

BOOK REVIEWS

LE PROPHETE ISAÏE. By Jean Steinmann. *Lectio Divina*, V. Paris: Editions du Cerf, 1950. Pp. 381. 530 fr.

DAS ALTE TESTAMENT DEUTSCH. Edited by Volkmar Hertrich and Artur Weiser. Vol. XVII: *Der Prophet Jesaja 1-12*. By Volkmar Hertrich. Göttingen: Vandenhoeck & Ruprecht, 1950. Pp. xx + 222.

M. Steinmann's book is described in its subtitle as a study of the life, work, and times of Isaiah. It is not a commentary on the text; the oracles of the prophet are distributed in their chronological order, as it has been reconstructed by the author. The book does not go beyond the first thirty-nine chapters. M. Steinmann does not include any discussion of the great critical problem of Isaiah, but contents himself with the simple observation that the position taken in recent years by Fischer, Kissane, Feuillet, Coppens, Dubarle, and Chaine justifies a separate treatment of the last twenty-seven chapters.

The translations of the separate oracles are each accompanied by a brief commentary. The translation is excellent. The author gives critical notes to justify his text, which is eclectic. Most of the emendations are based on the Greek. There are few of the great commentators since Duhm whose names do not appear; if any one name seems to appear more frequently than others, it is that of Procksch. The commentary, as a rule, adheres to historical and theological lines; it avoids lexicographical, grammatical, and archaeological erudition of the type which a scientific commentary must contain. But within the limits he has set himself, M. Steinmann has succeeded splendidly in amassing a selection of incisive comments which should be intelligible and illuminating to the non-specialist reader.

In a book of this type, most questions are aroused by the analysis and the chronology of the oracles. The analysis and the dating are interdependent. Precise dating, of the kind attempted here, is almost entirely conjectural; but where critics have generally agreed on a conjectural date, the opinion should receive the respect due to the opinion of competent scholars. The chronology of M. Steinmann, apart from some divergences in detail, is that which appears in all modern commentaries. It is where critics try to make the chronology more precise that the analysis also becomes more precise, and critics divide into two schools. Condamin and Kissane may be taken as representatives of one school, which school supposes that the book of Isaiah has preserved larger discourses which can be analyzed into strophes. The other school, of which Duhm is the classical representative, follows a type of criticism which may be described as a fragmentation

of the text. Critics of this school rarely admit that a discourse has been preserved in its entirety or at any length. Where the context appears to show a hiatus in thought or poetic structure, they suppose a literary seam; and the work of scribes and glossators is admitted to a much larger extent than it is in the first school. It is to this second school that M. Steinmann has joined himself. The two methods of procedure cannot be evaluated in a review. As one school must at times overstrain itself to find literary unity in its discourses, so the other school often appears precious in its handling of details. Certainly, the second approach often solves difficulties of context; certainly, also, the easiest way to solve such difficulties is to deny the existence of a context.

A number of oracles concerning north Israel are placed by M. Steinmann in a ministry of Isaiah to north Israel, like that of Amos. This novel view scarcely seems postulated by the contents of the oracles themselves, and is not supported by any independent evidence. This ministry is placed at the very beginning of the career of Isaiah, before the Syro-Ephraimite war. The woes of chapter 5 are understood as directed against Samaria. Steinmann takes the woes as a collection of isolated utterances. The oracle of the Day of Yahweh (2:6 ff.) is also placed in the Israelite ministry; the concrete allusions in this chapter are referred to the earthquake mentioned in Amos 1:1. The Immanuel oracle is concluded at 7:17; verses 7:18-25 are taken as a distinct utterance, which is itself composite. If fragmentation is to be admitted anywhere, this difficult passage admits it easily; and the analysis of M. Steinmann is extremely plausible. The "child" of 7:14 is identified as Hezekiah. M. Steinmann does not appeal to a *sensus plenior*, but to a double sense: one understood by the audience, the other by the prophet himself. In ancient Semitic countries, the birth of an heir to the throne was itself a sign; but only the prophet knew that "by the birth of an infant God would save the world." Whether this new approach to the Immanuel oracle adds anything to interpretations such as that of Lattey must be left to further discussion. A similar interpretation is applied to 9:5, where the child is again identified with Hezekiah; the oracle is dated 732. But "the Messiah of the moment is the prototype of the perfect Messiah." The principle involved appears to be almost identical with that which Lattey has called "compenetration."

