," by Robert Gordis; "The Mystical Element in Judaism," by Abraham J. Heschel; "Judaism and World Philosophy," by Alexander Altmann; "The Contribution of Judaism to World Ethics," by Mordecai M. Kaplan; "Judeo-Arabic Literature," by Abraham S. Halkin; "Judaism and Art," by Rachel Wischnitzer; "The Influence of the Bible on English Literature," by David Daiches; "The Influence of the Bible on European Literature," by Frederick Lehner. Generally speaking, these essays are very well done by acknowledged experts in the field.

The third division deals with the sociology and demography of the Jews. The five essays are heavily weighted with statistics which do not make for interesting reading but which are valuable for reference work and cannot be disregarded in any generalizations made about the Jewish people. One chapter, "Who are the Jews?", catches the eye immediately; however, Professor Herskovits' conclusion is negative and is best summed up in his own words:

Is there any least common denominator other than the designation "Jew" that can be found to mark the historical *fait accompli* that the Jew, however defined, seems to be? It is seriously to be questioned. A word can mean many things to many people; and no word, one may almost conclude, means more things to more people than does the word "Jew."

The final section consists of one chapter by the editor, "The Jewish Religion: Its Beliefs and Practices." Though written from the conservative viewpoint Dr. Finkelstein has had the assistance of other spiritual leaders, representing different schools of thought. The essay is both informative and irenic, and reflects the sincere piety of its author. A novel appendix is attached, consisting of twenty-nine large questions which should be answered in a book on Judaism and the Jews. Where the answers can be found is conveniently indicated by chapter and page. A good general index concludes this work which is a credit to Jewish scholarship whose vitality has been proved in the crucible of tragic suffering.

Weston College

FREDERICK L. MORIARTY, S.J.

THEOLOGIE DES ALTEN TESTAMENTS. Parts I and II. By Otto Procksch. Gütersloh: C. Bertelsmann, 1949. Pp. 384. DM 12.

Because of war and post-war conditions in Germany, the first printing of the "life's work" of the noted professor of theology at Erlangen, com-

pleted and accepted for publication already in 1942, had to be delayed beyond his untimely death in 1947. In its definitive form, scheduled to appear in December, 1949, this volume will contain some 720 pages of acute perception and painstaking labor—if one is to judge the latter half of the work by these first two numbers. And unless the reviewer is grossly mistaken, this study will become a basic reference for modern non-Catholic theologians, particularly existentialist scholars of the Lutheran school.

By way of introduction, Dr. Procksch sets forth in four articles the methods and principles that have guided his studies, thus giving us an indication of what his final conclusions will be. In general, the author propounds a view of history that is quite at variance with that which a decade ago obtained in most American and European universities. Along with Reinhold Niebuhr and Karl Löwith, to mention only two in this country who have recently written on the subject, Dr. Procksch holds that no philosophy but only a theology of history is possible and valid. It is faith alone that gives meaning to world history. Between a theology of history and a history of religions, furthermore, there is an essential difference: the latter studies only the external forms of religious belief and practice, whereas only the former is capable of grasping the "inner-divine" content and meaning of existent reality. In a word, there can be no convergence of faith and reason in our search for truth. Reason attains only to the shell of reality, while faith, which is a non-rational gift of God, allows man to penetrate to its very core—there to discover, not essence, but God.

Theologie des Alten Testaments begins with the arresting thought: "All theology is Christology." This is because "Jesus Christ is the unique figure [*Gestalt*, a key word in Procksch's synthesis] of our world of experience in whom the revelation of God is complete." In relation to God, He is the one and only Son of the Almighty Father. In relation to history, He is not only its first beginning and last end, but its ever-present center. Thus Christ is both the sole creator and supreme analogue of the world. He lies at the very heart of both the historical macrocosm, which is revealed in His Church, and the historical microcosm, the individual Christian. Finally no understanding of history is possible except it be viewed eschatologically. Just as the Christ who has already come is the founder of the Church, so also is the Christ who is to come the founder of the Kingdom of God. These two foundations are in no way identical, though the Church, which is nothing else but the historical form of the true "People of God," exists for the purpose of establishing the Kingdom of God.

The unique relationship of Christ to God, then, which is the cause and analogue of all other relationships capable of being grasped only by faith,

furnishes theology with a "theme" which it must trace through individual and collective history. In the Old Testament this theme is discovered, not so much in the explicit predictions concerning the Messias, but rather in the types and figures of Christ and His Church. For revelation, not to be confused with outward manifestation, is essentially something real, something personal. Hence the theologian must sedulously distinguish between the expressed beliefs of the ancients and their real significance. This, the author insists, was the consistent outlook of the early Church, corrupted for a time by the Scholastics, but happily restored, at least in its basic elements, by Martin Luther.

In his critical study of the Old Testament, consequently, Dr. Procksch brushes aside the explicit affirmations of the biblical heroes as mere reasoned reflections on their faith, and seeks to discover their real relation to God and to Christ. His investigations begin with Abraham and the patriarchs, progressing through the great historical figures and structures of the Bible. The first eleven chapters of Genesis are relegated to the post-exilic age of the priests, for the teaching therein contained represents not true revelation but the historical and rational reflections of men—the shell of revelation. Very probably the same fate awaits the deuterocanonicals and large portions of the didactic literature in the latter half of Dr. Procksch's volume. For the rest, it must be said that the author's individual conclusions regarding the faith and significance of Old Testament personages are a refreshing contrast to the pseudo-scientific positions of "higher criticism." Abraham and Moses, at least, were orthodox monotheists, and they were true types of Christ, the Son of God.

Perhaps the best criticism of such a work as this was written recently by Pope Pius XII in his encyclical, *Humani Generis*: "In all this confusion of opinion it is some consolation to us to see former adherents of rationalism today not uncommonly desiring to return to the fountain of divine truth, and to acknowledge and profess the word of God as contained in the Sacred Scriptures as the foundation of all religious teaching. But at the same time it is a matter of regret that not a few of these, the more firmly they accept the word of God, so much the more do they diminish the value of human reason, and the more they exalt the authority of God the Revealer, the more severely do they spurn the teaching office of the Church, which has been instituted by Christ, Our Lord, to preserve and interpret divine revelation." Proof of the Holy Father's last observation is clear from the complete absence in *Theologie des Alten Testaments* of reference to Catholic scholars or authoritative Catholic teaching.

Marian College, Fond du Lac, Wis.

R. P. BIERBERG, C.P.P.S.

THEOLOGY OF THE OLD TESTAMENT. By Paul Heinisch. Transl. by William Heidt. Collegeville, Minnesota: The Liturgical Press, 1950. Pp. 386. \$5.00.

This is just the sort of book for which professors of the Old Testament have long been waiting. Their patience is well rewarded, for Father Heinisch, the foremost Catholic biblical scholar in Germany, has put at our disposal the latest and one of the best products of his indefatigable scholarship. The history of this English edition is but another instance of the privileged position scholars in America enjoy and a reminder of the responsibilities which such a privilege entails. This work first appeared in 1940 as *Theologie des Alten Testaments*, the first supplementary volume to the justly famous Bonn Bible. In 1949 Dr. Heinisch revised this work thoroughly, rewriting whole chapters and bringing his material into line with the advances made in the science of biblical theology. Unfortunately, conditions in Germany prevented its publication, but, not to be deterred by adverse conditions at home, Father Heinisch has made us the first beneficiaries of his labors by turning over the manuscript to his capable English translator, Rev. William Heidt.

The author is at pains to distinguish between a "History of the Religion of Israel," which shows how the people reacted to the doctrines revealed by God and propounded by their religious leaders, and a "Theology of the Old Testament," which presents systematically what God, through His inspired writers, set before the people as their norm of faith and practise. With the former Professor Heinisch has no intention of dealing, though it is questionable if these two themes can be separated as categorically as he would wish. To this reviewer the theology of the Old Testament represents a vital historical movement and, ideally at least, should be studied at each stage in its total cultural setting, and because this theology is not something static but intimately connected with the dynamic religious life of a people, any exposition should take into account its organic growth, the response of the people, the relationships and divergencies between theory and practice. If we divorce our treatment of biblical theology from its historical context, ignoring among other things the progressive nature of divine revelation, we may soon find ourselves quarrying proof-texts instead of observing the organic development of a living thing.

This does not mean that Father Heinisch is oblivious to historical development and especially to historical parallels drawn from neighboring religions, where he is somewhat of an authority in his own right. Fortunately he does not work to death his distinction mentioned above. Yet, in conformity with his declared purpose in expounding Old Testament theology,

the treatment is encyclopedic rather than genetic, with the successive ideas only loosely threaded. The work is divided into five parts under the headings: God, Creation, Human Acts, Life after Death, and Redemption. Each part in turn is divided into sections and the latter are subdivided into chapters. Practically every imaginable theme in the Old Testament is handled and, what is undoubtedly the best feature of the book, practically every statement is documented from the text of Scripture. When Millar Burrows brought out *An Outline of Biblical Theology*, everybody praised it, and rightly so, for its collection of scriptural references. But the Yale Professor is no match for the Bonn scholar whose enormous compilation of references forcibly reminds us that, after all, this book was written by a German. Whether mere citation of a text, without giving the historical or literary context, is the best way to present Old Testament theology, is another question.

The following good points and shortcomings seem to call for some mention. His treatment of the Mosaic Law (pp. 29–32), though brief, is excellent, especially in pointing out that, while the Law as given by Moses remained fundamental, no legal code is an immutable monument but serves practical living, and life continually presents new problems. For these reasons legitimate leaders had the task of applying Mosaic Law to changed circumstances (e.g., from semi-nomadic desert life to sedentary occupation in Canaan), so that the formula “Yahweh said to Moses” (which also introduces more recent laws) is a sign that people were conscious of the harmony between the new precepts and those Moses had enjoined, and that subsequent laws were promulgated according to their spirit. This position of Father Heinisch is a welcome advance over the ultra-conservative attitudes towards the Mosaic Law.

While there are references here and there to the covenant, the treatment is not adequate to the importance of the subject. Though Eichrodt has been accused of an annoying tendency to harp on a few pet ideas, particularly that of the covenant, he has nevertheless established the covenant idea as one of the pivotal points in Old Testament thought. For the covenant represents a profound interference by God in history. Also conspicuous by its absence in Heinisch’s index is a word like “tabernacle.”

On pages 157–58 the author shows fine judgment in discussing evolution, understood as the infusion of a spiritual soul into a ready-made body. While pointing out that many scientists hesitate to view the present status of the human body as the last phase in a long evolutionary process, he shows that we need not reject the possibility a priori as contrary to Sacred Scripture. This process does not, of course, rule out the special intervention of God in the formation of the body of the first man.

I have no quarrel with Father Heinisch if he wishes to date Deutero-Isaiah in the exilic period, as apparently he does, judging from the remark on page 35. But the following sentence is certainly misleading: "Through Ezechiel's vision of the revival of the dead bones, the despondent were filled with hopes for a national restoration; and Isaias, *the other great prophet of exilic times*, promised speedy deliverance and a return home in the midst of marvels" (p. 170). The translator's caveat noted at the foot of page 211 seems unnecessary, his fears being sufficiently allayed in Father Heinisch's following section on the attitude of the prophets towards sacrifice, which is excellently done.

The remarks made above are not to be interpreted as though the good and the bad points just about cancelled out. Rather, what will strike any impartial reader is the massive amount of positive information which only a scholar like Father Heinisch could assemble. As to the circles for which this study will be useful, let me say that the book is not intended for specialists alone. Several of my students, laymen, have asked me if they should purchase it and I have not for a moment hesitated to recommend that they do. For any professor giving courses to religious or lay people on the rich and varied thought of the Old Testament this will be a most useful tool, fashioned by a master craftsman. The volume concludes with a list of collateral reading for each of the chapters, together with a scriptural and general index.

Weston College

FREDERICK L. MORIARTY, S.J.

THEOLOGIA BIBLICA. VOL. I: DE DEO UNO. By P. F. Ceuppens, O.P. 2nd ed. Turin, Rome: Marietti, 1949. Pp. xii + 307.

The hopes entertained by the author when he published this first volume (cf. *TS*, I [1940], 324-27) of his series on biblical theology were well realized, and yielding to the persistent demand of many professors of theology he now presents a second and revised edition. No changes of major importance are discoverable in the body of the volume, but the presentation of material is definitely improved by a new and more orderly paragraph division and by a clearer and more exact argumentation. Newest of all is an Introduction on Sacred Doctrine, dealing with *Sum. Theol.*, I, q. 1, aa. 1, 9, 10. In commenting on the last article the author holds the view that, while St. Thomas does not seem to exclude the possibility of a multiple literal sense of Scripture, in practice he does not admit it. Despite some conclusions not acceptable to all, the work should continue to prove of great service to the professor and student of theology.

Woodstock College

THOMAS A. BROPHY, S.J.

THEOLOGIA BIBLICA. VOL. II: DE SANCTISSIMA TRINITATE. By P. F. Ceuppens, O.P. 2nd ed. Turin, Rome: Marietti, 1949. Pp. xi + 299.

Very few professors and students of theology are unacquainted with Father Ceuppens' excellent works on biblical theology. His treatise on the Blessed Trinity first appeared in 1938. This second edition represents an improvement over the first. The format is better and the footnotes have been brought up to date. A transcript of the Hebrew characters has been added to the introduction. The thirty-seven additional pages are largely devoted to a fuller treatment of St. Paul's Epistles and to the presentation of a section on the Catholic Epistles.

In the section devoted to the Old Testament there is an addition. To answer the charges of the Independents that there was evolution in the religion of Israel, from polytheism in the time of the patriarchs to monolatry in the time of Moses and finally to monotheism in the time of the prophets, a brief argument has been inserted to show that there was no such evolution, but that the same monotheism prevailed throughout.

In the first edition the author tended to think that Angelus Jahweh in some texts was Jahweh Himself, in others only an angel sent by Jahweh. Now he inclines to reject this distinction and to see everywhere an identity between Jahweh and Angelus Jahweh. Thus the Angelus Jahweh is not the Second Person of the Trinity, not the Logos of St. John's Gospel, not the Divine Word, but Jahweh Himself. Of the Messianic prophecies often advanced to prove the divinity of Christ he favors only one. Considered apart from the New Testament Ps. 2:7 and Ps. 110:1 present merely an extraordinary son of God, a singular and mysterious person. Only in the light of the New Testament can we deduce that they predict that the future Messiah will be the true natural Son of God. But in Is. 9:5 the divinity of the Messiah, the natural Son of God, is announced. From this text we can deduce that the future Messiah will be true God and have the divine nature and be a person really distinct from Jahweh. Some exegetes seem to see in the "divine wisdom" of some of the Sapiential books a distinct divine person, others not quite a person but something more than a personification. Father Ceuppens, however, sees only the divine attribute of wisdom, not a person distinct from God and in God, nothing more than a poetical personification. From the Old Testament, then, we can conclude only to a duality of persons in God; not to a trinity of persons, for nowhere does the Holy Spirit appear as a person really distinct from Jahweh. Hence the dogma of the Trinity was not openly revealed in the Old Testament.

In his treatise on the Synoptics he gives a fuller treatment of the theophany at the baptism of Jesus. He finds here a trinitarian text that mani-

feats sufficiently, if taken in its full context, the Holy Spirit as a distinct divine person. His interpretation of the Synoptic texts dealing with the individual persons is much the same as in the first edition. However, he gives a fuller development of the Petrine confession and of the parable of the vine-dressers and adds a demonstration of the authenticity of these texts. His treatment of Christ's testimony before the Sanhedrin is more ample, too, and here he subscribes to St. Luke's single session. But he still holds that neither from the text nor from the context of St. Luke's passage about the Annunciation can we demonstrate the natural divine filiation of Christ.

Besides Mt. 28:19 he finds no text in the Synoptics that clearly and distinctly speaks of the person of the Holy Spirit. But from the context of the narration of the baptism of Christ one can deduce that the Holy Spirit that descends on Jesus under the form of a dove is the Third Person of the Blessed Trinity. Similarly, if the texts, wherein the aid of the Holy Spirit is promised to the disciples, are considered in connection with St. John's Gospel, they can lead us to conclude that this Holy Spirit is the Third Person of the Blessed Trinity. But the texts concerning blasphemy against the Holy Spirit cannot, he still maintains, be explained of the Third Person of the Blessed Trinity.

One could wish that he had given even more space to the Synoptics, since their trinitarian doctrine has been especially attacked; also that he had given a much fuller treatment of divine paternity in the New Testament, so as to indicate whether we can really "distinguish three stages, so to speak, in the Saviour's revelation of the Father."

In the first edition he had presented from the Pauline Epistles three trinitarian formulae and four other texts from which the Trinity is deduced. To these he now adds seven more texts from which the dogma of the Trinity is deduced. Besides these he finds five texts in which the divinity of Christ is explicitly asserted, and in a number of other texts he is convinced that St. Paul designated the Third Person of the Blessed Trinity. The new section on the Catholic Epistles presents six trinitarian texts and a discussion of the texts that deal with the individual persons. But it lacks some of the definiteness of the other sections.

West Baden College

E. J. FORTMAN, S.J.

ISAAKS OPFERUNG CHRISTLICH GEDEUTET. By David Lerch. Beiträge zur historischen Theologie, ed. Gerhard Ebeling. Tübingen: J. C. B. Mohr (Paul Siebeck), 1950. Pp. xvii + 290. DM 25.60.

This interesting historical study of Abraham's sacrifice of Isaac as found

in Gen. 22 contains a detailed table of contents (pp. v-viii), a specialized bibliography (pp. ix-xiii), a table of abbreviations (p. xiv), foreword (p. xv-xvii), the body of the book (pp. 1-276), and a triple index consisting of scriptural references, authors, and subject matter (pp. 280-90). This historical problem is treated not from the philological and archaeological viewpoint, but under its theological and hermeneutical aspects (p. xvi).

Part I (pp. 1-155) treats of the Christian interpretation of the biblical text in the pre-Reformation period. After a careful analysis of Jewish sources the author concludes that neither did the early rabbinical literature contribute anything to the typological meaning of Gen. 22, nor did Philo's allegorical exegesis of the text greatly influence the writings of the Fathers. Melito (middle of the second century) was the first Christian writer who described Isaac as a type of Christ and intimately linked Gen. 22 with Isaias 53. More extensively, however, this typological application is made by Origen (Homily 8 and 9), who also indulged in allegorical interpretation or moral application for Christian conduct.