M. Steinmann includes a discussion of several of the oracles of Micah, which he refers to the same contemporary events. But there is little reason for calling Micah a disciple of Isaiah. The oracles of Micah also are treated as fragments; there is much more reason for this in the difficult text of this prophet.

Steinmann has abandoned—wisely, in the opinion of this reviewer—any effort to make sense of 28:10. He takes this verse as an exercise in pronunciation. Whether it be called this or a fragment of an ancient nursery rhyme, any such interpretation is preferable to the solemn nonsense of “precept upon precept, line upon line.”

The oracle of 11:1–9 is referred to the accession of Hezekiah, and is interpreted in the same way as the preceding oracles which are referred to that prince. Rather original is Steinmann’s identification of the animals of 11:6–8 as parabolic figures of men—corrupt magistrates, pitiless warriors, avaricious landowners. The oracle of 32:1 ff. is referred to the same situation.

The few portions of the oracles against foreign nations which are treated as original are referred to the period between 719 and 706. Steinmann’s ingenuity appears nowhere to better advantage than in his discovery of an occasion for each of these. He refers 14:29–32 to the death of Sargon in 705. The symbolic action of the prophet in 20:2 ff. he understands to mean complete nudity; most commentators, I believe, have been unable to bring themselves to accept this. The sign of the sundial in 38:1 ff. is treated as a passage which has been much disfigured by redactional modification. The historical crux of Isa. 36:2—37:9, 37:9–36 and the duplicates in 2 Ki. 18:17—19:9, 19:9–35 he solves by accepting a common opinion that these passages narrate one and the same event four times. Steinmann gives an excellent explanation of Isaiah’s apparent change of attitude towards Judah and Jerusalem during the wars of the accession of Sennacherib. This apparent change has led some critics to deny the authenticity of many oracles which are, in all other respects, full of traits which are characteristic of Isaiah, or to suppose that the prophet here receded from the lofty moral and religious tone of his earlier oracles to a level of mere nationalism. Steinmann points out that the attitude of a prophet is determined by external events, which, in the present instance, included the blasphemous attack of the Assyrian upon the power of Yahweh. The last of the prophet’s oracles is 30:8–18, which Steinmann calls the “Testament of Isaiah,” delivered about 690 after the accession of Manasses.

In summarizing the thought of Isaiah, Steinmann states emphatically—if he does not overstate—the prophet’s indebtedness to his predecessors. Is it altogether true that “without him, nothing essential would be missing except Messianism”? The most original trait of the Messianism of Isaiah, according to Steinmann, is the human birth of the Messiah.

Steinmann’s concluding chapters are devoted to those portions of the book which are attributed to the disciples of Isaiah. The disciples of the

prophet include not only his contemporaries, but also those prophets who, living sometime after him, prolong his teaching and are inspired by his thought. Their work appears chiefly in the oracles against foreign nations and in chapters 34-35. These writings are almost all dated in the immediate post-exilic period, except the oracle of Tyre, which is dated 332 B.C., the year of Alexander's conquest of the city. It was the disciples, also, who made the first collection of the works of Isaiah; Steinmann identifies ten such collections which preceded the collection of the whole of chapters 1-39. Of still later origin are certain pieces classified as "poems of consolation" and "psalms," and last of all the apocalypse of Isaiah (24-27), which is dated simply as post-exilic. The work has been completed by glossators, whose work is threefold: titles, exegetical notes, and aphorisms. The amount attributed to the glossators is relatively large; but most of the verses mentioned by Steinmann have been treated in the same way by earlier commentators.