Among the chief problems of Gen. 22 the author lists: (1) the temptation of Abraham; (2) the interpretation of Gen. 22: 3-10; (3) the purpose of this temptation; (4) the divine promise and oath. Each one of these problems is treated at great length and the attitude taken by the various Fathers to these problems is carefully presented. Thus, for instance, the temptation of Abraham is considered by Origen as a trial that severely threatened Abraham's faith or personal trust in God, and is described as a struggle between his love of God and his natural, carnal love for his son, Isaac, but the former predominates over the latter. For Augustine this temptation is a trial (*probatio*) to Abraham's obedience rather than to his faith, since according to Tertullian a real temptation (*tentatio*) to faith cannot be the work of God (Jas. 1:13) but is only the work of the devil.

In regard to the many writers of the Middle Ages the author pays special attention to (1) Rupert of Deutz as an independent interpreter, whose literal, typical, allegorical, and mystical explanations of Gen. 22 are analyzed, and to (2) Nicolas of Lyra for his literal interpretation of the text.

Part II (pp. 156-276) deals with the interpretation of Gen. 22 from the time of the Reformation. The author points out that for the early Reformers (Luther, Calvin, etc.) Gen. 22 was exclusively considered as a divine temptation of Abraham's faith ("Zusammengefasst: Es entspricht der theologischen Haltung der Reformatoren, dass sie Gn. 22 ausschliesslich als Glaubensprüfung betrachten" [p. 165]), that two contradictory (?) concepts "promissio . . . mandatum" (i.e., the promise that had been made by God to Abraham; the divine command to offer up his son, Isaac) are to explain the

peculiar nature of his temptation; and that Abraham overcame the temptation against his faith by holding fast to the divine promise. The typological exposition of the text was generally omitted and became superfluous for the Reformers (p. 186).

The period subsequent to the early Reformers is considered by the author under a double aspect; namely, the period wherein the Bible was considered as an inspired source of revelation and the period wherein the Bible is largely considered as an historical and literary document. In the first period, that is, from humanism to the advent of rationalistic criticism (c. latter part of 18th century), three phases of biblical interpretation for Gen. 22 may be given: the predominantly philological and philological-theological; the predominantly biblical-theological; and the predominantly dogmatical or dogmatical-polemical. In each of these three parts the views of the principal Protestant and Catholic writers are carefully presented. In the second period, that is, from the advent of rationalistic criticism to the present day, the author very briefly (pp. 252-76) treats of the literary, historical, and critical interpretation of Gen. 22 by numerous writers who have commented upon the Book of Genesis.

This historical study is a fine contribution to the history of exegesis. Although it presents the various hermeneutical methods employed by Christians for the interpretation of Gen. 22, yet it also helps at times to see what general principles these writers followed in their exposition of the entire Old Testament.

*Immaculate Conception Seminary,
Huntington, L. I.*

JOHN E. STEINMUELLER

FESTSCHRIFT FÜR ALFRED BERTHOLET. Edited by Walter Baumgartner, Otto Eissfeldt, Karl Elliger, and Leonhard Rost. Tübingen: J. C. B. Mohr, 1950. Pp. viii + 578.

The forty-one authors who have contributed to this anniversary volume include most of the distinguished names in contemporary exegesis. The one American contributor is W. F. Albright. English contributors are the late Stanley Cook, T. H. Robinson, H. H. Rowley, and W. B. Stevenson. There is one Catholic contributor, Arthur Allgeier of Freiburg. It is, of course, impossible to mention all of the contributions in a review. I have selected those which are longer and appear to me to have a wider exegetical interest, with no comparative implications intended.

Albrecht Alt has contributed an original interpretation of Isa. 8:23-9:6. He follows Duhm in accepting this passage as the authentic work of Isaiah,

but for different reasons. He takes the passage as a unit; its metrical identity with 8:21 f. indicates merely that the two passages are developments of the same general subject. His reconstruction of place names in 8:23 is bold. The place names in the two members of the verse, he believes, should be synonymous; but in the present Masoretic text they are not. On the basis of the historical events of 734–732 B. C. (after Forrer), he reconstructs 8:23a to read “plain of Sharon, mountains of Gilead, land of Zebulun and land of Nephtali,” corresponding to 8:23b, “way of the sea (in the ancient sense of the coastal plain), across the Jordan, Galilee.” These are the regions which became Assyrian provinces in 734–732; only these, and not the rump kingdom of Ephraim, are to share in the deliverance indicated in the following verses. This deliverance is associated with the birth of a scion of David. Alt understands the birth as the divine adoption of the king at his accession; he compares Ps. 2:7, 2 Sam. 7:14 (a typographical error reads 7:44 instead of 7:14). He finds a parallel to the “four names” in an Egyptian fivefold royal title, and hence suggests that this verse had a fifth title which has been lost. With the sudden destruction of the Assyrians, the regions mentioned in 8:23 are to be reincorporated into the Davidic monarchy. Because of the historical background presupposed in this interpretation, Alt accepts the passage as the work of Isaiah.

This interpretation, in spite of its cleverness, will not recommend itself to those who defend a Messianic sense of the passage. The king described in Alt’s interpretation is not the ideal monarch who realizes the divine destiny of the house of David, and the imagined restoration of the fragments of the Israelite kingdom, while it has its parallels in Jeremiah and Ezekiel, is, in Alt’s interpretation, put into a form which seems to be chimerical rather than typical.

H. W. Hertzberg defends the unity of the book of Job. This question, he maintains, is to be determined by theological rather than literary analysis. In the discourses of Job the God of power is opposed to the God of justice and goodness; but Job has a narrow idea of justice which sets man, not God, at the center. It is “the autonomous man against God.” Hertzberg joins those who affirm that the discourses of Elihu make a positive contribution to the question, and belong to the structure of the book. Hertzberg suggests that the distinctive features of style in the Elihu discourses may be due to literary collaboration. The speeches of Yahweh show that divine justice is founded upon divine holiness. Job’s closing words are a withdrawal of his previous self-assertion. The conclusion of the book is that the “wise” lack wisdom, which can be obtained only from God. Hertzberg’s analysis will appear to some to be over-subtle. The vexing question of the unity of the

book of Job cannot be settled in this manner without reading much into the text. On the other hand, Hertzberg's approach is much more reasonable than the fragmentation of the book into innumerable strata; and his search for the key of its interpretation in theological rather than literary analysis appears to the reviewer to be the only sound method.

Studies on Hebrew metrics are contributed by Sigmund Mowinckel and T. H. Robinson. Few readers will be helped by Mowinckel's examples from Scandinavian verse. Mowinckel attacks the Budde-Sievers theory of metrics as too artificial and mechanical. Many have made this criticism; the originality of Mowinckel's contribution lies in his attack on the Qina meter of $3 + 2$. An analysis of the 243 periods in Lamentations shows that over half of them cannot be fitted into the $3 + 2$ scheme; and with the Qina meter, according to Mowinckel, the whole Budde-Sievers theory falls to the ground. Mowinckel insists that secondary stresses, ignored by Sievers, must be counted in a metrical scheme to reach any "regular" rhythm. T. H. Robinson, on the other hand, regards the Sievers system as established, at least as a fundamental frame of reference. He repeats here his own theory of the anacrusis (rejected by Mowinckel in his essay). Robinson objects, however, that Sievers overemphasized the phonetic element at the expense of the rhythm of thought, and believes that metrical schemes must return to the principles of Lowth and Buchanan Gray. These two essays, without set purpose, show the confusion which still reigns in Hebrew metrics. Both contributors agree that the "rhythm of thought," *Sinnrhythmus*, must be regarded as primary, and both agree that Sievers failed to take account of it; yet from this common ground they reach altogether divergent conclusions. Both would appear to agree, also, that conclusions about Hebrew metrics are premature until the nature of pre-Masoretic grammar and vocalization is clarified.

Gerhard von Rad studies the ideas of righteousness and life in the Psalms. He follows Gunkel in treating the Psalms as cultic compositions; but, with Mowinckel, he treats them as official compositions, without the personal poetic element which Gunkel found in their composition. The idea of righteousness is discussed in terms of the problem of self-righteousness in the Psalms. Briefly, he takes righteousness in the Psalms as cultic righteousness, as a cultic affirmation of the covenant relationship. This is the sense of righteousness in the *Beichtspiegel* and *Torliturgie* Psalms. In such passages as Job 31, however, the idea is developed beyond that of mere cultic righteousness. Life, likewise, is a cultic-mystic vision of Yahweh, for which von Rad postulates a ritual expression. But this idea also, at least in Ps. 73, is developed by reflection into the idea of an incorruptible community of life

with Yahweh which looks beyond death. This essay is one more in a long series of recent studies which have found more and more significance in Hebrew ritual cult. Like so many of these studies, which have their unquestioned value, it is weakened by an appeal to ritual forms which are historically indemonstrable.

H. H. Rowley proposes a novel interpretation of Ps. 110 and Gen. 14. Rejecting the aetiological explanation of Gen. 14 commonly given by extreme critics, he takes it as a legitimation of the priesthood of Zadok, whom he has proposed in an earlier article as the pre-Israelite priest of Jerusalem. This does not mean that he denies all historical value to Gen. 14. But he rejects, consequently, the priest-king of Ps. 110, and explains the connection of priest and king by a change of speaker; the first three verses are addressed to the king by Zadok, the fourth to Zadok by the king, and the rest of the Psalm is the priestly blessing of the king. Such an interpretation affords an explanation of the antiquity of the Psalm; but it weakens its Messianic sense, which is still defended by many interpreters.

Th. C. Vriezen discusses the meaning of "I am who am" in Ex. 3:14. This sentence he classifies as a paronomastic relative sentence, of a type common in Hebrew and Arabic to express all the shades of the indefinite. One of these shades of meaning is the elative. This is the sense which he finds the context demands in Ex. 3:14. As parallel he adduces Ex. 33:19 and Ezek. 12:25. The emphasis in the sentence lies on the verb, not on the pronoun. He explains the sentence as "Ich bin der Wirkliche," with emphasis on the divine actuality and existentiality. This return to the most ancient interpretation of the sentence (the interpretation, also, of the Greek version and the Vulgate) is very plausibly supported by arguments from Semitic idiom. Vriezen does not claim that it represents any more than the explanation which can be deduced from the Masoretic text; but he expresses his own personal belief that this explanation of the divine name is Mosaic in origin.

Artur Weiser presents a new interpretation of the Old Testament theophany. He rejects the common explanations of the theophany as an artificial stylization of an ancient conception, or as foreign material. Nor does he regard the theophany as a poetic creation. He finds that the theophany has a cultic significance: "an actualization of a historical tradition within the framework of a cultic process," which was "a regular sacral act representing and actualizing the Sinai theophany." The tradition of the theophany goes back to the beginnings of Yahwism. On the basis of the Psalms in which the theophany occurs, he proposes that this ceremony was a ritual renewal of the covenant in which the king played an important part. He does not attempt to reconstruct the ritual; he suggests that the ark, as the visible

representation of Yahweh, the cloud of incense, and the horn blasts are to be included among its elements. As I remarked above of another essay, one feels that the cultic interpretation can go too far. The theophany is scarcely intelligible except on the basis of the tradition of the Sinai theophany; but the evidence for a cultic representation of the theophany is too slender to carry much conviction.

Ernst Würthwein finds the common explanation of Ps. 73 as a wisdom psalm unsatisfactory. This explanation demands the commonly accepted emendation of "Israel" in v. 1; this emendation appears in the new Latin Psalter. The Masoretic text of the Psalm supposes no distinction between the righteous and the wicked in Israel; and this distinction Würthwein does not admit in early literature, which treats Israel as a single whole. The "I" of the Psalm he identifies as the king representing the corporate personality of Israel. The situation of the Psalm is a threat to Israel from external enemies, who are the "wicked" of the Psalm. This danger causes some doubt of the favor of Yahweh to Israel. The king finds reassurance in the Temple. The source of his reassurance, Würthwein suggests, is the cultic recital of the past wonders of Yahweh on behalf of His people. This interpretation is so radically different from the common view that it is difficult to imagine it finding acceptance; exegetes, like other people, can be very conservative. But Würthwein's arguments should not be dismissed without serious examination.

These examples will give some idea of the contents of the volume. Two things, I believe, are clear from this collection. One is that the great tradition of German scholarship, which has so profoundly affected exegesis for the last century, for better or for worse, is still in the hands of erudite and original workers. German scholarship has always been able to mark out its own lines; this volume suggests that it will continue to do so for some time. The second is that the modern lines diverge sharply from the classical theories of the Wellhausen school in many respects. This tendency, manifested before 1939, appears to have gained rather than lost strength during the late distressing interlude.

West Baden College

JOHN L. MCKENZIE, S.J.

THE NAZARENE. By Eugenio Zolli. Translated by Cyril Vollert, S.J. St. Louis: B. Herder Book Co., 1950. Pp. 309. \$5.00.

Lest any unwary reader confuse this work with a modern novel of the same title, let it be stated at once that this book has as its subtitle, "Studies in New Testament Exegesis." Its author states that he aims at "correctly

interpreting the Gospel text in the light of Old Testament and rabbinical thought" (p. 272). This statement, however, is not quite exact. Actually, most of the Gospel passages which are discussed here are interpreted in the light of the Hebrew or Aramaic expressions which apparently underlie the Greek text of the New Testament.

Even apart from the explicit testimony of early tradition concerning the Hebrew or Aramaic origin of the Gospel according to St. Matthew, it seems quite clear from various other considerations that all four Gospels, or at least all three Synoptic Gospels, in quoting the words of Christ are based upon Semitic originals, even though the latter may have reached the Evangelists only as handed down by oral tradition and not in any written form. In this sense, then, our "original" Greek Gospels are in no small degree really translations of lost Hebrew or Aramaic originals. The consideration of this fact has led many scholars who are conversant with Hebrew and Aramaic as well as with Greek, to attempt reconstructions of the lost Semitic originals and to base upon these reconstructions new explanations of certain obscure passages in the Gospels. This type of New Testament exegesis often shows great ingenuity, but its conclusions seldom attain to more than good plausibility, while not so seldom they can only be described as far-fetched and even fantastic.

The present work, in following such a method of exegesis, exhibits the corresponding merits of striking ingenuity as well as the defects of improbable conclusions. Its author, who is now a professor of Semitics at the University of Rome, had been for many years Chief Rabbi of Rome until at the close of the recent war he surprised the world by his conversion to the Catholic Church. Zeal and love for his new-found faith no doubt induced him to apply his knowledge of Semitics and rabbinics to the production of this study.

The book takes its title not only from the fact that it is mainly concerned with the life and teachings of Christ, but also from the fact that its first chapter consists in a discussion of the origin and meaning of the term "Nazarene," as used of our Lord and His disciples. After describing at considerable length the arguments for and against the more usual derivations of this term, either from the word "Nazareth," or from *nešer*, "bud," or from *nazîr*, "dedicated," Zolli pronounces himself in favor of deriving this term from the Aramaic *našar*, which would mean, by semantic development, "a twitterer, a singer, a declaimer of poetry, a deliverer of prophetic oracles, and a preacher"; hence, when the contemporaries of Christ and the Apostles gave them the epithet "the Nazarenes," they singled them out from the other Jewish teachers as "the preachers," *par excellence*. Now, the Aramaic

root *n ṣ r* does indeed mean "to twitter, to sing (of birds)," and it may have been used occasionally also of men "singing" or "declaiming." But it seems unbelievable that the first Christians would have accepted as an honorable title not only for themselves but also for their Founder the word "twitterer"! Besides, preaching was hardly their chief characteristic.

The conclusions reached in the other dozen chapters are not all as fantastic as this. Worthy of some consideration is Zolli's explanation of the phrase that Christ taught as one having "authority." If we accept his positing of the Aramaic *rēshuthā* for the Greek *exousia*, the phrase means rather that Christ taught as one having "authorization (from God)." Likewise of considerable interest is Zolli's reconstruction of Matt. 7:6 as, "Do not give your gold necklaces (*qadashayya*) to the dogs, and do not cast your strings of pearls (*harozayya*) to the swine (*hāzirayya*)." Here there would not only be better parallelism than in the present Greek, but each hemistich would contain a play on words; for *qadashayya* means both "gold necklaces" and "sacred things," while the Aramaic words for "pearls" and "swine" are fairly close in sound. This would not be the only play on words which, according to Zolli, our Lord as a popular preacher would have employed. Another, but less probable, instance would be the author's reconstruction of Matt. 5:13 as, "You are the salt (*milḥa*) of the earth; but if the salted thing (*mēluḥa*) should become like the (tasteless) mallow (*malluḥa*), with what could it be salted (*immelaḥ*)?"

Space here does not permit the citing of other examples of Zolli's style of exegesis. But the reviewer cannot refrain from referring to the author's far-fetched explanation of our Lord's washing of the Apostles' feet at the Last Supper. Zolli is probably right in insisting that this ceremony was intended for more than a mere example of humble charity. For why then would Peter have had no part with Christ if he had refused to submit to this ceremony? So we are told here that this ceremony was a symbolic action by which the Apostles were officially "sent" as Christ's special "messengers" because Abraham washed the feet of the angels who were "sent as messengers" to Lot! Yet in all fairness to the author we must add here that he himself advances this idea as not "more than a conjecture," and that he "does not presume to hope that his idea will gain the assent of all."

Father Vollert has produced a translation which reads smoothly enough, considering the rather involved subject-matter and style of the author which often do not tend toward easy reading. The reviewer is unable to compare the original Italian, but he wonders whether the author or the translator is responsible for saying in regard to Luke 22:36, "Only a lack of understanding on the part of later readers has linked up in a rather unfortunate way the

idea of selling the cloak with that of buying a sword" (pp. 273-74). After all, the Greek of St. Luke certainly links up those two ideas, and Zolli has not offered a reconstruction that would make our Lord's words mean other than they do in Greek. The proof-reading in general has been well done, but there are some slips in the spelling of proper names and especially in transcribed Semitic words, where the incorrect presence or lack of diacritical marks can be quite disconcerting.

In pointing out the above examples of strange exegesis the reviewer does not wish to give the impression that this work is without merits. There are very many places here where the author with his rabbinic training has shed valuable light on the understanding of the immortal message of our Savior.