This description of the book will, perhaps, best serve the interests of the readers of this journal. The reviewer can only add his own impression that the book combines bold originality with depth and true erudition. In this it follows the tone which has been set by earlier volumes of this series. Add one special commendation for a degree of lucidity and readability which is not always attained in literature on the Old Testament.

The series in which Hertrich's volume appears is expository, with a minimum of critical and linguistic erudition. The author accepts Procksch's statement that the theology of Isaiah is found in the inaugural vision. Here he finds the key idea that the essence of God is sovereignty. History is the glory of God, divine holiness manifested. The great historical fact is the divine intervention in human affairs. These ideas about the theology of Isaiah are not novel; but the author has expounded them with considerable clarity and skill.

The tone of Hertrich's book is moderately conservative in every respect. He accepts the whole of chapters 1-12 as the work of Isaiah, with very few exceptions. He analyzes the discourses into longer units rather than detached fragments, and is often at pains to show that the present form of the discourses, while it is due to a redactor rather than to the prophet himself, preserves the inner unity of the prophetic doctrine. His treatment of the text is also conservative; he admits few emendations of the Masoretic text besides those universally accepted.

Hertrich exhibits a reaction against the common "historical" treatment of the prophets. The attempts of most commentators to find a historical basis for the prophet's words are, he believes, based on a false suppo-

sition, "the tacit assumption that the prophetic discourse is essentially determined by external circumstances." The prophet never moves on the merely historical level; his perspective is eschatological. This does not, of course, mean that Hertrich renounces any effort to date the prophetic oracles, but rather that he refuses to demand a concrete historical situation at the base of each oracle. His position may be summed up, I think, by saying that he believes that the prophet interprets history, and is not to be interpreted by history. This reaction seems, within limits, to be healthy, insofar as it emphasizes the eschatological scope of prophecy. Neither, in consequence, does Hertrich accept the common critical view—less common now than formerly—which denies the *Heilswort* to the pre-exilic prophets. Hertrich discusses this problem more than once in the commentary, and he is to be praised for his exposition of the inner unity of the prophetic conception of the divine plan, in virtue of which *Heilswort* and *Gerichtswort* are different expressions of the same reality. He describes the title of the prophets as preachers of ethical monotheism as totally inadequate.

Hertrich certainly does not minimize the Messianic element in Isaiah. One wonders whether his interpretation of 4:2 as Messianic is entirely successful. The "branch" (*šemah*) certainly refers to the Messianic ruler in Jer. 23:5, 33:15; Zech. 3:8, 6:12. But it is not called the "branch of Yahweh" in these passages, nor is it, as in Isa. 4:2, accompanied by the parallel "fruit of the earth," which seems to suggest another meaning. Hertrich meets this difficulty by interpreting the "fruit of the earth" as an allusion to a return of Paradise. Now it is quite true, and it has been noticed by many writers, that the Hebrew idea of the Messianic age is sometimes influenced by the idea of Paradise; Hertrich finds this influence in such passages as 9:1 ff., 11:1 ff. But the language here does not seem to admit such an interpretation readily. Israel is designated as the planting of Yahweh more than once in the Old Testament; this idea suits the context here.

Hertrich's analysis of the inaugural vision leaves no doubt that he regards the prophetic vocation as a supernatural phenomenon; it is not the work of a "creative personality." For readers accustomed to Scholastic terminology, the designation of the foundations of the prophetic office as "irrational" will be unfortunate. For Hertrich, it means simply that the foundations of the prophetic office defy rational analysis. It by no means implies a denial of suprarational reality, which Hertrich emphatically affirms.