The Catholic University of America LOUIS F. HARTMAN, C.S.S.R.

EL SÍMBOLO NICENO. By Ignacio Ortiz de Urbina, S.J. Madrid: Consejo Superior de Investigaciones Científicas, 1947. Pp. 300.

It was mid-June of the year 325 when the Emperor Constantine exhorted the more than three hundred bishops gathered before him at Nicaea, in Bithynia, to take steps to reestablish religious peace within the Church as he had so recently restored peace to the empire by his defeat of Licinius. Only four years earlier St. Alexander, bishop of Alexandria, had thought to establish harmony in the Church by his condemnation of Arius and his heretical denial of Christ's divinity, in the Alexandrian synod of 321. Shortly thereafter Constantine had written to both Alexander and Arius, deprecating their controversy as being concerned with matters of small practical importance. In a matter of months after this letter was written it was made evident to Constantine that the Arian controversy was of such vital importance that it could be settled by nothing less than an ecumenical council of the bishops of Christendom.

Against this background was held the first general gathering of the successors of the Apostles since apostolic times. This was the council that settled the controversy as to the time of celebrating the Easter feast and that dealt, not too successfully, with the schism of Meletius of Lycopolis in Egypt. The principal work accomplished at Nicaea, however, was the formulation of the great symbol, the Nicene Creed, reaffirming, in the face of Arian denials, that Jesus Christ was "the only begotten of the Father, that is, of the substance (*ἐκ τῆς οὐσίας*) of the Father, God of God, light of light, true God of true God, begotten not made, of the same substance with the Father (*ὁμοούσιον τῷ πατρὶ*). . . ." The better part of the century was to pass before Arianism as a disruptive force in Christendom was to lose its force, but the

Creed of Nicaea remains a landmark in the history of the explicitation of the dogma of our Lord's divinity.

Ortiz de Urbina's book is a study of this credal formula, the only such study readily available, apart from the usually brief treatment of the document in standard Church histories and in theological manuals. An introductory chapter establishes the genuine Greek text of the symbol, primarily from the testimony of three men who played major parts in the deliberations at Nicaea: Eusebius of Caesarea, St. Athanasius, and Marcellus of Ancyra—though comparison is made with all extant Oriental and Latin versions and with the reexamination of the Nicene formula at the Council of Ephesus. The questions of literary authorship and biblical and traditional sources from which the Creed derives constitute the second chapter. This is followed by some two hundred pages of exegesis of the Creed itself, which is studied carefully verse by verse with a view to establishing the true meaning of every assertion in the light of contemporary and subsequent interpretations. A final chapter on the dogmatic value of the symbol examines the question of the ecumenicity of the council whose work it was, the papal approbation of the formula, and its ultimate acceptance by the Church in the West and in the East. Apart then from the fact that almost every phrase in the Creed is of biblical or patristic inspiration and enuntiates a truth revealed by God, the intervention of the teaching authority of the Church stamps the whole with the seal of infallible truth. The theological qualification deriving from the assertions of the Nicene Creed must be: *De fide definita. El Símbolo Niceno* is a work of painstakingly careful scholarship, marked by sobriety of judgement and assured control of primary source material. It is in every way a model of research in positive theology and a valuable contribution to the history of dogma and patristics.

Woodstock College

JOHN F. SWEENEY, S.J.

WRITINGS. By Niceta of Remesiana. Translated by Gerald G. Walsh, S.J.
 WRITINGS. By Sulpicius Severus. Translated by Bernard M. Peebles. COM-
 MONITORIES. By Vincent of Lerins. Translated by Rudolph E. Morris.
 GRACE AND FREE WILL. By Prosper of Aquitaine. Translated by J. Reginald
 O'Donnell, C.S.B. *The Fathers of the Church, VII.* New York: Fathers of
 the Church, Inc., 1949. Pp. 443. \$4.00.

The high standard of translation that we have come to expect from *The Fathers of the Church* is sustained throughout this seventh volume which brings together four Latin Christian writers of the late fourth and fifth centuries. Each author is prefaced by a brief biography and a study of the

backgrounds of his writings. An attractive feature of the twenty-two page Index of names and terms is the complete list of scriptural quotations or references to the biblical writers.

For the first time the authentic works of Niceta of Remesiana appear in English, rescued from the confusion that has associated his name with Nicetas of Aquileia and Nicetius of Trier. Retreat masters and preachers will find fresh material in the six pastoral instructions which comprise the extant works of Niceta: "The Names and Titles of Our Saviour," "An Instruction on Faith," "The Power of the Holy Spirit," "An Explanation of the Creed," "The Vigil of Saints," and "Liturgical Singing." Father Walsh's lucid translation is based on the *editio princeps* (Cambridge, 1905), prepared by A. E. Burn.

Prof. Peebles offers a new English translation of the ever-popular *Life of St. Martin* by Sulpicius Severus, together with three *Letters* and three lively *Dialogues* which serve as a sort of appendix to the *Life*. Based primarily on Halm's text (*CSEL*, I; Vienna, 1866), this highly readable translation captures the charm of the original narrative which even Gibbon found "not unworthy of the Augustan age." In his introduction and in footnotes to the text, Prof. Peebles deals with the problem of chronology in St. Martin's life. In an Appendix appears a brief extract from the *Chronicles* of the same author on St. Martin and the condemnation of Priscillian.

Against the background of modern sectarianism, Vincent of Lerins' *Commonitories* hold a fresh appeal. Here, in thirty-three brief memoranda the author accents one issue: the tradition and historical permanence of the Catholic Church. Particularly arresting are two chapters: "Definition of a true and genuine Catholic" (chapter 21) and "Explanation of progress in faith" (chapter 23).

The Church of Christ, zealous and cautious guardian of the dogmas deposited with it, never changes any phase of them. It does not diminish them or add to them; it neither trims what seems necessary nor grafts things superfluous. . . . But it devotes all its diligence to one aim: to treat tradition faithfully and wisely; to nurse and polish what from old times may have remained unshaped and unfinished . . . presenting in new words the old interpretation of faith (Chapter 23, p. 312).

Prof. Morris has followed the text of G. Rauschen (Bonn, 1906).

Another "first" in English translations is Father O'Donnell's uncommonly fine rendition of a difficult bit of Latin prose, "Grace and Free Will: A Defense of St. Augustine against Cassian," by Prosper of Aquitaine. Better known as the *Liber contra Collatorem*, this tract represents the author's mature opinion on the problem of the necessity of grace. In hard-hitting

language Prosper strikes back at the "brazen verbosity," "devilish pride," and "abysmal fog" of Augustine's adversaries. In this spirited defense against "the Pelagian battering ram," the author draws on the arsenal of classical refutation—*reductio ad absurdum*, *argumentum ad hominem*, and an adroit use of the dilemma, which drives his opponents either into self-contradiction or into an untenable position against authority. The nineteenth chapter, in which Prosper replies to Cassian's twelve propositions, offers as neat a synopsis of the semi-Pelagian controversy at this stage (the pontificate of Pope Sixtus, 432–40) as the historian of dogma could desire. The translation is based on Migne (*PL*, LI) and a Venice edition of 1782.

St. Stanislaus Novitiate, Lenox, Mass. WILLIAM A. CARROLL, S.J.

ST. AMBROSE ON THE SACRAMENTS AND ON THE MYSTERIES. Translated by T. Thompson, B.D. Edited with an Introduction and Notes by J. H. Srawley, D.D. London: The Society for Promoting Christian Knowledge, 1950. Pp. 157. 10s. 6d.

The question of the authorship of the treatise *De Sacramentis* and, to a lesser extent, of the *De Mysteriis* has been for some time a controversial one with liturgists and Church historians. The preponderance of opinion until recently has conceded the *De Mysteriis* to be a genuine work of St. Ambrose, but has attributed the *De Sacramentis* to an unknown author of the fifth century or later. Dr. Srawley, following recent studies by Dom R. H. Connolly, ascribes both treatises to St. Ambrose in his new edition of Mr. Thompson's translation which first was published in 1919 under the title: *St. Ambrose On the Mysteries and the Treatise On the Sacraments by an Unknown Author*.

The arguments in favor of the Ambrosian authorship of *On the Sacraments* are summarized in the Introduction. The conclusion approved by Dr. Srawley is one previously submitted by the late Dom Connolly according to which St. Ambrose first gave the *De Sacramentis* orally in a series of sermons to new converts during Easter Week, these then being taken down in writing by a *notarius* and later used by St. Ambrose in the composition of the purely literary work, *De Mysteriis*. The *De Mysteriis* therefore depends on the *De Sacramentis*, a view which reverses the opinion held by many previous commentators.

The main argument in favor of this view is summarized by Dr. Srawley in three points: "Features common to S. and M. are as follows: (1) quotations which accord with the LXX; (2) quotations found in pre-Vulgate (Old Latin) texts; (3) divergences from the LXX, often finding parallels in other

and undisputed writings of Ambrose, and due either to loose quotations from memory or to paraphrase in a form in which the author has been accustomed to quote the particular text, especially when, as in S., the work is a transcript of addresses orally given" (p. 10).

The third point would seem to be the decisive one, since it is scarcely credible that any other author could have made the same errors in quotation and used the same paraphrases of Scripture as are found in the undisputed works of St. Ambrose.

Critics have brought up the point that there are in the *De Sacramentis* quotations from the Vulgate on which St. Jerome did not begin work until 383, while most of the Old Testament was not published until after the death of St. Ambrose in 397. Dr. Srawley disposes of this point by attributing such quotations to scribes who, consciously or unconsciously, put these biblical passages into the form of the Vulgate to which they were more accustomed.

This book should be of great interest to liturgists as it will demand, if its contentions are admitted, a reappraisal of the early Milanese liturgy. Dogmatic theologians will find in it much of interest with regard to the positive theology of baptism, confirmation and the Eucharist.

West Baden College

C. L. FIRSTOS, S.J.

LE MOUVEMENT THÉOLOGIQUE DU XIIIÈ SIÈCLE. *Études, Recherches et Documents*. By J. de Ghellinck, S.J. Bruges: Editions "De Tempel"; Bruxelles: L'Édition Universelle; Paris: Desclée, De Brouwer, 1948. Pp. xvi + 594.

The original edition of this work, published in 1914, was a landmark in Catholic historico-theological scholarship. The first published book of de Ghellinck and the fruit of several years of sober scientific research, it broke new ground in the study of primary sources for the history of the theological literature of the years immediately preceding the thirteenth century. The book called the attention of the world of scholarship, Catholic and non-Catholic, to the importance of the Christian literature of this period for a proper appreciation and understanding of the work of the great theologians of the golden age of Scholasticism.

The present edition, one of the author's last published works, is no mere reprint of the original, but a completely revised and rewritten book, more than twice the size of the first edition. The general outline and divisions of the original are retained, but the present volume incorporates everything of value from the research of the author and others that has appeared since the end of the first world war. It is a tribute to de Ghellinck that, while some few

of his original judgments have been modified in accidental details, the picture of the twelfth-century theological literature drawn in 1914 has been substantially confirmed and vindicated by the researches of the past thirty years.

The book is made to center about the *Quattuor Libri Sententiarum* of Peter Lombard, first published in Paris around the middle of the twelfth century. This orientation gives a unity of thought and development to the work which is of great help to the reader and more than compensates for the few *lacunae* inevitably deriving from any systematization of the mass of material to be considered. The choice of Peter Lombard's great work as the focal point of the book was almost a necessity. The Books of the Sentences have their roots in almost all of the Christian literature of the West that appeared after the age of the great Fathers of the Church. And their widespread use, evidenced by the many commentaries on them through the centuries following their publication, gives them a uniquely important place in the history of dogmatic theology.

Le Mouvement théologique is divided into five "chapters" or sections. The first, "The Theological Preparation for the Twelfth Century," is a survey in some ninety pages of theological and canonical literature from the times of Augustine and Cyril of Alexandria to those of the Venerable Bede and Anselm. Though this was a period when, if ever in the history of theology, the *Nil innovetur nisi quod traditum* ruled supreme, de Ghellinck shows how much light really shone even through the darkness of these years. There was a true renaissance of ecclesiastical studies under the impetus of Charlemagne. Through the ninth, tenth, and eleventh centuries the canonical collections changed from mere chronological catalogues to true attempts at synthesis. And the eleventh century saw a new vindication of the role of human reason in the domain of revealed truth. The second chapter places the work of Peter Lombard in its twelfth-century setting, and in the process presents a suggestive commentary on practically every work of theological import published during these hundred years. In chapter III the *Sententiae* of Gandulphus of Bologna and Peter Lombard's *Libri Sententiarum* are subjected to a minute and searching comparison. The two works, so similar in purpose, method, and content, invite comparison the more from the fact that some have been tempted to find the work of Peter Lombard in debt to the writings of the Bologna canonist. De Ghellinck's study vindicates the independence and "originality" of the *Libri Sententiarum* beyond any reasonable doubt. This is a point of no small interest when we recall how many of the dogmatic formulae of Peter Lombard remain current in the theological literature of our own day and how many in fact have been

consecrated by their use in conciliar pronouncements. The discovery and diffusion outside the Eastern Churches of the *De Fide Orthodoxa* of John Damascene is recounted briefly in the fourth chapter as the background for a study of its influence on the thought of Peter Lombard and of the theologians of the West in general. The last chapter is a valuable survey of the mutual influences of dogmatic theology and canon law in the eleventh and twelfth centuries, with special emphasis on the use of patristic sources and the progressive development of sacramental theology.

This brief review of the contents of de Ghellinck's book seemed necessary in view of the fact that the original edition has long been practically unobtainable. Such a summary, it will be understood, can do no more than hint at the varied riches of scholarly research the author has made accessible to students of the history of Christian thought. In addition to the wealth of matter contained in the body of the book, each of the five chapters is followed by a series of appendixes, all replete with suggestions for further study and research. These number twenty-three in all, and touch on such diverse topics as the meaning of the word *theologia*, a catalogue of the quotations from Damascene's *De Fide Orthodoxa* occurring in the Books of the Sentences, and the first lists of the Doctors of the Church in the literature of the West. Six double-column pages list the manuscript documents referred to in the course of the book, and there is an excellent index of authors and subject matter, followed by an unusually complete table of contents.

Through this great mass of material, much of it investigated for the first time, de Ghellinck moves with a dexterity and assurance which were partly his natural endowments, but in no small part also the fruit of some fifty years of serious and dedicated labor in research in the period and on the matter covered in this book. In one of the last book reviews published by de Ghellinck, in the *Nouvelle Revue Théologique* for February 1950, occur these words: "Netteté des concepts, clarté d'expression sûre d'elle-même et richesse de documentation, sont à signaler parmi les qualités de ce travail." These were the qualities de Ghellinck aimed at in his own work, and, as all who had the privilege of knowing him will testify, these are the qualities he inculcated with profound success in those who came under his direction both in Louvain and in Rome. *Le Mouvement théologique* is a splendid embodiment of these characteristics. In its revised form it will surely remain irreplaceable for years to come.

Perhaps the reader should be warned that the book under review is not a history of dogmatic theology in the twelfth century. This was not the author's purpose. The book is a survey of the theological literature of that period. Such a study is an indispensable prerequisite for a history of the

theological thought and dogmatic development of the time. But it is not a substitute for that history. The principal stress is always on the bibliographic aspect, seldom on the thought content of the works discussed. Owing to this delimitation of the field of inquiry, the book of necessity takes on the nature of a magnificently suggestive and copiously annotated bibliography of the theological literature of the times under review. This does not make for easy reading. Indeed a whole library of books and manuscripts would be required to follow the many leads opened up to the reader in the more than five hundred pages of text. This, of course, is a difficulty inherent in the subject matter and the viewpoint from which it is approached.

The physical make-up of the book, the high quality paper and excellent typography in particular, should be singled out for special praise. And the difficult task of proof-reading has been extraordinarily well done.

Woodstock College

JOHN F. SWEENEY, S.J.

THOMAS D'AQUIN. By S. M. Gillet, O.P. Paris: Dunod, 1950. Pp. 284. 360 fr.

Thomas d'Aquin is Father Gillet's latest contribution to Thomistic literature. It was well timed, coming as it did shortly before Pius XII's *Humani Generis*. In his encyclical the Supreme Pontiff insists that Catholic philosophers and theologians should follow the principles, the doctrine, and method of Aquinas. Father Gillet's endeavor is to examine in what precisely consists the method of the Angelic Doctor. The scope of the book, then, is not to give a detailed analysis of principles and doctrines, but to explain in what manner St. Thomas, at variance on this point with his predecessors, conceived a *science* of theology.

In the early Middle Ages, theology with the Augustinians was a wisdom which used reason to illustrate the faith. Although such a theology presupposed and applied reason to revealed truth, it did not pretend to infer and demonstrate but only to exemplify. Consequently, the relation between reason and faith which is fundamental in any theology was found, in the Augustinian system, to be utilitarian rather than scientific. Accordingly, theology was not really a science; rather it was the summit of the experience of a living faith. In this theology God is viewed as the end of life, not as an object of knowledge. In short, Augustinian theology was a living faith, sanctified by charity which applied reason as a useful instrument, although it implicitly denied reason's autonomy in the domain of faith. For in the rarified atmosphere of revealed dogma, reason could never infer, never demonstrate, but only illustrate.

St. Thomas, according to Fr. Gillet, conceives a theology which is a science in its own right. His method, which makes such a science possible, consists in introducing an autonomous reason in the domain of faith. The relation between faith and reason becomes truly scientific. For reason brings with it a transcendental philosophy of being which is the foundation for an absolute philosophy of knowledge. God, then, is viewed not merely as the end of life, but as a true object of knowledge.

The problem of a scientific theology may be formulated thus: What rights has reason to establish itself in the domain of faith, and to operate in that field in accord with its own laws? The great contribution of St. Thomas was not merely to have proposed and demonstrated the transcendence of reason, but to have used it as an instrument of knowledge in the construction of his theological edifice. For, by means of a metaphysics which is based on the analogy of being, human reason is made capable of inferring all that is humanly intelligible in the domain of the *revelatum*. It is no longer a question of *fides quaerens intellectum*, but rather *intellectus quaerens fidem*.

Such is Fr. Gillet's thesis. The book is an effort to demonstrate this assertion by a consideration of various doctrinal developments in the theology of Aquinas.

Thomas d'Aquin has two parts. The first is devoted to speculative theology, the second to "practical" theology in the Thomistic sense. In the first part, after a preliminary chapter on the vocation and intellectual formation of St. Thomas, we are given, in the second chapter, a concise exposé of the philosophy of Aquinas. A third and central chapter entitled "Thomas the Theologian" follows. It is here especially that Fr. Gillet brings out the meaning and value of the method of the Angelic Doctor which is his personal contribution in establishing a theological science.

The second part of the book is devoted to what the author calls "Practical Theology." This is divided into the following chapters: moral and mystical theology, sociology, education. Of the three, the first chapter is by far the best. Here Fr. Gillet unfolds the efficacy of Aquinas' method in its application to a revealed truth, namely, to the dogma of man's elevation. The system of morality of Thomas the realist is not based on an abstraction. It does not envisage an order of nature, which although possible never really existed. Man, the rational animal, finds himself in this present order, endowed gratuitously with a supernatural end. This revealed fact is the principle of the science called "practical theology." Beginning with a rational study of the end of man which is the Vision of God, St. Thomas, by his incomparable use of his transcendental metaphysics of knowledge, is enabled to infer definite conclusions. First of all, he discovers various rela-

tions between the Just and God. With these as a foundation and norm, he arrives at a definite knowledge of the meaning and the value of the human act in the present order. In doing so, St. Thomas is careful not only to distinguish but to connect the intellectual certitude of faith with the experimental knowledge of the mystic.

This connection, according to the author, springs forth from the "immanence" of man's elevation by sanctifying grace. The life of perfection, which entails a divine union, is not something superimposed by extrinsic motives, but is founded upon a certain "connaturality" resulting from sanctifying grace. There is no question here of an extrinsic categorical imperative, but of an elevated nature which seeks the possession of God by a necessary exigency, by a desire of nature (elevated) for its true end. In the Christian there is really no "break" between nature and charity, between charity and law, between law and the motivation of love. For the possession of God answers the most profound need of such an elevated nature. "Il n'y a rien au fond de plus normal et de plus humain" (p. 157).

The second chapter treats of "St. Thomas the Sociologist." The treatment is, I believe, too brief and, consequently, rather superficial. One notable exception is the illuminating page devoted to the relations between justice and charity. Let us summarize Fr. Gillet's conclusions on this point. By justice we render what is due to others, namely, we render that to which they have a right. By charity we love another supernaturally for God's sake. To such love the neighbor has no right, but, because of our elevated nature and of the infused virtues, we are obliged to love God and to love our neighbor for God. Hence in justice I have no necessary obligation to love a person, but only to render that to which he has a right. In charity the neighbor has no right, but I have a true obligation resulting from my elevated nature. In charity the neighbor is another self; in justice he is distinct from myself. In charity I am obliged to love his soul, I am bound if possible to provide the necessary means for him to go to God, for the love of God. In justice I do not necessarily love the person but love his right.

Finally the last chapter, "The Doctrine of St. Thomas and Education," is a somewhat skimpy presentation of an important problem. This chapter was a distinct disappointment to the reviewer. In spite of these blemishes, Father Gillet should be congratulated for having written a book which will undoubtedly be of help to students and of interest to the general public. *Thomas d'Aquin* is not a great book, but it is a good book. It proposes to answer this definite question: What did St. Thomas, the builder, really accomplish? The answer given by Fr. Gillet, that St. Thomas, because of his rational method, because of his use of an autonomous reason in the domain

of faith, established the *science* of theology, is convincingly and clearly presented.

Creighton University

HENRI RENARD, S.J.

OF GOD AND HIS CREATURES. An annotated translation (with some abridgement) of the *Summa Contra Gentiles*. By Joseph Rickaby, S.J. Westminster, Maryland: The Carroll Press, 1950. Pp. xxi + 423. \$6.50.

It is fitting that the work which practically alone for many years made the *Summa Contra Gentiles* of St. Thomas available to English readers should be again presented in modern attire. Those who are familiar with the first printing of Fr. Rickaby's translation (London, 1905) will welcome this lithographed reprint as a decided improvement. The text of the translation and of the annotations, and the pagination are unchanged, but the four hundred and twenty-three page volume has been shrunk to manageable proportions, without losing anything of the attractiveness of the original format. The annotations, though in many instances not of special service to students of St. Thomas, combine scholarship, appropriateness, and clarity, and will smooth the way for the many who, it is to be hoped, will be making first acquaintance with the philosophy of St. Thomas. The annotations are conveniently printed in double-column, small print at the foot of each page. There is an index, but it is extremely brief.

Newman requires "two necessary qualities" for every translation: "fidelity to the original and purity in the adopted vernacular." Any philosophical Latin, and not least the wiry scientific prose of St. Thomas, challenges rendition into plausible English. The Angelic Doctor's sentence structure is consistently exercised into energetic, solid form, stripped of excessive verbiage. And it is impatient of approximations, as the Saint is impatient of half-truths. That Fr. Rickaby succeeded well and that he has given us a work of literary as well as of philosophical merit is attested by the smoothness and vigor of his half-century-old translation, even though textual and historical advances may require minor revisions. Of his work that part which may today bear greatest criticism is the omissions. This is a "translation with some abridgement," that is, it is selective. This kind of selection is of its nature arbitrary. Not all will admit, I think, that the translator's concern to remove "the *débris* of now worn-out human learning," though laudable in principle, has in each instance contributed to making the abridged version more acceptable to modern readers than the original would have been.

In 1902, we are told in the brief preface, the University of Oxford placed

the *Summa Contra Gentiles* on its list of subjects which a candidate could offer at his option in the Final Honour School of Literae Humaniores,—“a very unlikely book to be offered so long as it remains simply as St. Thomas wrote it.” Nor is it more likely that in 1950 many, even serious, students of philosophy can or will spontaneously turn to a forbidding Latin treatise. In an increasing number of Catholic colleges, however, English versions of the *Contra Gentiles* (and other works of St. Thomas) are supplanting philosophy and religion manuals. Readable and well-turned translations such as this one should serve, too, to promote and establish more solidly the influence of the Angelic Doctor in non-Scholastic atmospheres of thought. This translation indeed deserves reprinting.

Weston College

PAUL T. LUCEY, S.J.

LE SACRIFICE DU CORPS MYSTIQUE. By Eugène Masure. Paris: Desclée De Brouwer, 1950. Pp. 206.

Since the sixteenth century theologians have been occupied by the problem of finding in the Mass a true sacrifice together with the real immolation required in every authentic sacrifice. This present volume continues the praiseworthy quest. Canon Masure of the Major Seminary of Lille, France, pursues his earlier studies and advances somewhat his theory of the Mass as presented in *Le Sacrifice du Chef* of 1932. In that work he used to great advantage many features of Billot, de la Taille, Héris, Lepin, and others, and tried to work them into a kind of synthesis. His present volume follows the same pattern, but now he evinces more conviction and less hesitation than formerly. Encouraged by the *confirmatur* given to his theories, as he believes, in the recent encyclical *Mediator Dei*, he allies himself with the late Dom Casel of Germany and Dom Vonier of England in basing his explanation of the Sacrifice of the Mass on the fundamental idea of sacramental sign (p. 20). In a sacred sign there are two aspects to consider, the *rite* and the *geste* (p. 21). A *rite*, he says, may be repeated indefinitely “moyennant l'emploi fidèle et régulier des paroles sacrées et des éléments matériels conformes aux exigences de la liturgie.” But the *geste*, on the contrary, “fait partie de la chair vivante de son auteur humain; il est l'expression visible d'un élan intérieur avec lequel il ne fait qu'un, et sa valeur est personnelle autant que matérielle” (p. 22). Thus the Mass is not a simple rite which is distinguished from its contents “pour l'attirer en elle du dehors.” It is rather a *geste* which is an integral part of the mystery of which it is the sign (p. 25). “Il continuera tous les matins sur nos autels, non seulement de représenter, mais de faire ce sacrifice, à l'ordre des mêmes forces spirituelles, divines et humaines

qu'il porte en lui parce qu'issues du Christ." In this sense alone, Masure assures us, we can and we must say that the Mass renews the sacrifice of Calvary.

In a second part Masure studies the act of transubstantiation which effects the real presence of both the sacrifice and of the Victim of the Cross. After enumerating the various rites which serve to render this presence sensible, thus making the Mass an act of public cult, he describes the spiritual fruits to be derived from the sacrifice. In a final section he treats of the celebration of the Eucharist in the early Church, and then suggests means of explaining the Mass to the faithful.

The part that would most likely prove interesting to the readers of *TS* is, of course, his treatment of the essence of the Mass. His theory steers a middle course between Casel and Vonier (pp. 34-37). Casel seems to teach that the sacrifice of Calvary is physically present in the Mass and that it unfolds under sacramental species. For Vonier the immolation of Christ at Mass seems to exist, thanks to an image sketched or outlined by the *oblata*. It is merely sacramental and nothing more. But according to Masure "posséder sur notre autel la victime ressuscitée, triomphante et éternellement médiatrice, c'est la posséder immolée, ayant souffert, ayant été morte, étant ressuscitée; c'est synthétiser à la fois l'oblation et l'immolation du Calvaire, avec la consécration et la gloire de Pâques; et dans un sens très réel, c'est offrir et immoler encore le Christ" (p. 71). Thus the Mass is "l'affirmation symbolique et d'ailleurs véridique du sacrifice de la croix, grâce au jeu d'un sacrifice sacramental de pain et de vin" (p. 88). Or again: "C'est au moment où notre pain et notre vin sont consacrés, c'est-à-dire soustraits définitivement à leurs possibilités d'usage profane, et dans ce sens-là immolés, et en même temps agréés, que nous est donné, avec la victime du Calvaire, tout le mystère que celle-ci porte en elle, et en particulier son immolation. Il y a coïncidence du signe avec son contenu. Le sacrifice du Christ devient le nôtre; le nôtre est changé et identifié au sien. En tout cas, la messe réalise toutes les conditions exigées d'elle pour qu'elle soit un sacrifice et le sacrifice du Calvaire; grâce à la transsubstantiation, elle nous procure, sous un signe représentatif, le sacrifice de la croix, c'est-à-dire la victime même du Calvaire avec le mystère et tous les fruits spirituels qu'elle porte en elle pour nous les communiquer" (p. 89).

In the texts just quoted and in many other passages (pp. 38, 39, 70, 80, 90, 174, 192, etc.) Masure speaks of the immolation of the bread and wine at Mass. But actually we do not have the intention of *immolating* bread and wine. We do not offer these in the ritualistic and sacrificial sense of the word.

Rather, we offer only the Victim of Calvary under these appearances of bread and wine.

In spite of his brilliant, stimulating, enthusiastic, and eloquent presentation of a theory not entirely new but integrated into a well-knit synthesis, Masure will cause few theologians, I think, to abandon the more general and traditional theories, which he blandly tags as "systèmes trop généreux" (p. 133). "Having once been immolated" is surely not the equivalent of "being here and now immolated." Christ was once immolated on Calvary. It is an event of the past. In vain will one seek to render His immolation of Calvary present on our altars. This identification of the two, which is fundamental in Masure's present work as in his former book and articles ("le sacrifice de la croix, c'est-à-dire la victime même du Calvaire"), cannot win our full approval. Sacrifice is an action which passes, not the *thing* sacrificed, —at least as understood at Trent (DB 938–40). With all deference to better judgment, and allowing for any misunderstanding of the book's many overtones, we are of the opinion that Trent would not accept the stand of Masure or any other position which would reject an actual and proper immolation at Mass.

Certain assertions or expressions stated with little proof and no authoritative backing tempt one to stamp them as "factice et arbitraire," as the French would say. Without qualification or demonstration it is asserted on page 31, for instance, that the encyclical *Mediator Dei* favors the oblation theories of the Mass rather than the theories of sacramental immolation. Then the final sentence of that paragraph leaves one a little perplexed: "Et combien plus facilement elle (the oblation theory) prépare pour demain l'union avec nos frères séparés de l'Eglise unique." On page 186, Masure claims that the bread and wine at the Last Supper were not transubstantiated together, one immediately after the other, but that a certain time, even a long time, intervened between the two consecrations; and he proposes to speak of this event thus: "L'Eucharistie a été instituée deux fois plutôt qu'en deux fois." An authority or two to back up such a statement would be well received. And finally on page 89 he warns us that we are not to seek in the Mass a new immolation or even a new oblation which would be distinct from Calvary because these two are "toujours les mêmes, et comme au Calvaire, l'une dans l'autre." And he concludes again thus: "et les deux difficultés protestantes sont [thus] résolues." Even if they were, could we feel assured that the mind of Trent has been secured and safeguarded?

Readers will find this present book interesting and even fascinating; and to one quite familiar with the French tongue, the lively imagery and scintillating limpid expressions, almost lyrical at times, will make agreeable and

pleasant reading. Though it may aid priests and religious to a better and deeper understanding of our "augustissimum Missae sacrificium," we question whether it brings this problem any closer to a solution, a problem where necessarily there will always be obscurity, since it skirts mystery every step of the way.

St. Mary of the Lake Seminary

EDWARD B. BRUEGGEMAN, S.J.

DE PAENITENTIA. By Paul Galtier, S.J. Rome: Gregorian University, 1950. Pp. vii + 575.

This classic treatise, first published in 1923 and reprinted with some changes and additions in 1930, now appears in an enlarged and improved edition. While the author has retained the valuable content of previous editions, he has enriched his documentation with up-to-date references, and has recast various sections for the clearer presentation of problems.

When first published almost thirty years ago, it was the author's handling of historical documents that served to dispel a good deal of the vagueness and confusion connected with early penitential practice. In the present edition, this historical study is further deepened, particularly by demonstrating that the Church from apostolic to patristic times was conscious of the real and adequate power received from Christ to grant true forgiveness of sins. In substantiation of this claim, Galtier has done well in adding to his parade of documents the monumental statements of St. Leo and of St. Gregory the Great which summarize so powerfully the full thought of Christian antiquity.

Galtier has always been at pains to sharpen the distinction between public and private penance. The terms themselves are found rarely in ancient documents. Rather, when the early Christian writers speak of penance, they commonly refer to a process of reconciliation undergone freely by those who, under orders of their bishops or on their own petition, were placed in a special group of "paenitentes," who had their own allotted place at liturgical functions, and their own fixed public acts of expiation to be concluded with a public form of absolution. There are many Catholic writers who would hold that this public form of absolution lacked sacramental efficacy and possessed only a canonical significance. These writers maintain that sacramental grace was conferred only through the private form of penance, a system of secret confession and secret absolution similar to what we have today. But for want of historical data such writers are faced with the difficulty of finding an adequate answer for adversaries who claim that private penance became prevalent only in the seventh century, that there is no definite documentary evidence for its existence before that time, and that

consequently, if true remission of sin is had in the private form of penance, it is strange that for six centuries there is no evidence to show that the Church exercised this power which she claims for herself. Galtier's approach takes all the force out of this argumentation and one of his notable theses is his demonstration that the public form of penance, for which there is abundant documentary evidence, had in itself and apart from private absolution sacramental efficacy.

In former editions, to sustain the more common opinion that the acts of the penitent constitute the actual matter of the sacrament and are not merely the conditions for validity, the author had made much of statements from the Councils of Florence and of Trent. The present edition is not so quick to seek support in these councils. The Florentine statements are now toned down and cited as a possible suasive argument and it is admitted that nothing against the position of the Scotists can be derived from the Tridentine use of the terms "quasi materia" and "partes paenitentiae" with reference to the acts of the penitent, since the council had no intention of issuing any statements concerning this point so warmly disputed by theologians of that day.

Into this present edition has been incorporated a valuable *scholion* on frequent confession. It is commonly pointed out that in the case of a person whose sins are already remitted the sacrament effects an increase of sanctifying grace and a remission of the temporal punishment due to sin. Galtier does not consider this explanation adequate as an incentive for the frequent reception of this particular sacrament. It is possible to have a soul that has expiated all temporal punishment. For such a soul the motive for frequent confession cannot be simply the fact of an increase of sanctifying grace, since this motive would be reason for the frequent reception of any number of other sacraments. But one must take cognizance of the way in which sanctifying grace is received in the sacrament of penance, i.e., insofar as it is directed towards the destruction of sin. Hence the frequent reception of the sacrament aims not merely at the removal of the actual stains of sin but also at the destruction of evil inclinations sown by sin.

It is to be regretted that this book still lacks a detailed bibliography and a topical index which would make it even more serviceable to the students for whom it is intended.

Weston College

JOHN V. O'CONNOR, S.J.

ASSOMPTION DE MARIE. Bulletin de la Société Française d'Études Mariales. Paris: Librairie Philosophique J. Vrin, 1949. Pp. 147.

Far from rendering obsolete the four papers of this volume, the definitive

pronouncement of the Church on the Assumption of our Lady cannot but enhance their interest for the student of Mariology. The papers are the fruit of the meeting of the French Society for Marian Studies held in the fall of 1948, and form the first of a projected two-volume series on the Assumption.

The first article, by Clement Dillenschneider, C.S.S.R., is a succinct but comprehensive review of Catholic theological teaching on the Assumption since the time of the Vatican Council. What, for example, have theologians understood the Assumption to mean? What relation, in particular, have they seen between the death of our Lady and the universal belief in her bodily assumption into heaven? Almost all the older theologians, the author tells us, and the majority of those in our times consider the Assumption to mean Mary's anticipated resurrection. So understood, the doctrine would include the fact of Mary's death as a fundamental prerequisite to the resurrection of her body. But in recent years "some" theologians felt it advisable to prescind from the question of Mary's death and to formulate the essential assumptionist doctrine in the simple statement: Mary dwells in heaven, glorified in soul and body. An attempt to reconcile these divergent views maintained that *in abstracto* an assumption might be conceived that was not preceded by Mary's death, but *in concreto*, as the Assumption is presented in liturgical tradition and in the commonly held belief of the faithful, it includes her death and resurrection. Finally the author notes that "other theologians" seem to distinguish between the integral and the essential object of assumptionist belief, and he cites the thesis defended in the public disputation at the Gregorian University, Rome, in 1946: "Nomine Assumptionis B.M.V. intelligitur translatio Mariae in coelum cum corpore gloriosae animae beatae unito. Quamvis autem solida motiva demonstrent beatam Virginem prius mortuam esse et resurrexisse, haec mors tamen et resurrectio non necessario pertinent ad essentiam mysterii Assumptionis." Oddly enough Dillenschneider in this connection makes no reference to the letter of Pius XII, May 1, 1946, addressed to the Bishops of the Church and seeking their reactions to a solemn definition of the Assumption. The Holy Father mentions the many petitions received in Rome "ut sollemni oraculo renuntietur ac definiatur tamquam dogma fidei Beatam Virginem Mariam cum corpore in coelum assumptam esse," and adds "inde a Summi Pontificatus exordio Nobis occurrit quaestio, an memoratis postulationibus potestate Nostra interposita, obsecundare liceat, deceat, expediat."