Hertrich's treatment of the Immanuel section (7:1—9:6) is an excellent illustration of his principles. He concludes the Immanuel passage proper at 7:17, treating the rest of the chapter as detached sayings. The sign has

a double significance: threat to the unbeliever, promise to the believer. Yet it is not so much a sign for the unbeliever as a riddle. The sign in itself is not a mere historical fact, but transcends the boundaries of mere historical fact; and Hertrich finds that interpretation narrow which insists that the sign must have had factual relevance at the time when the words were uttered. The divine promises are not made in man's time, but in God's time. The sign is a divine intervention in the birth of a child; the prophet rises above the ordinary reckoning of time. The identity of the child as the Messiah is clear from the descriptions in chapters 9 and 11. But, says Hertrich, everything essential is spoken in chapter 7.

This interpretation, like all others, has its difficulties; and the difficulty here is less in 7:14 than in the two following verses, where the prophet appears to return abruptly to the level of contemporary fact. Hertrich solves 7:15 by finding in the "milk and honey" a reference to the food of Paradise; but he can do nothing with 7:16 except treat it as a gloss by some enthusiastic reader, written in the light of events. This is a weakness; readers must judge for themselves whether it is more or less fatal than the weaknesses which are found in other interpretations of this passage.

The Messianic oracle of 9:1-6 is treated by Hertrich as entirely eschatological. The battle there alluded to is not the defeat of Assyria, but of the world-power hostile to God. The kingdom is not the fulfillment of the "remnant," but the universal kingdom of God. The prince himself is not a king; for God alone is king. The question which is involved in this interpretation is that of the importance of Hebrew history and institutions as a framework of the Messianic idea. Commentators generally accord them more importance than does Hertrich, and are not easily convinced that the prophet's insight escaped entirely from the limitations of his own time and circumstances. In particular, the disassociation of the Messianic prince from the dynasty of David, with its promises of eternity, is somewhat distasteful to a reviewer who has gone on record in this journal as affirming that the dynastic oracles are a cornerstone of the Messianic hope. No doubt there is a danger that such interpretations will be narrow, and a new point of view should be refreshing; but there is also a danger in detaching the prophet from his historical, cultural, and religious context. The title *el gibbor* given to the Messianic prince is understood in a transferred sense; *el* is parallel to *pele*, "wonder." The use of the term in 10:21 is not admitted by Hertrich as relevant, since 10:20-23 are a collection of detached sayings which are not original, and the phrase is used in a different sense.

The Messianic era of 11:1-9 is, once again, a return to the beginnings: a re-creation of Paradise. To the discussion of this passage Hertrich has

appended a very sane discussion of certain extra-biblical parallels of an expectation of a return of a golden age. Admitting a certain resemblance in the external features of the image, he points out that there are distinctly different realities signified by the image.

The passages selected for mention here will, it is hoped, give some idea of Hertrich's independence in approach and development. In more than a few instances, what appears as independence is really a return to a more conservative position, which is now strengthened by comparison with modern extreme opinions. Hertrich is familiar with recent literature on Isaiah, but he is not afraid of it. The most significant contribution of the book lies in its theological discussion. Hertrich has shown that the possibilities of the theological treatment of Isaiah—and, by implication, of other books of the Old Testament—are far from exhausted.

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DAS ALTE TESTAMENT DEUTSCH. Edited by Volkmar Hertrich and Artur Weiser. Vol. II: *Das erste Buch Mose. Genesis Kapitel 1—12:9*. Translation and commentary by Gerhard von Rad. 2nd ed., revised; Göttingen: Vandenhoeck & Ruprecht, 1950. Pp. 136. 5.40 DM (subscription, 4.50). Vol. XXIV: *Das Buch der zwölf kleinen Propheten. I: Die Propheten Hosea, Joel, Amos, Obadja, Jona, Micha*. Translation and commentary by Artur Weiser. Göttingen: Vandenhoeck & Ruprecht, 1949. Pp. viii + 262. 10.80 DM (subscription, 9.50).