Mary's death is part of a larger problem: Is the Assumption merely an historical fact, to be studied in the light of historical principles alone, or is it in its entirety a dogmatic reality, resting solely on a divine revelation?

Theologians had long seen, as the author says, that the Assumption in its totality is necessarily more than a simple fact of history. But there was strong advocacy of the view that the death and resurrection of Mary, and even the ascent of her body from the earth, were by their nature historical occurrences ascertainable as any other such occurrences, and hence subject to scientific investigation by competent experts. Most theologians however saw the whole complex of the Assumption belief as concerned with a series of transhistorical, purely dogmatic realities. If we grant that the Assumption has been traditionally conceived as the anticipated resurrection of the Mother of God, we must add that this was a *glorious* resurrection. As such it would necessarily escape the competence of eye-witnesses. A divine revelation alone could make it known to men. And if tradition truly witnesses to the Assumption as being an anticipated glorious resurrection, that same tradition includes *in obliquo* our Lady's death. Her death then, at least indirectly, takes on a dogmatic character. Indeed most theologians went further; they maintained that the fact of Mary's death lay directly in the realm of dogma, rather than of history. This M. Jugie denied; Mary's death, he said, can never be proved dogmatically. By virtue of her Immaculate Conception, she had a right to immortality, and there is no valid proof that she renounced this right even for a time. Against this position theological opinion today, as in centuries past, declares that Mary lay under the necessity of submitting to death, not indeed as a penalty or an effect of original sin, but as a simple result of the loss of original justice by Adam, which was not restored in its completeness by our redemption. This is a conclusion that rests for its validity on purely dogmatic principles, as is evident.

Had theologians by the mid-twentieth century reached agreement as to the fact that the Assumption was revealed by God? There is no room for doubt on this point. The revelation was, of course, in some sense implicit. Just in what sense depends to some extent on the doctrinal prepossessions of the individual theologian. Dillenschneider himself finds difficulty in subscribing to the theory of a formally implicit revelation. "If," he writes, "we understand the formally implicit to be an assertion evolved from explicit revelation by a simple exposition of terms, and the virtually implicit one deduced from explicit revelation by a process of strict reasoning, then we think that either it is enough to say the Assumption was virtually revealed, or we have yet to find the proof that this privilege of Mary is contained formally implicitly in an explicit *datum* of revelation." The paper concludes with an examination of the principles invoked by theologians to justify the right of the Church to define the Assumption as a truth revealed by God.

Certainly not the least of the advantages accruing to the Church from

the intensive study of the Assumption doctrine in recent years, is the renewed interest of theologians in a number of concepts basic to Christian theology: revelation, dogma, theology itself, and the processes of dogmatic development and theological progress. An article by Henri Rondet, S.J., on the "definability" of the Assumption offers some thought-provoking observations in this field of fundamental theological concepts and methods. Granted the substantial agreement of Catholics that the Assumption of Mary is a revealed truth, the question arises: where is this revelation to be found? There is no explicit reference to the Assumption in Holy Scripture. And Catholic tradition offers to the historically-minded a serious *lacuna*. For, apart from a somewhat mysterious text of St. Epiphanius, towards the end of the fourth century, Christian belief in the Assumption first appears clearly expressed in the admittedly apocryphal Assumption narratives of the fifth and sixth centuries. One may grant that these legendary stories represent a spontaneous flowering of Marian piety combined with much imagination and perhaps inspired by the very human desire to satisfy the curiosity of the faithful regarding our Lady's departure from this world. One may grant further that the popular intuitions embodied in these stories were ultimately ratified by the Church in its approval of the liturgical feast of the Assumption, and that reflective Christian thought was able to point out the solidly established Marian truths on which popular belief in the Assumption rightly rested. But none of these suppositions really *justifies* the acceptance of the Assumption as a divine revelation.

We can, of course, reverse the process and begin with the present universal belief of the Church. There is such universal agreement among Catholics today that the Assumption of Mary was revealed by God that, apart from the definition of the doctrine, one could with difficulty call himself Catholic while denying the revelation of this doctrine. The way in which this belief developed such strong roots in the hearts of Christians, the way in which it became enshrined in the liturgical and private devotions of the faithful, left no room for doubt that here was a development at all times guided by the Holy Spirit.

Yet there remains a definite break in the historical continuity of this development between the age of the Apostles and the first evidences of explicit faith in the Assumption. How then are we to bridge the gap between these comparatively late manifestations of belief and God's revelation? It is not possible for a Catholic to deny that this revelation closed with the death of the Apostles. It is also true that the Catholic can be certain that a truth has been revealed by God, even though he cannot be certain just when and where the revelation was made. This would seem to be the case, for exam-

ple, regarding the institution of certain of the seven sacraments. But to conclude that this is true of the Assumption would be to abdicate too easily the function of theology in this matter.

Rondet suggests the following considerations. Divine revelation is neither exclusively, nor even primarily, a series of propositions or assertions. It is above all a *fact*, the central and living fact of the redemptive Incarnation of the Son of God. The primary object of Christian faith is Jesus Christ, the Redeemer, all that He taught, of course, but above all, all that He *was* and *did*. The Savior, however, was born of the Virgin Mary, and Mary's close union with Jesus from the day of the Annunciation to Calvary is no small item in the history of man's salvation. Mary too is a primordial fact of God's revelation; the person and role of the Virgin Mother of God, the close associate of Christ in the work of man's redemption, represent a large element in the Catholic "Credo." This then is a *fact* revealed by God, which as time passed was expressed by the Church in various distinct affirmations. But, as in the case of Christ, it is the concrete life of Mary in union with Jesus that is primary; for this reason, the relation of the Assumption, or any one of Mary's privileges, to a particular text of Scripture is quite secondary. The primordial fact of the Immaculate Mother of God, associated with the Redeemer, is the seed that flowers into distinct dogmatic affirmations by the Church and into all the luxuriance of Marian theology.

A difficulty however persists. God does not reveal truths *in vacuo*. Revelation is necessarily a revelation to someone. And if the Church of today alone recognizes that the Assumption was revealed, how avoid the conclusion that the revelation was made to the Church of today? Setting aside for the moment the scriptural texts which by implication teach the truth of Mary's Assumption, Rondet points out that the Christian revelation was made to the Apostles and entrusted to them to be handed on to generations yet unborn. The Apostles were the only authentic witnesses to this revelation. And this means above all that they were witnesses to a life, more than to a series of propositions and theses. Their commission was to transmit the teachings of Christ, but always within the context of the concrete life and work of the God-man. Without doubt they transmitted many truths in the form of explicit assertions. But it was equally possible for them to have handed on other truths enshrined in a way of living and acting, embodied in certain spiritual attitudes, in a word, through a tradition that was *lived* rather than expressed in words. Must we believe, for instance, that the Apostles had formulated, even for themselves, in clear and precise concepts such things as transubstantiation, the sacramental character, or even the primacy of Peter in all the detail expressed in the definition of the Vatican

Council? Yet these are all truths revealed to them by God, even though it was only over the centuries that they were made explicit in the teaching of the Church. But in their intimate grasp of the total mystery of Christianity the Apostles surely had a more profound and vastly richer understanding of the Holy Eucharist, of sacramental theology, of the inner significance of Peter's primacy than we can possibly hope to acquire today, despite the detailed development of these dogmatic truths and the precision of our theological concepts. And in some such way, Rondet suggests, we must understand the Apostles to have known the many privileges God bestowed on Mary. Their knowledge may not have been precise and detailed, but it was embedded in their synthetic understanding of Mary. Theirs was the privilege of an intimate, personal knowledge of our Lady's position and function in the life of her Son and in His historical mission as Savior of mankind. It was not necessary for them to have formulated this knowledge in a graded series of affirmations, though it is certain they could have formulated all that God had made known to them, had the challenge confronted them.

It should hardly be necessary to add that Rondet is not saying it is impossible or unnecessary to investigate arguments for the Assumption from Scripture and tradition. This is one of the primary duties of the Catholic theologian. And the author makes some valuable observations on the need of cooperative study by exegetes and theologians with a view to arriving at the full literal meaning of the Protoevangelium in the light of the complete Christian revelation. Similar cooperative investigation, he suggests, may justify a Marian interpretation of the much discussed passage from Apocalypse 12:1-2 concerning the woman that "wore the sun for her mantle, with the moon under her feet, and a crown of twelve stars about her head."

The data of patristic tradition are discussed at some length by M. Jousard in the third paper of this book. No written records evidence explicit belief in Mary's Assumption in the earliest centuries of the Christian era. Only towards the end of the fourth century do we discover the rise of speculation as to the manner of our Lady's passing from this world. Even in the sixth century, as far as the evidence goes, belief in the Assumption is far from universal, though it does seem to have been recognized that Mary's relation to death must have differed from that of other men. For the rest, the explicitation of the Assumptionist belief follows a development analogous in many ways to the evolution of the doctrine of the Immaculate Conception. Liturgical practise, popular devotion to the Mother of God embody a living tradition; only gradually is the inner significance of this tradition clarified through reflective thought guided in its main lines by the Holy Spirit. Patristic sources, then, reveal no simple handing down of a truth

explicitly received from the beginning; there is much reflection, some error, and a great deal of solid theologizing.

Indeed, the task of speculative theology in regard to belief in the Assumption is far from completed. The final article of the volume under review, by Dom Frénaud of Solesmes, is a very interesting attempt to evolve an argument for the corporal Assumption from an analysis of the divine maternity. The argument proceeds from the idea that Mary's divine motherhood, as a relation to her Son, as a maternal attitude towards Him, is by its very nature a permanent thing. Mary can never cease to be and to act as befits the Mother of God. But the very foundation of this sublime relationship of Mary to her Son lies in her body; had her soul remained for any length of time separated from her body, an integral part of her motherhood would have ceased to exist. Can we possibly believe that Mary's role as Mother of God is exercised in heaven today only in this essentially incomplete form? The author's answer, developed with no little subtlety, is in the negative. In its metaphysical reality the divine maternity is a relation. "When God assigns one of the subsistent Terms of His own intimate Life—in our case, the Person of the Word—as sole, total and immediate reason for the existence of a reality, when this reality, in its own proper being, has and can have no other entity than to exist for Him, as pure orientation towards Him, then such a reality cannot admit of any imperfection. It remains, of course, created and finite, but it is perfect in its own sphere. And this is the case with the relation which is the formal constituent of Mary's divine motherhood." A prolonged separation of our Lady's body from her soul, however, would mean a prolonged period during which her divine maternity would have been lacking one of its fundamental elements. For a human mother is a mother, and acts as a mother, in soul and *body*. In Mary's case a separation of soul and body for a short period of death, motivated by reasons analagous to those which explain Christ's own brief death period, is understandable. But it does not seem possible to accept the concept of a Mother of God living and acting as such for centuries in a merely truncated sense. The Mother of God could, and for good reasons should have passed through the portals of death; but she surely should have risen and entered into heaven in body as well as soul to carry out her work as coredemptrix, as Mother of grace, and above all to fulfill integrally her function as God's Mother. The argument thus all too briefly sketched is intended by the author to be a strict proof that the corporal Assumption of our Lady is implicit in the concrete reality of the divine maternity. Whether it thus rises above an argument *ex convenientia* or not, it is commended to the attention

of the theologian as an excellent example of sober and serious intellectual analysis of two of our Lady's great supernatural privileges.

Woodstock College

JOHN F. SWEENEY, S.J.

MARIA. ETUDES SUR LA SAINTE VIERGE. VOL. I. Edited by Hubert du Manoir, S.J. Paris: Beauchesne, 1949. Pp. 919.

If it seems at times that mankind is drifting hopelessly far from God in our day, it is no small consolation to see how at the same time God is strongly at work in and through His Church. The truly amazing growth of interest in the Mother of God in the past quarter-century, manifested in popular devotion and in scientific theology alike, is surely no accident. Catholic minds and hearts, having found a new understanding of Christ and His Church, are in the process of awakening to a more profound appreciation of the Blessed Virgin Mary and her place in the divine plan for man's salvation. Some of the most striking results of recent Mariological studies are contained in the enormous volume at hand, the first of a three-volume work entitled *Maria*. This is a work that could not have been conceived, let alone written, twenty-five years ago. When completed it bids fair to be a monumental embodiment of Catholic piety and scholarship, a veritable encyclopedia of Mariology. The Catholic world of scholarship owes a debt of deep gratitude to Hubert du Manoir, and to all who contribute to the work he conceived and is directing so brilliantly.

The general objective of the three volumes is to set forth a conspectus of Marian theology, of its problems, and of the solutions it has been able to propose. Not, we hasten to add, that *Maria* is merely an oversized "tractatus de Mariologia"; besides dogmatic, speculative, and positive theology, the work embraces Marian spirituality and liturgy, art and literature, and universal and local devotional customs. Some idea of the scope envisioned by the editor may be gathered from the general plan of the two volumes yet to be published. The second is to include a study of devotion to our Lady in the different religious orders and congregations and among the diocesan clergy, as well as a survey of Mary's place in art and literature. The third volume will examine devotion to the Mother of God throughout the countries of the world.

The primary, though not the exclusive concern of the first volume is doctrinal; and since Marian doctrine is rooted in Scripture and tradition, finds expression in the Church's liturgy, and manifests itself in Christian spirituality and in the apostolate, these points form an obvious outline of the con-

tents of this volume, which is divided accordingly into four "books": Mary in Holy Scripture and Patristic Literature, Mary in the Liturgy, Mary in Dogma and Theology, and Spirituality and Apostolate.

We can hardly do more than indicate the topics discussed by the many contributors; this should be enough to give some small idea of the riches contained in the book. Under the first heading, Mary in Scripture and the Fathers, there are studies of our Lady in the Old and New Testaments, an essay on the divine maternity, the sanctity and virginity of Mary in patristic literature, a long *excursus* by J. Daniélou, S.J., on the *cultus* of Mary and paganism, and a similar study of the life of Mary according to the Koran. The second section, Mary and the Liturgy, surveys our Lady's place in the liturgy of the West, and then in the Byzantine, Syro-Maronite, Chaldean, Armenian, and Coptic liturgies.

By far the longest section of the book is the third: Mary in Dogma and Theology. E. Druwé, S.J., of Louvain, writes on Mary's universal mediation; there is an essay on our Lady's spiritual maternity, by Th. Koehler, a Marianist, and a study of Mary's queenship, by G.-M. Roschini, O.S.M. The article on the Assumption is by M. Jugie, and J.-M. Bover, S.J., of Barcelona, contributes "Mary, the Church and the New Israel." This third "book" concludes with three valuable studies: "Mary and the Protestants," by C. Crivelli, S.J.; "The Initial Problem of Marian Methodology," by R. Laurentin; and a most interesting "Attempted Marian Synthesis," by M.-J. Nicholas, O.P.

Under the last heading, Spirituality and Apostolate, eight contributors examine Mary's relations to Mysticism, the Family and Work, the Priesthood and Conversions, the Missions and Catholic Action. And we would single out for special mention G. Geenen's article: "The Doctrinal and Historical Antecedents of the Consecration of the World to the Immaculate Heart of Mary."

The many articles comprising this first volume, and the widely different backgrounds of the contributors, assure the reader of a universality of outlook and of a stimulating diversity, which, perhaps owing to the general theme, retains a fundamental unity of thought hardly to be expected in a work of such large scope. *Maria* should find a place on the bookshelves of every student of Mariology, not merely for its scholarship, but for the never absent spirit of solid Christian piety and sincere devotion to the Mother of God that pervades its every page.

THEOLOGIA MORALIS. VOL. I: *Theologia Moralis Fundamentalis*. By A. Lanza. Turin: Marietti, 1949. Pp. xxiv + 570. 1500 lire.

The peculiar worth of this volume may perhaps be best expressed in prefatory words of the author himself: "Certa autem certe, incerta opinando proposui, veritatis potius quam novitatis cupidus; nec memorare historica variarum quaestionum antecedentia vel de singulis sententiis criticas animadversiones ferre otiosum duxi." If the subsequent volumes of his proposed *Theologia Moralis* as closely approximate this avowed purpose, theology and theologians will have benefited no little.

Besides an introductory chapter of general orientation and historical synopsis, the volume comprises the traditional fundamentals of moral theology: *De fine ultimo*, *De actibus humanis*, *De legibus*, *De conscientia*, *De virtutibus*, *De peccatis*. More speculative than practical in approach and execution, it probably would not prove a popular or tractable classroom manual. It will, however, perform admirable service for those advanced students and professors whose predilection for the metaphysical seeks periodic release from the less rarefied atmosphere of the dominantly practical.

And there, doubtlessly, is to be found the author's principal deficiency as a manualist: a failure to concretize and exemplify abstract principles (which, incidentally, are generally conspicuous for nicety of enunciation and for thorough substantiation) so as to meet fully the demands of the neophyte. The defect is especially apparent in the tract *De virtutibus* where abstraction reigns supreme, wholly aloof from contact with the practical. Once at least does substantial doctrine falter—and that while threading the hazardous course *De fine ultimo*. To read in bold-face, "Finis ultimus hominis in nullo bono creato consistere potest, sed est Dei glorificatio formalis," leaves one in a suspicious frame of mind for the remainder of the chapter; and, unfortunately, suspicion finds persistent companion in confusion. A devil's advocate might also complain that an otherwise excellent bibliography, prefixed to each chapter, is markedly lean in references to the literature of the last decade; but recent books and periodicals are not easily acquired by even the most avid of post-war Italy's scholars.

But these are incidental shortcomings, obscured by the general excellences of the work as a theological whole. Seemingly worthy of explicit approbative comment are the treatment of probabilism and its correlative moral systems; a discerning synopsis of the remote obstacles to voluntary activity; the comparatively lengthy discussion of such questions as the pleasure motivation in human acts and the necessary reference of human activity to God. But loudest acclamation is due the author for his clear and dispassion-

ate presentation of divergent moral theories. Even though his choice of alternatives may not always meet with the reader's approval, the same cannot be said of his qualities as a worthy, objective, and gentlemanly antagonist.

Weston College

JOHN J. LYNCH, S.J.

DIE SEXUALËTHIK DES HL. THOMAS VON AQUIN. By Joseph Fuchs, S.J. Köln: J. P. Bachem, 1949. Pp. 329.

This comprehensive study of the sexual ethics of St. Thomas by the Frankfurter professor of moral theology aims at clarifying the fundamentals of Catholic sexual ethics by an exposition of the doctrine of its greatest single systematizer. The work fills a long-standing gap in the series of specialized studies on the thought of the greatest of the medievals.

Dr. Fuchs divides his work into three parts: I. Man and the sexual, including a historico-theological setting of the problem of sexual conduct and an exposition of St. Thomas' formal sexual ethics, the virtue of chastity, and the right subjective attitude towards sexual concupiscence and pleasure. II. The material ordering of the sexual act, the fundamental objective norms of moral sexual action, from the aspect of the act itself as opposed to the inner subjective attitude. III. Authority and tradition in the sexual-ethical system of St. Thomas, a review of his sources and their influences.

The division and separate exposition of the formal and material ethics provides a valuable insight into the origins and relations of two different trends clearly discernible in many subsequent moral theologians, the tendency to consider the matter *de sexto* from the point of view of the pleasure, and the tendency to consider the matter from the aspect of the act alone, its objective ordination to the ends of sex. In St. Thomas the formal (subjective) and material (objective) ethics are two parallel but related systems, necessarily completing each other and in which the influences of Augustine and Aristotle seek a synthesis not always perfectly achieved.

In his clear presentation of St. Thomas' view of the act of intercourse as an *actus naturae*, requiring for its proper natural form the union of the agents in the permanent objective bond of marriage (not in any merely subjective agreement to give any offspring a proper education), the author casts considerable light on the necessary immorality of fornication, a point which the reviewer has never thought adequately answered by a mere citation of St. Thomas' dictum: "Rectitudo naturalis in humanis actibus non est secundum ea quae per accidens contingunt in uno individuo sed secundum ea quae totam speciem consequuntur" (*C. Gent.*, III, 122).

One of Dr. Fuchs' most valuable contributions is a detailed exposition of St. Thomas' doctrine on the mortally sinful character of *delectatio morosa* and incomplete sexual acts, the whole constituting the best and strongest argument for the denial of parvity of matter in sexual sin. Acquiescence in a pleasure is acquiescence in the complete pleasure to which the incomplete tends and is acquiescence in the act whose crown and perfection is the complete pleasure: "die Sexuallust bedeutet auch vor ihrer Vollendung *delectatio fornicationis*, so sehr sie sich auch unterscheiden mag von der Lust der vollen Tat; und da dies in der objektiven Aktbezogenheit der unvollendeten Lust, nicht in einer subjektiv-bewussten Hinordnung begründet ist, wird durch eine Nicht-Vollendung daran nichts geändert" (p. 243).

Some will find it difficult to agree with Dr. Fuchs that the basis of St. Thomas' strict subjective ethic of marital intercourse (requiring an actual intention of *fides* or *proles* to avoid venial sin) is not typically sexual-ethical but flows from the general theory of temperance and its norm (p. 225 ff.). The parallel with temperance in eating and drinking is not exact. The *necessitas vitae humanae* is for St. Thomas a negative norm of eating; one must not eat in such a way as to impede *bonae sanitati et habitudini*, but one may without intemperance use food and drink beyond the *necessitas vitae humanae* (cf. *Sum. Theol.*, II-II, q. 141, a. 6). Such indulgence, however, St. Thomas forbids in the sexual sphere, demanding the positive and actual intention of *debitum* or *proles*: a difference in the norms for temperance in sexual matters which seems directly traceable to historical influences and to that Thomistic reserve and suspicion towards sex and its pleasure which are clearly evidenced in Dr. Fuchs' own exposition.

The third section closes with an interesting outline of Thomas' teaching on the ends of marriage, which clearly shows that he was far from unaware of the personal and subjective values of marriage as a *societas amicitiae et mutui obsequii*. Here would appear to be the point of insertion into the traditional doctrine of what is worthwhile in the recent literature on personal ends and values in sex and marriage.

Adequate indices of things and names and a comprehensive bibliography add to the great utility of this study.

College of Christ the King, Toronto.

E. F. SHERIDAN, S.J.

FUNDAMENTAL MORAL ATTITUDES. By Dietrich von Hildebrand. Translated by Alice M. Jourdain. New York: Longmans, Green and Co., 1950. Pp. 72. \$1.75.

In a simple and effective style the author develops his assertion that

moral values are the highest of natural values and that man can participate in these values only by his free, conscious cooperation. Dr. von Hildebrand holds that reverence may be called the natural foundation of all moral life, but he is speaking not of the virtue of reverence which inclines us to render to persons of authority the tribute of honor and obedience which is their due, but rather of a moral attitude through which "man first takes a position toward the world which opens his spiritual eyes and enables him to grasp values" (p. 5). The author begins his treatise with the study of this attitude, and with depth and skill he contrasts the types of irreverent person with the truly reverent man.

In the second chapter the writer gives a detailed and thorough analysis of faithfulness in the broader meaning of the word. Through the course of one's life, one impression, one act, one decision is continually replaced by another impression, act, or decision. We cannot, as a rule, fix our attention on a single thought for a very long period of time. Our minds will normally keep moving from the consideration of one subject to another. Fortunately, however, man possesses different levels of depth. His psychical life is by no means limited to the level of his express attention, for when he proceeds to a new impression and focuses his attention on another mental object, the preceding impression or object does not vanish; it is retained in a deeper level. "Thus, for example, joy caused by some happy event continues to 'live' in the depth of our souls and colors everything which we do. . . . Without this capacity for continuity, man would have no inner unity; he would be but a bundle of interwoven impressions and experiences" (pp. 17-18). The author describes the various types of men who differ in the degree in which they possess this "inner continuous coherence." There are some persons who live exclusively on the exterior level of their present consciousness, and these superficial men may be aptly termed "butterflies." In others, nothing of importance is lost for them merely because of the fact that it is no longer actually present; they have digested it and now retain it in a deeper level of their being. These latter individuals alone can properly be said to have "personality." For them, it is not the mere presence of a thing which determines the role which it plays in their present consciousness; it is rather the genuine value of that object. Dr. von Hildebrand studies faithfulness from many viewpoints and firmly establishes the fact that this attitude is an "indispensable element of all moral greatness, of all depth and strength of personality" (p. 32).

The third chapter expounds awareness of responsibility as a fundamental attitude for a religious concept of the world. Like that of reverence and faithfulness, the significance of this "moral awakedness" extends to every

domain of life. This attitude is needed for moral living, for solid moral responsibility, and for the proper relationship between creatures and Creator. It is, therefore, clear that one of the principal objectives of all true education and personality formation should be to bring a person to a fuller awareness of his responsibilities.

The chapters entitled "Veracity" and "Goodness" complete this small volume. The writer stresses the importance of the function which veracity plays in the development of a man's personality. Truthfulness is a basis of our whole moral life. It is the foundation for every relationship of person to person, for true love, and for true knowledge. Goodness, as the author points out, is the center and fruit of all morality, and the indifferent man, the hardhearted person, and the wicked individual are three types which are an antithesis to goodness.

Throughout the work Dr. von Hildebrand treats his subject from a purely natural viewpoint and refrains from making any reference to theological teaching on the matter. This little volume will provide the philosophically-minded person with very interesting and very profitable reading.

West Baden College

EDWIN F. HEALY, S.J.

LEHRBUCH DES KIRCHENRECHTS. Vol. II. By Eduard Eichmann and Klaus Mörsdorf. 6th ed. Paderborn: Schöningh, 1950. Pp. 504. DM 18.00.

This is the second volume (of three) of the sixth edition of Eichmann's *Lehrbuch*, enlarged and revised by his pupil and successor, Dr. Klaus Mörsdorf. It covers all the subject matter *De rebus* contained in the third book of the Code of Canon Law. Of the 286 pages devoted to the sacraments and sacramentals, the author devotes slightly over half to matrimony, and a relatively large section to holy orders, emphasizing irregularities. The remaining 218 pages are more or less equally distributed among the subjects contained in the second half of the third book of the Code: sacred times and places, divine worship, magisterium, benefices, and temporal things.

The author supposes that the reader has the Code at his elbow. He gives a brief, clear, substantial statement of the law, with a bit of commentary interspersed here and there. While the history of the law is deliberately omitted as belonging to a separate course, the author does explain the juridical nature of the various church institutions such as marriage, schools, the magisterium, the right of the Church to own temporal things, and the like. Examples of new legal developments necessitated by post-war conditions are cited, such as the new title for ordination "ad titulum missarum" allowed temporarily in case of need to German theological students in exile

(p. 111); and the granting of a dispensation for lack of a right hand to a cleric who lost that member in the war (p. 115).

Occasionally the author expresses thought-provoking opinions of his own. Not all his readers will be ready to accept some of them without further proof. Thus on page 198, note 1, it is stated that the power granted in canons 1043 and 1044 to dispense from the form of marriage in danger of death includes the faculty to grant a *sanatio in radice*. Again, on page 115, it is asserted that while the lack of a leg or foot in itself constitutes an irregularity, it ceases to be such when it is supplemented by a skillfully made artificial limb.

Dr. Mörsdorf's books would be much more readable for persons outside German-speaking lands, had he put the Latin terms of the Code in parentheses after difficult technical German words. He does this to good effect, but all too rarely. This would be especially helpful in the excellent treatise on temporal things to which the last fifty pages of the book are devoted. As it stands, this treatise, with its multitudinous sesquipedalian technical terms, makes difficult reading for the foreigner, and possibly for some of Dr. Mörsdorf's pupils as well. Let us hope that he will adopt this practice wholeheartedly in the third and last volume of his excellent work, since this will cover the highly technical treatises of the ecclesiastical court procedure, and that of the penal law.

St. Mary's College

ADAM C. ELLIS, S.J.

BEITRÄGE ZU EINEM WÖRTERBUCH DER POLITIK. HEFT I: *Zur christlichen Gesellschaftslehre*; II: *Zur christlichen Staatslehre*; III: *Zur sozialen Frage*; IV: *Zur Wirtschaftsordnung*. By Oswald von Nell-Breuning, S.J., Hermann Sacher, and Ludwig Wirtz. Freiburg: Herder, 1947-1950.

Many scholars are familiar with the *Staatslexikon der Görres-Gesellschaft*, the fifth edition of which appeared in five volumes during the years 1928-1933, and then fell a victim to the Nazi tyranny in 1937. The *Staatslexikon* was without doubt the most authoritative encyclopedia of the social sciences and of social and political philosophy, written on the basis of the natural law and the divine order of creation and salvation. A new edition of the *Staatslexikon* is, for many reasons, not the least of which is the chronic economic crisis of publishing in Germany, for the time being excluded.

Partly as a preparation for a future edition, partly to meet the urgent request of people interested in social and political problems and the Christian's answers to them, Father Oswald von Nell-Breuning, S.J., and Dr. Hermann Sacher, the editor of the fourth and fifth edition of the *Staats-*

lexikon, joined hands and have begun to publish comprehensive treatises entitled "On Christian Social Theory," "Christian Political Theory," "The Social Question," and "The Economic Order," in preparation of an encyclopedia of politics. Father v. Nell-Breuning wrote the contributions I—III and had the collaboration of Dr. Ludwig Wirtz in writing some of the more technical parts of volume IV (on the economic order). Dr. Hermann Sacher employed his immense knowledge in editing the contributions into final shape.

These contributions aim to give the principles and foundations (*Grundsätze*) of the social sciences in the light of the eternal truths of reason and of the revealed truth of the Catholic Church, yet in immediate application to the problems of our confused and helpless world. The older articles of the *Staatslexikon* and the *Lexikon für Theologie und Kirche* served as source material; yet the tremendous catastrophes of our time in the inner world of the mind and in the outer world of material existence, as well as the very numerous directives of the ecclesiastical *magisterium*, have produced a genuine doctrinal and practical progress according to the principle: "Vetera novis augere et perficere." The articles were originally intended also for a great encyclopedia which should give the nations of the Far East a reliable representation of Christian intellectual culture and of Catholic doctrine, and the author hopes that this apostolic missionary purpose may help to set the fundamentals in relief.

Let me say at once that these four contributions are in every respect excellent. They are written in an easy, flowing language which does not, for the sake of easy comprehension, simplify the complicated problems at all. The learning of Father v. Nell-Breuning needs no special praise, since his many contributions in the fields treated are too well known to be specifically mentioned here. Although he belongs—like the reviewer—to the school of "Solidarism," his representations of different schools are objective and just. The comprehensiveness of the articles deserves special mention; there is no problem which is not treated in these articles in a concise yet broad enough manner, as a brief glance at the excellent indexes (by Dr. Hermann Sacher) proves. We can only express our fervent hope that the publication of further contributions will not be hindered by a break of the uneasy "armistice" in Europe, for all together these publications will represent perhaps the best reference work of and for Catholics in the social sciences and social philosophy.

Heft I, On Christian Social Theory, begins by clearly establishing "social being" as "natural," originating in the *Deus Creator*, and thus making theism

the necessary condition of social philosophy. Yet "natural" has nothing to do with the naturalism of an evolutionist sociology, since the concrete historical forms of social being are the result of free human acts yet under the norm of natural law. Thus all human societies are destined to become more and more *vergeistigt* and *versittlicht* without ever thus changing their nature. Then follows a survey of the term "society," followed by a discussion of the scientific term as signifying metaphysical and physical reality (in the *definitio metaphysica* and *physica*). For discussion of the whole-member relation, the author—after rejecting "unilateral theories which oppress either individuality, personality, or sociality"—explains the principle of mutual interdependence of the whole and the member in the light of Solidarism as an objective theory of social being (*esse unitatis ordinis*, not as *esse unitatis substantiae*), and as the rule of the realization of concrete societies. This is done in some very successfully formulated paragraphs which lack of space hinders me from translating. Some good columns, rich in sharp distinctions, are devoted to "Christianity and Human Society." Here it is pointed out that the *Kulturwerte* (cultural values), whose realization are the aims and the final causes of manifold associations and societies, are neither changed nor "devaluated" by the supernatural order. They lose their absolute character and become with regard to supernature relative, so that their value is now also determined by the circumstance that they at least do not hinder or stand in the way of the supernatural. These remarks are then enlarged by some fine columns on the Church and human society. Here the Church is first studied as a society which is *sui generis* and as the *Lebensprinzip* (life-principle) of society; then as the *magisterium* on social doctrine. The discussion of the *Ordnungsbild* of human society and the remarks on *auctoritas socialis* as a consequence of social order, and *auctoritas principii* (God—creatures; parents—children; ecclesiastical authority—faithful), seem very valuable to this reviewer. Many columns are devoted to the explanation of the meaning of the term "Vocational Group-Order." In this matter Father v. Nell-Breuning is recognized among the leading authorities.

Heft II, On Christian Political Theory, has 142 closely packed columns which are nothing less than a comprehensive outline of political philosophy with an astonishing richness of topics such as federalism, patriotism, civic education, authoritarian state as distinguished from totalitarian state, corporative state as distinguished from the state without primary regard as to its constitutional form and the society within such a state organized according to the idea of the vocational group order, and a sharply reasoned chapter on the problem of revolution. The reviewer misses a chapter on the

community of nations, on international law, and on just war, as well as a treatment of Church-state relations. It is to be hoped that these problems will be treated in forthcoming treatises according to the general plan of the enterprise; therefore this is not meant as a criticism, since incidentally in volume III (col. 23 ff.) some truly significant problems of international ethics are raised and, in principle, answered. Especially thought-provoking are the remarks about "living space," population pressure in one nation and unused natural resources in the territory of other nations, problems which the *beati possidentes* nations are scarcely ready to see at all, yet which certainly are pregnant problems today as they were, in this country, at the time of the great migration west into Indian territory, however little they were ethically discussed because, perhaps, of the implicit dogma of white superiority over the red man's civilization.

In the article on popular sovereignty the author joins the adherents of what has come to be called the translation theory as distinguished from the designation theory, namely, the doctrine of mediate origin of political authority, and he points out in some pertinent columns on democracy that this theory gives a sufficient basis for a democratic constitution. The author's keen mind makes excellent distinctions in the opposition of *dictatura* as a constitutional form (commissary *dictatura*) and tyranny as a lawless, violent *dictatura*. Under the titles *Rechts-Staat* as opposed to the *laissez-faire* state of economic liberalism, welfare-state as opposed to paternalist state, *Kultur*-state as opposed to power-state, a reliable doctrine on the meaning and content of the common good is developed fully in agreement with traditional doctrine, yet with many new aspects arising from the turbulent politics of our unhappy generation. A well-balanced bibliography of German literature, put together by Dr. Hermann Sacher, completes this volume.

Heft III, On the Social Question (234 columns), gives a concise report on the rise of the modern social question in capitalist industrialism, the origin of a wage earning class and a class of capitalist proprietors of the means of production, the ensuing "class-structure" of modern society with its class struggles (as a fact, not as a Marxist interpretation of the fact), and as a consequence the rise of the proletariat as an objective form of human social existence and as a subjective mass-experience (col. 1-16; 157-75). In the attempt to answer this social question two principles, that of solidarity and that of subsidiarity, are fundamental together with the virtues of social justice and social charity. On *justitia socialis* the author says—condensing many earlier articles published over many years—that social justice deals with the duty not only to conserve the concrete social order

(static element) but especially to change and perfect the social order because of the obsolescence of social institutions (dynamic element). Social justice is thus also the virtue of the citizens and of the groups in the social order and is not only the virtue of the ruler; it is that by which not only the order of civil law or of constitutional law, but the concrete social order with its autonomous groups, is constantly made less unjust and progressively more just.