Volume XXV of this series, containing the second half of the Minor Prophets, was reviewed by Fr. Cerny in the last issue of THEOLOGICAL STUDIES. Here we have the first half of the same, and also the first of three volumes to be devoted to Genesis. The latter is described on the title page as a "zweite durchgesehene Auflage," but as no new preface is included one may assume that it is simply a reprint, with corrections, of the quickly exhausted first edition, which appeared (according to the publishers' leaflet) in a printing of 5000 copies in 1949. This rapid sale of a serious, even if non-technical, theological work is welcome evidence of lay interest in religion in post-war Germany.

We say "theological work," inasmuch as the primary aim of the series is doctrinal exegesis. Prof. von Rad is a leading representative of the present-day international school of Protestant exegetes who are convinced of the living value of the Old Testament as an authentic record of divine revelation, and hence are in reaction against an exclusively literary or *religionsgeschichtliche* approach. (Other names that come to mind are H. H. Rowley, Millar Burrows, Walther Eichrodt, and most of the contributors to this series.)

At the same time, their own strength lies in the fact that they are already in the front rank, in the literary and historical fields. Thus *Das erste Buch Mose* rests on that profound technical knowledge of the material which we have seen displayed in the author's earlier works, and which here gives solidity and authority to his exposition.

The book opens with a twenty-seven-page introduction to Genesis as a whole, in which are synthesized many of the conclusions arrived at in *Das formgeschichtliche Problem des Hexateuchs* (1938). Von Rad accepts the customary distinction of sources, J, E, and P, and devotes his particular attention to the characteristics and aims of the Jahwist, whom he considers a single author, working in the time of Solomon. This literary and religious genius found at hand a great variety of cult-legends (mostly aetiological) and religious traditions, connected with particular sanctuaries or belonging to separate clans; but he had also the outline of a *Heilsgeschichte*, a liturgical *credo* such as is preserved in Deut. 6:20-24, 26:5-9, and (somewhat expanded) in Jos. 24:2-13, which firmly outlined, as the very foundation of the covenant-relation with Yahweh, His promise to the Fathers, His bringing forth from Egypt, His bestowal of the promised land. It was the Jahwist's stupendous achievement to work up those scattered and disconnected materials into a unified epic history of God's relations with His people, thus illustrating and filling out the simple schema for the *credo*, enriching it also with the story of the Sinai law-giving and a pre-Abrahamic history—both elements conspicuously absent from the passages cited above. Thus was created the Yahwistic history, which transformed and spiritualized many of these traditions by freeing them from purely local cultic associations and inserting them in the framework of the *Heilsgeschichte*. Some 200 years later a similar work was undertaken by the Elohist, with a somewhat different theological emphasis, and less modification of the traditional materials. Later still, as the matured result of generations of theological thinking, the Priestly Writing appears, which is less a narrative than a doctrinal exposition, a theology of God's working with mankind.

This inadequate summary will give an idea of the author's position, which calls for two remarks. First, the basis of it—the idea of a number of cult-legends attached to different Palestinian holy places in the time of the Judges—remains disquietingly hypothetical. We have but little certain knowledge even of the existence of these sanctuaries, still less of their cult and ritual. Secondly, the sharp distinction, as late as the time of Solomon, between the *credo*—the schema of the sacred history—and the narratives that fill out its details seems hard to justify. This *credo* cannot have been just floating in the air; it too was liturgical, and was used and taught at some

cult centre. If so, why should it not have been only a summary, for cult use, of a well-known and much more detailed history? Why should not the dogma of Yahweh's earthly intervention, the Covenant, have worked from the very beginning (i.e., starting with Moses) on whatever scattered cultural and religious traditions existed side by side with it? In other words, the reviewer would agree with von Rad's conception of the assimilation and spiritualization of many disparate traditions by the dominating Yahweh doctrine, but would regard this as a process extending over generations, rather than the achievement of a single man. (One could draw a sly parallel with the Israelite attribution of all conquest to Joshua.) The author, on p. 11, makes only a passing reference to this possibility.