In the chapter on *caritas* the author defends vigorously the "divinely given right" of the Church to the free exercise of this truly Christian virtue against the totalitarian claims not infrequently made by "public," "bureaucratized" welfare agencies as organs of the "care-for-everything-state." Yet the author is far from denying the justified public welfare work of state and municipalities, but he makes fruitful use here also of the principle of subsidiarity and he calls to mind the dehumanized and dehumanizing public welfare policy of the totalitarian state. A useful table of Catholic charitable organizations in many countries rounds out this chapter. Quite naturally most columns are devoted to social legislation in all its ramifications, such as labor legislation, social security, wage and hour laws, and so on. On unemployment insurance the author remarks—to the reviewer's mind quite rightly—that this is not a genuine insurance if it is not accompanied by a concerted economic policy of full employment, because in the great depression all unemployment insurance schemes proved insufficient; one cannot insure the victims against a lack of, or a grave mistake in, public economic policy. On socialization the author follows *sine ira ac studio* the doctrine of *Quadragesimo Anno* and of Pius XII and he stresses that the question as to what enterprises are to be socialized, once total socialization is denied, is a practical, concrete question, determined by circumstances and the exigencies of the common good *hic et nunc* and not on an abstract hypothetical level. Father v. Nell-Breuning, in connection with the concepts of social policy and social reform, comes again to speak of the vocational group order but here restricts his remarks to the idea of vocation. This reviewer is in full agreement with the thesis that one should not "devalue" factory work, even repetitive work on machines, as an unrealistic romanticism all too easily does.

The chapter on the right to work excels in its balanced and unemotional evaluation of the pertinent problems and declares that its realization is dependent on a prudent economic policy towards full employment. This policy is of import also in the problem of the just wage (col. 152), which is not only a problem of just distribution of the results of the common effort of the factors of production, but depends also upon full employment *and* effi-

cient organization of production and on rentability. The chapter on Christian social movements follows the article under the same heading by Gustav Gundlach, S.J., in the *Lexikon für Theologie und Kirche* (II, 927 ff.), which, as the author rightly says, has become a classic. At the end the author treats of instruction in social sciences and of social action of the clergy. Here it is stressed that the social question is primarily not a religious question, however irreplaceable religious motivation in the attempts to solve social problems may be. Consequently the main burden and the main responsibility for Catholic social action is the domain of the laity as part of *Actio Catholica*. What the author here says about the role of the laity and the prudent self-limitation of the clergy in the leadership in ideas, about the danger of clericalism as a substitute for the actual rechristianization of society by its active Christian lay-members is all too little heeded *in praxi*. This volume has a rather comprehensive bibliography made by Dr. Sacher; if foreign literature and especially American literature is rather scanty, that must be ascribed to *silent musae inter arma*.

Heft IV, On the Economic Order, is the largest (308 columns). The organization of this tremendous material is so balanced that topics which seem at first sight highly technical—most of them written by Dr. Ludwig Wirtz—nevertheless prepare the reasoned judgment of the moral theologian. Here is nothing of that haphazard moral condemnation of economic phenomena which so often, today as yesterday, is based on faulty, or simply deficient, knowledge of the facts which are to be judged. Economic life is part of the cultural process and is essentially a rational choosing of an order of aims in the satisfaction of developing and enlarging material wants, and the rational “economic” choosing of the *realiter* and, ordinarily therefore, *moraliter* appropriate means. “Rationality,” “rentability” are consequently not intrinsically to be rejected or criticized. On the basis of sound principles and intimate knowledge of economic life and its working institutions, the moral theologian can, then, form his moral judgment about economic acts and institutions as a help to those responsible as private individuals and groups for their acts, just as the public authority is responsible for the right use and the improvement of institutions through broad economic policy in a free society. Thus the author is enabled to judge about such problems as the just wage, justice of the distribution of the national income, justice of the unearned income, of interest (in a chapter of thirty columns), on a planned economy, and on *dirigisme*. The author’s broad and intimate knowledge of the subject matter and of ethics makes this an authoritative article for the envisaged encyclopedia of politics.

A few reviewers in Germany have criticized the author for not giving

enough regard to the "new" theories, policies, and experiments which are *en vogue* today. This reviewer thinks, first, that meanwhile a greater sobriety in judgment has returned and that much of that "new" interest in "socialist-marxist" or sentimental criticism of modern economic life by "progressives" or "anti-capitalists" has simmered down so that these criticisms would not be made today; second, that the purpose of the volumes as articles for an encyclopedia must necessarily be restricted to sober and factual reporting and to reasoned representation of tested and generally accepted theories; as a source of reliable information and judgment these volumes are altogether excellent and constitute a proof of the growth of a *zeitnahe* and open-minded moral philosophy and theology.

College of St. Thomas, Saint Paul, Minn.

HEINRICH A. ROMMEN

NO POSTPONEMENT. By John LaFarge, S.J. New York: Longmans, Green & Co., 1950. Pp. x + 246. \$3.00.

In *No Postponement* Father LaFarge formulates a line of social policy which derives from a sound sociological analysis of the problem of so-called "racial" minorities in today's world together with a sound theological view of man and society. The result, presented in a rambling, non-technical style, aimed at the general reader, is altogether convincing.

The sociological analysis lays bare a situation in which the American people is currently engaged in an attempt to diffuse the political and economic techniques of its culture among the backward peoples of distant lands. It happens that the pigmentation of the vast majority of the retarded peoples is not white. It also happens that at home Americans who have white skin segregate and discriminate against the minority group of Americans who do not have white skin. Now since it is impossible for any people to transmit to other peoples a whole apparatus of political and economic techniques without sending along an accompanying set of social techniques, Americans are faced with a tremendously important challenge. Will they export their old social machinery of segregation and discrimination, or will they send abroad the new techniques of intergroup activity which they have been learning through recent social developments? Father LaFarge urges the second alternative with confidence tempered by anxiety.

In support of his position Father LaFarge sets forth many theological considerations which contemporary thinking about this problem too often neglects. The social sciences observe and analyze on the empirical level. Theology can take the analyses and give them new meaning by its use of data not available to empirical methods. Thus, however much Americans, Catholics included, are observed to disregard it, the theological fact remains

that the supernatural life of man elevates but does not destroy his natural dignity as a human person with rights which are inalienable. Again, although observation would seem to lead to the opposite conclusion, the theological fact is that the Mystical Body of Christ is indivisible even by reason of pigmentation, cranial indices, and other "racial" considerations. Even if the social sciences fail to observe large-scale manifestations of social justice and social love in relations between American whites and the minority non-whites, theology finds in the encyclicals of Pius XI and Pius XII strong emphasis upon the fact that these virtues are mandatory upon man in contemporary society. Finally, only theology is competent to tell modern man that the social love which is a necessary ingredient of his personal sanctity is not at all incompatible with activity within organized groups.

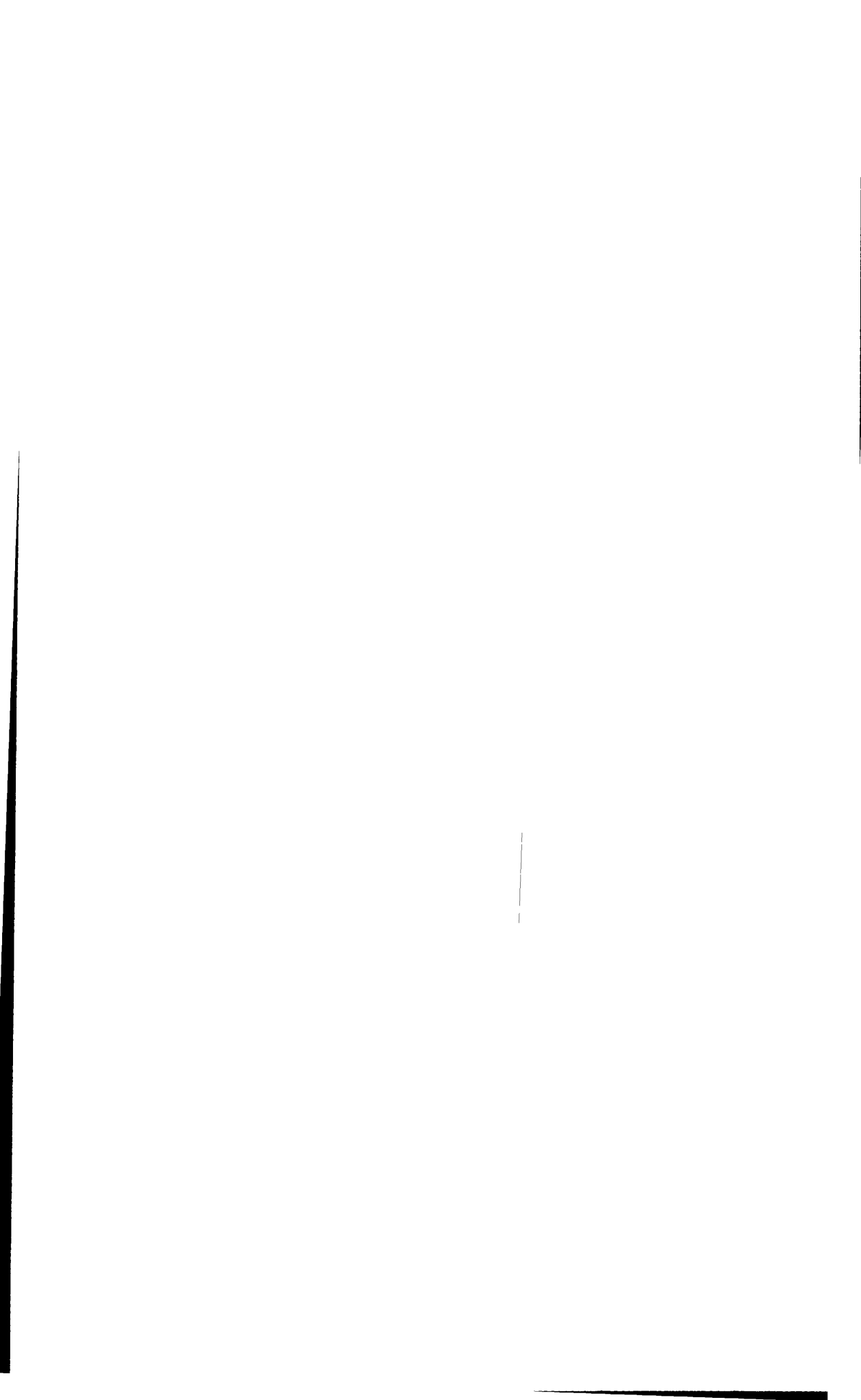
How can the American people help to unite and integrate on the plane of human dignity and mutual respect the backward peoples of the world who are now facing "the bleak wind of modern industrial progress"? Father LaFarge answers that it can be done if Americans will export across the seas the techniques of dealing with minority peoples in this country which have been developed through the inspiration of social love as well as of social justice, out of regard for the objective, theologically established unity of human society, and with appreciation of the supernaturally reinforced dignity of the human persons concerned.

Such is the main line of policy. The author devotes much space to the elaboration of strategy and tactics, drawing from his rich experience with "interracial" activity in this country. From a practical point of view these sections of the book are very important. For the readers of this journal, however, the significance of the book would seem to lie chiefly in the success with which the author combines the empirical conclusions of social science with the revealed data of theology. On the one hand it reveals the contemporary significance of what an anonymous Jesuit moralist has described as "the widely prevalent, immoral and basically heretical superstitution of racism." On the other hand it illustrates the possibility of a meeting of minds between theologians and social scientists without compromise to the integrity of each discipline. To plan and prescribe for the new social order, as too many do, in allegedly scientific disregard for the relevant theological data is disastrous. It would be equally disastrous, in the long run, were theologians to propound their views of human society in an intellectual vacuum created by lofty disdain for the empirical findings of social science. Father LaFarge shows that neither disaster is inevitable.

BOOKS RECEIVED

- C. Beyaert, Bruges: *L'Année du Seigneur* (2 vols.), by Aemil. Loehr, O.S.B. (pp. 464, 400); *Probatio Charitatis*, by Hieronymus Mahieu (pp. xix + 514).
- The Bruce Publishing Co., Milwaukee: *Man and Morals*, by Celestine N. Bittle, O.F.M.Cap. (pp. x + 719, \$4.00).
- Catholic University of America Press, Washington, D.C.: *Catholic University of America—1903—1909*, by Colman Barry, O.S.B. (pp. xi + 298, \$3.50).
- Consejo Superior de Investigaciones Científicas, Madrid: *Jerónimo Nadal—Obras y Doctrinas Espirituales*, by Miguel Nicolau, S.J. (pp. xxxvi + 567).
- Edition du Cerf, Paris: *Le Prophète Isaïe*, by Jean Steinmann (pp. 382, fr. 530).
- Editorial Guadalupe, Buenos Aires: *Theologia Dogmatica*, Vol. III: *De Christo Redemptore, De Beata Virgine Maria, De Cultu Sanctorum*, by J. Mors, S.J. (pp. 391).
- Facultés Catholiques, Lyon: *Etudes de critique et d'histoire religieuses*, by various authors (pp. 139); *Mémorial J. Chaine*, by various authors (pp. 408).
- Pontificia Universitas Gregoriana, Rome: *The Pastoral Care of Souls in Southeast France during the Sixth Century* (Analecta Gregoriana), by Henry G. J. Beck (pp. lxxii + 414, \$3.50).
- Harper & Bros., New York: *The Place of Religion in Public Schools*, by Virgil Henry (pp. x + 164, \$2.50).
- B. Herder Book Co., St. Louis: *More About Dom Marmion*, trans. by the Earl of Wicklow (pp. 128, \$1.75).
- Herder, Freiburg: *Erlösung und Sünde im Neuen Testament*, by Alfons Kirchgässner (pp. x + 336, DM 14).
- Herder, Wien: *Geschichte der Kirche*, by Karl Eder (pp. xvii + 458).
- Max Hueber, München: *Katholische Dogmatik*, Vol. II, by Michael Schmaus (pp. xvi + 962).
- F. H. Kerle, Heidelberg: *Das Recht der Laien in der Kirche*, by Heinrich Keller, S.J., and Oswald von Nell-Breuning, S.J. (pp. 96, DM 1.80); *Volk Gottes im Wachstum des Glaubens*, by M. Dominijus Koster (pp. 144, DM 2.80).
- Longmans, Green & Co., New York: *De La Salle: Saint and Spiritual Writer*, by W. J. Battersby (pp. xx + 207, \$2.50).
- E. Nauwelaerts, Louvain: *St. Thomas Aquinas: De Principiis Naturae*, by John J. Pauson (pp. 111).

- The Newman Press, Westminster: *Benedictine Peace*, by Dom Ideshald van Houtryve (pp. xiv + 235, \$3.50); *The Doctrine of the Divine Indwelling*, by M. M. Amabel du Coeur de Jésus (pp. 150, \$2.25); *History of Philosophy*, Vol. II: *Medieval, Augustine to Scotus*, by Frederick Copleston, S.J. (pp. x + 614, \$4.50); *The Ideal of the Monastic Life*, by Germain Morin, O.S.B. (pp. xvi + 200, \$2.50); *The Kingdom of Promise*, by R. A. Dyson and A. Jones (pp. 213, \$2.50); *The Mystery of Christ*, by C. V. Heris, O.P. (pp. 214, \$3.50); *Revolution in a City Parish*, by Abbé G. Michonneau (pp. xxi + 189, \$2.50).
- Officium Libri Catholici, Rome: *De Ecclesiae infallibilitate in canonizatione sanctorum*, by Franciscus Spedalieri, S.J. (pp. 63); *Selectae et breviores philosophiae ac theologiae controversiae*, by Franciscus Spedalieri, S.J. (pp. 123).
- Philosophical Library, New York: *East and West*, by Mary Burt Messer (pp. 66, \$3.00); *Jerusalem*, by Trude Weiss-Rosmarin (pp. xii + 51, \$2.75); *The Philosophy of Mathematics*, by Edward A. Maziarz (pp. viii + 286, \$4.00).
- Regensberg Buchhandlung, Münster: *Emil Brunners Lehre von dem Sünder*, by Hermann Volk (pp. xix + 246).
- St. Anthony Guild Press, Paterson: *The Book of Psalms*, edit. by Confraternity of Christian Doctrine (pp. vi + 302, \$2.00).
- Sheed and Ward, New York: *The Mystery of the Faith*, Book II: *The Sacrifice of the Church*, by Maurice de la Taille (pp. xii + 473, \$5.50).
- Vandenhoeck & Ruprecht, Göttingen: *Das Alte Testament Deutsch*, Vol. II: *Das erste Buch Mose*, 1-12:9, by Gerhard von Rad (pp. 136).
- Zwingli Verlag, Zürich: *Die Vorstellung von der Höllenfahrt Jesu Christi*, by Werner Bieder (pp. 237, fr. 12).



INDICES FOR VOLUME XI

AUTHORS

BURGHARDT, W. J., S.J., Current Patristic Projects.....	259
BURGHARDT, W. J., S.J., On Early Christian Exegesis.....	78
CREHAN, J., S.J., The DIALEKTOS of Origen and John 20:17.....	368
DONNELLY, P. J., S.J., The Gratuity of the Beatific Vision and the Possibility of a Natural Destiny.....	374
ELLARD, G., S.J., Devotion to the Holy Cross and a Dislocated Mass-text.....	333
KELLY, G., S.J., The Duty of Using Artificial Means of Preserving Life.....	203
KELLY, G., S.J., Mass without a Server.....	577
KELLY, G., S.J., Notes on Moral Theology, 1949.....	34
LETTER, P. DE, S.J., Two Concepts of Attrition and Contrition.....	3
MCKENZIE, J. L., S.J., A Note on Psalm 73 (74):13-15.....	275
MUSURILLO, H. A., S.J., A Christian Sepulchral Stele from Tanagra..	567
O'CONNOR, W. R., Natural Beatitude and the Future Life.....	221
PALMER, P. F., S.J., How Does the Priest Retain Sins?.....	240
RUSH, A. C., C.S.S.R., Little-known Testimonies to Peter's Primacy..	570
RYAN, E. A., S.J., Some Limits and Causes of the Centralization of the Church.....	525
RYAN, N. J., S.J., The Assumption in the Early English Pulpit.....	477
UNGER, D. J., O.F.M. CAP., Cardinal Newman and Apocalypse XII..	356
WEIGEL, G., S.J., Contemporaneous Protestantism and Paul Tillich..	177
WEIGEL, G., S.J., Protestant Theological Positions Today.....	547

ARTICLES

Assumption in the Early English Pulpit, The. N. J. Ryan, S.J.....	477
Contemporaneous Protestantism and Paul Tillich. G. Weigel, S.J.....	177
Devotion to the Holy Cross and a Dislocated Mass-text. G. Ellard, S.J.....	333
Duty of Using Artificial Means of Preserving Life, The. G. Kelly, S.J.	203
How Does the Priest Retain Sins? P. F. Palmer, S.J.....	240
Natural Beatitude and the Future Life. W. R. O'Connor.....	221
Some Limits and Causes of the Centralization of the Church. E. A. Ryan, S.J.....	525
Two Concepts of Attrition and Contrition. P. de Letter, S.J.....	3

CURRENT THEOLOGY

Current Patristic Projects. W. J. Burghardt, S.J.....	259
Gratuity of the Beatific Vision and the Possibility of a Natural Destiny, The. P. J. Donnelly, S.J.....	374
Notes on Moral Theology, 1949. G. Kelly, S.J.....	34
On Early Christian Exegesis. W. J. Burghardt, S.J.....	78
Protestant Theological Positions Today. G. Weigel, S.J.....	547

NOTES

Cardinal Newman and Apocalypse XII. D. J. Unger, O.F.M. Cap....	356
Christian Sepulchral Stele from Tanagra, A. H. A. Musurillo, S.J....	567
DIALEKTOS of Origen and John 20:17, The. J. Crehan, S.J.....	368
Little-known Testimonies to Peter's Primacy. A. C. Rush, C.S.S.R....	570
Mass without a Server. G. Kelly, S.J.....	577
Note on Psalm 73 (74):13-15, A. J. L. McKenzie, S.J.....	275

BOOK REVIEWS

Abarzuza, F. X. ab, O.F.M. Cap., <i>De Deo Uno, Trino, Creante, Elevante ac de Novissimis</i> (W. A. Huesman, S.J.).....	160
Allgeier, A., <i>Die neue Psalmenübersetzung</i> (F. L. Moriarty, S.J.)....	602
Amiot, F., S.S., <i>Évangile, vie et message du Christ</i> (E. A. Cerny, S.S.)..	295
Anciaux, P., <i>La Théologie du sacrement de pénitence au XIIe siècle</i> (W. Le Saint, S.J.).....	125
Anwander, A., <i>Die Religionen der Menschheit</i> (G. C. Ring, S.J.).....	584
Arnold, F.-X., <i>Untersuchungen zur Theologie der Seelsorge, I and II</i> (E. F. Sheridan, S.J.).....	306
St. Augustine, <i>The Greatness of the Soul, The Teacher</i> (Ancient Christian Writers, tr. J. Colleran, C.S.S.R.) (V. L. Bourke).....	453
St. Augustine, <i>The Immortality of the Soul, The Magnitude of the Soul, On Music, The Advantage of Believing, On Faith in Things Unseen</i> (The Fathers of the Church) (R. M. Green, S.J.).....	406
Bardy, G., <i>Les Religions non-chrétiennes</i> (G. C. Ring, S.J.).....	466
Barth, K., <i>La Prière d'après les catéchismes de la réformation</i> (S. E. Donlon, S.J.).....	457
Baumgartner, W., et al. (ed.), <i>Festschrift für Alfred Bertholet</i> (J. L. McKenzie, S.J.).....	616
Bea, A., S.J. (tr.), <i>Liber Ecclesiastae</i> (F. L. Moriarty, S.J.).....	417
Beckaert, J.-A., A.A., <i>Les Principes d'un esprit social chrétien</i> (J. Duhamel, S.J.).....	311

Benoit, P., O.P. (tr.), <i>Les Éptres de Saint Paul, aux Philippiens, à Philémon, aux Colossiens, aux Ephésiens</i> (J. L. Lilly, C.M.)	407
Berbair, E., O.F.M., <i>Zeugnis für Christus</i> (R. Kugelman, C.P.)	283
Bieler, L., <i>The Life and Legend of St. Patrick</i> (D. J. M. Callahan, S.J.)	436
Bihlmeyer, K., and Tüchle, H., <i>Kirchengeschichte</i> (E. Hagemann, S.J.)	137
Boylan, E., O.C.R., <i>The Spiritual Life of the Priest</i> (C. L. Firstos, S.J.)	469
Brinktrine, J., <i>Offenbarung und Kirche, II: Existenz der Offenbarung, Die Kirche</i> (F. X. Lawlor, S.J.)	405
Bultmann, R., <i>Das Urchristentum im Rahmen der antiken Religionen</i> (J. L. McKenzie, S.J.)	438
Caillet, E., and Blankenagel, J. C. (tr.), <i>Great Shorter Works of Pascal</i> (J. I. Conway, S.J.)	320
Capelle, B., and Roberts, C., <i>An Early Euchologium</i> (G. Ellard, S.J.)	142
Carlson, E., <i>The Reinterpretation of Luther</i> (E. I. Weisenberg, S.J.) .	149
Carluccio, G., O.S.B., <i>The Seven Steps to Spiritual Perfection</i> (E. J. Fortman, S.J.)	451
Cecchelli, C., <i>Mater Christi, I: Il Logos e Maria. II: La vita di Maria nella storia, nella legenda, nella commemorazione liturgica</i> (A. C. Wand, S.J.)	157
Ceuppens, P. F., O.P., <i>Theologia Biblica, I: De Deo Uno</i> (2nd ed.) (T. A. Brophy, S.J.)	612
Ceuppens, P. F., O.P., <i>Theologia Biblica, II: De Sanctissima Trinitate</i> (2nd ed.) (E. J. Fortman, S.J.)	613
Coppens, J., <i>Les Harmonies des deux testaments</i> (F. L. Moriarty, S.J.) .	298
Croegaert, A., <i>Les Rites et les prières du saint sacrifice de la messe, III: La Messe des fidèles</i> (J. L. Monks, S.J.)	157
Cullman, O., <i>Noël dans l'église ancienne</i> (G. Ellard, S.J.)	308
Delépierre, J., S.J., and Honnay, V., S.J., <i>Valeurs de vie et livres d'aujourd'hui</i> (E. F. X. Ivers, S.J.)	146
Drexel, A., S.J., <i>Liturgia Sacra</i> (J. L. Monks, S.J.)	156
Dubarle, D., O.P., <i>Optimisme devant ce monde</i> (W. A. Huesman, S.J.) .	168
Dupont, J., O.S.B., <i>Gnosis: La Connaissance religieuse dans les épîtres de Saint Paul</i> (J. L. McKenzie, S.J.)	418
Eckhardt, H. von, <i>Russisches Christentum</i> (J. H. Ledit, S.J.)	117
Eichmann, E., and Mörsdorf, K., <i>Lehrbuch des Kirchenrechts, II</i> (6th ed.) (A. C. Ellis, S.J.)	651
Farrer, A., <i>A Rebirth of Images</i> (J. J. Collins, S.J.)	417
Feckes, C., <i>Die Lehre vom christlichen Vollkommenheitsstreben</i> (A. Klaas, S.J.)	455
Ferm, V. (ed.), <i>Forgotten Religions</i> (J. L. McKenzie, S.J.)	586

Finkelstein, L. (ed.), <i>The Jews: Their History, Culture, and Religion</i> (F. L. Moriarty, S.J.)	605
Frank, C., S.J., <i>Philosophia Naturalis</i> (J. T. Clark, S.J.)	316
Fuchs, J., S.J., <i>Die Sexualethik des hl. Thomas von Aquin</i> (E. F. Sheridan, S.J.)	648
Galtier, P., S.J., <i>De Paenitentia</i> (J. V. O'Connor, S.J.)	637
Ghellinck, J. de, S.J., <i>Le Mouvement théologique du XIIe siècle</i> (J. F. Sweeney, S.J.)	627
Ghellinck, J. de, S.J., <i>Patristique et moyen âge, I: Les Recherches sur les origines du Symbole des Apôtres.</i> (F. O. Corcoran, S.J.)	294
Gillet, S. M., O.P., <i>Thomas d'Aquin</i> (H. Renard, S.J.)	630
Gilson, E., <i>Being and Some Philosophers</i> (B. J. Lonergan, S.J.)	122
Hamer, J., O.P., <i>Karl Barth</i> (C. Vollert, S.J.)	147
Heinisch, P., <i>Geschichte des Alten Testaments</i> (M. J. Gruenthaner, S.J.)	604
Heinisch, P., <i>Probleme der biblischen Urgeschichte</i> (M. J. Gruenthaner, S.J.)	409
Heinisch, P., <i>Theology of the Old Testament</i> (tr. W. Heidt) (F. L. Moriarty, S.J.)	610
Hentrich, V., and Weiser, A. (ed.), <i>Das Alte Testament deutsch, XXV</i> (E. A. Cerny, S.S.)	593
Hervé, J., <i>Manuale Theologiae Dogmaticae, I: De Revelatione Christiana, De Ecclesia Christi, De Fontibus Revelationis</i> (F. X. Lawlor, S.J.) . .	405
Hildebrand, D. von, <i>Fundamental Moral Attitudes</i> (E. F. Healy, S.J.) . .	649
Hildebrand, D. von, <i>Transformation in Christ</i> (D. J. M. Callahan, S.J.)	170
Hocedez, E., S.J., <i>Histoire de la théologie au XIXe siècle, I</i> (M. J. Donnelly, S.J.)	135
Hudal, Ziegler, and Sauer, <i>Einleitung in das Alte Testament</i> (F. L. Moriarty, S.J.)	413
Iremonger, F., <i>William Temple, Archbishop of Canterbury: His Life and Letters</i> (J. J. Healy, S.J.)	151
Jombart, E., S.J., <i>Manuel de Droit Canon</i> (J. I. O'Connor, S.J.)	448
Kampmann, T., <i>Anthropologische Grundlagen ganzheitlicher Frauen- bildung unter besonderer Berücksichtigung des religiösen Bereiches,</i> I and II (P. Mueller, S.J.)	301
Kampmann, T., <i>Kierkegaard als religiöser Erzieher</i> (J. Collins)	462
Klug, I., <i>Die Tiefen der Seele</i> (P. Mueller, S.J.)	450
Knox, R. (tr.), <i>The Old Testament, II: Job-Maccabees</i> (J. E. Lussier, S.S.S.)	598
La Farge, J., S.J., <i>No Postponement</i> (P. W. Facey, S.J.)	658

Lanza, A., <i>Theologia Moralis</i> , I (J. J. Lynch, S.J.)	647
Lebreton, J., S.J., <i>Tu Solus Sanctus: Jésus-Christ vivant dans les saints</i> (G. A. Ellard, S.J.)	152
Leclerq, J., <i>Le Problème de la foi</i> (J. M. Fraunces, S.J.)	134
Leclerq, Dom J., <i>Saint Bernard mystique</i> (G. A. Ellard, S.J.)	153
Lerch, D., <i>Isaaks Opferung christlich gedeutet</i> (J. E. Steinmueller)	614
Lortz, J., <i>Die Reformation in Deutschland</i> (H. G. J. Beck)	445
Manoir, H. du, S.J. (ed.), <i>Maria, Etudes sur la Sainte Vierge</i> . I (J. F. Sweeney, S.J.)	645
Marchal, L., et al., <i>La Sainte Bible</i> , IV (R. A. F. MacKenzie, S.J.)	594
Maritain, J., et al., <i>Foi en Jésus-Christ et monde d'aujourd'hui</i> (A. Klaas, S.J.)	302
Mascall, E. L. (ed.), <i>The Mother of God</i> (C. Vollert, S.J.)	318
Masure, E., <i>Le Sacrifice du Corps Mystique</i> (E. B. Brueggeman, S.J.)	634
Meinertz, M., <i>Einleitung in das Neue Testament</i> (R. Kugelman, C.P.)	411
Meyer, H., <i>Geschichte der abendländischen Weltanschauung</i> , V (J. Col- lins)	287
Moschner, F. M., <i>Christliches Gebetsleben: Betrachtungen und Anlei- tungen zum wesenhaften Gebet</i> (G. A. Ellard, S.J.)	291
Mouroux, J., <i>Je crois en Toi</i> (J. M. Fraunces, S.J.)	134
Murdock, K. B., <i>Literature and Theology in Colonial New England</i> (W. J. Ong, S.J.)	296
Nell-Breuning, O. von, S.J., Sacher, H., and Wirtz, L., <i>Beiträge zu einem Wörterbuch der Politik</i> , I—IV (H. A. Rommen)	652
Niceta of Remesiana, et al., <i>Writings, etc.</i> (The Fathers of the Church, VII) (W. A. Carroll, S.J.)	624
Noppel, C., S.J., <i>Aedificatio Corporis Christi: Aufriss der Pastoral</i> (P. Mueller, S.J.)	143
O'Brien, P., C.M., <i>Emotions and Morals</i> (G. Kelly, S.J.)	284
Oates, W. (ed.), <i>Basic Writings of Saint Augustine</i> (V. J. Bourke)	139
Ortiz de Urbina, I., S.J., <i>El Símbolo Niceno</i> (J. F. Sweeney, S.J.)	623
Pfeil, H., <i>Grundfragen der Philosophie im Denken der Gegenwart</i> (J. Collins)	144
Pinard de la Boullaye, H., S.J., <i>La Spiritualité Ignatienne: Textes choisis et présentés</i> (E. L. Murphy, S.J.)	154
Podechard, E., P.S.S., <i>Le Psautier: Notes Critiques</i> , I: <i>Psaumes 1-75</i> (R. A. F. MacKenzie, S.J.)	425
Podechard, E., P.S.S., <i>Le Psautier: Traduction littérale et explication historique</i> , I: <i>Psaumes 1-75</i> (R. A. F. MacKenzie, S.J.)	425

Poschmann, B., <i>Der Ablass im Licht der Bussgeschichte</i> (W. Le Saint, S.J.)	431
Procksch, O., <i>Theologie des Alten Testaments</i> , I and II (R. P. Bierberg, C.P.P.S.)	607
Pruche, B., O.P., <i>L'Homme de Sartre</i> (J. Collins)	464
Quiles, I., S.J., <i>Filosofar y vivir</i> (J. Collins)	166
Quiles, I., S.J., <i>Heidegger: El Existencialismo de la angustia</i> (J. Collins)	166
Renié, J., S.M., <i>Actes des Apôtres</i> (C. F. DeVine, C.S.S.R.)	315
Renié, J., S.M., <i>Manuel d'Ecriture Sainte</i> (L. Hartman, C.S.S.R.)	429
Richardson, C., <i>Zwingli and Cranmer on the Eucharist</i> (J. I. Hochban, S.J.)	440
Rickaby, J., S.J. (tr.), <i>Of God and His Creatures (Summa contra Gentiles)</i> (P. T. Lucey, S.J.)	633
Roche, E., O.F.M. (tr.), <i>The De Primo Principio of John Duns Scotus</i> (W. R. O'Connor)	309
Rudolph, W., <i>Esra und Nehemia mit III Esra</i> (M. P. Stapleton)	597
Rust, P., O.M.I., <i>The First of the Puritans and the Book of Common Prayer</i> (N. R. George)	433
Saunders, D. J., S.J., <i>Reason to Revelation</i> (F. L. Moriarty, S.J.)	304
Schafer, B., <i>Sie hörten seine Stimme</i> (A. Silbernagel, S.J.)	455
Scheeben, M. J., <i>Gotteslehre. Handbuch der Katholischen Dogmatik</i> , II (E. J. Weisenberg, S.J.)	292
Schoeps, H., <i>Aus frühchristlicher Zeit. Religionsgeschichtliche Untersuchungen</i> (S. Rosenblatt)	442
Schrade, H., <i>Der verborgene Gott</i> (J. L. McKenzie, S.J.)	588
Segundo, J., S.J., <i>Existencialismo, filosofia y poesia</i> (J. Collins)	166
Sertillanges, A.-D., O.P., <i>Le Problème du mal</i> (J. Collins)	163
Soubigou, L., <i>Lumières sur le sacerdoce de Jésus-Christ</i> (D. J. M. Callahan, S.J.)	155
Srawley, J. (ed.), <i>St. Ambrose on the Sacraments and on the Mysteries</i> (C. L. Firstos, S.J.)	626
Stenning, J. F. (ed.), <i>The Targum of Isaiah</i> (E. P. Arbez, S.S.)	422
<i>Saint Thomas d'Aquin. La Prudence: Somme Théologique, II-II, Questions 47-56</i> (tr. T. Deman, O.P.; 2nd ed.) (J. Duhamel, S.J.)	131
Vaux, R. de, O.P. (tr.) <i>Les Livres des Rois</i> (F. X. Peirce, S.J.)	285
Vermeersch, A., S.J., and Creusen, J., S.J., <i>Epitome Iuris Canonici</i> (J. I. O'Connor, S.J.)	449
Vogels, H. (ed.), <i>Novum Testamentum graece et latine</i> (3rd ed.) (M. P. Stapleton)	141
Walzer, R., <i>Galen on Jews and Christians</i> (H. A. Musurillo, S.J.)	311
Weiser, A., <i>Einleitung in das Alte Testament</i> (F. L. Moriarty, S.J.)	413

Willaert, L., S.J., <i>Les Origines du Jansénisme dans les Pays-Bas Catho- liques</i> (E. A. Ryan, S.J.).....	161
Willam, F., <i>Der Rosenkranz und das Menschenleben</i> (E. Hagemann, S.J.)	469
Zeitlin, S. (ed.), <i>The First Book of Maccabees</i> (F. X. Peirce, S.J.).....	602
Zolli, E., <i>The Nazarene</i> (tr. C. Vollert, S.J.) (L. F. Hartman, C.S.S.R.)	620
<i>Assomption de Marie</i> . Bulletin de la Société Française d'Etudes Mariales (J. F. Sweeney, S.J.).....	638
<i>Coniectanea Neotestamentica</i> , XII (J. L. Lilly, C.M.).....	408
<i>Episcopus: Studien über das Bischofsamt</i> (M. J. Donnelly, S.J.).....	129
<i>Supplément bibliographique annuel d'ecclésiologie: Eglise Vivante</i> (F. X. Lawlor, S.J.).....	405