These reserves made, one can only praise the author's deep appreciation of the doctrinal intentions of the hagiographers, of the scope and aims of their writing, and of the profoundly new meaning they gave to borrowed themes and symbols. Of particular interest and value is his discussion of *genera litteraria* (pp. 22-28). He contrasts *Historie* with *Sage*, both representing, but in quite different ways, *Geschichte*, something that really happened. *Saga* is by no means a mere product of imagination: "Sie umfasst vielmehr 'die Summe der lebendigen geschichtlichen Erinnerung der Völker; in ihr spiegelt sich in Tat und Wahrheit die Geschichte des Volkes. Sie ist die Form, in der sich das Volk seine Geschichte vorstellt'" (p. 23 f.; quotation from Finsler's *Homer*). His application of this to Genesis is admirably lucid and convincing, and could be of great service to Catholic exegetes in their efforts to clarify this delicate point.

The same religious emphasis is apparent in the whole commentary, not as something imposed from without, but inherent in the character of the material, thus closely analyzed. E.g., in Gen. 3 the author remarks that the snake, though of course considered as a real animal, also represents in the mind of the Jahwist a personification of evil in the universe, mysteriously hostile to man. But it seems curious, then, and slightly inconsistent, that he regards the "enmity" of 3:15 (p. 75) as hopeless and without issue, not implying any final victory or even predominance of one side over the other. Even within *OT* terms of reference, we should surely consider that injury to the head is much more severe than injury to the heel; that in real life (since this is *ex hypothesi* an aetiological tale, explaining real relationships) a man can always kill a snake, if he goes about it properly; that finally, as the author himself remarks on p. 127, in all divine punishments in these chapters a certain mercy and helpfulness to mankind are intermingled, which should therefore not be absent from this one.

Many other such points, of course, are open to discussion; nevertheless,

on the whole the book is a reliable, indeed fascinating, introduction to its subject, well worth the attention not only of the laity it is intended for but also of professional biblicists. The two succeeding Genesis volumes will be eagerly awaited.

In the brief space left, one can hardly do justice to Dr. Weiser's thoughtful exposition of the first six Minor Prophets; a few notes must suffice. The author divides the translation of each book into literary units of varying lengths, determined by changes in style or presumed liturgical use. (He lays considerable stress on the cultic use of these books, as a factor in their editing and arrangement.) Each such unit is followed by a continuous section of commentary, running often to several pages. It may be noted that the work is on a generous scale: Hosea has 88 pages, Amos 70. Along with the expected emphasis on the *Sitze im Leben* of the various prophetic styles, Weiser shows a welcome conservatism in certain questions of authenticity. E.g., Joel 3-4 is by the author of 1-2 (on account of the prominence of "the Day of Yahweh" in the latter); Micah 5, 6, and 7:1-7 are likewise assigned to the prophet in question; Obad. 16-18 need not be of different authorship from the first part; and so on.

Weiser's style is heavy at times, compared with the alertness and energy of von Rad's; but he is always clear and thorough, erring, if at all, on the side of underlining the obvious. His discussion of the prophets' attitude to the cult (particularly Amos: pp. 130 f., 150-152) is most satisfying; it is well-balanced, and goes to the root of the matter. Compared with some others that might be mentioned, it demonstrates afresh the indispensability of personal religion in the interpreter who would do justice to those men of God, the prophets of Israel.

In view of recent laments over the standards of post-war German book-making, it is worth remarking that von Rad's book is printed on excellent stock, and both volumes, though paper-covered, are very sturdily bound. The Gothic print, however, is small and rather crowded, which is trying, at least to non-German eyes.

The reviewer lays aside these volumes with a sigh. When shall we see a comparable series, produced by Catholic scholars in the English language?

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GESCHICHTE DES ALTEN TESTAMENTES. Part II. By Paul Heinisch. Bonn: Peter Hanstein, 1950. Pp. xix + 201-387.

With this second half of his *History of the Old Testament* Dr. Heinisch has completed the second supplementary volume of the well-known Bonn series,

Die Heilige Schrift des Alten Testaments. The present work covers the period from the revolution of Jehu to the birth of Christ. Since 1942 the manuscript lay in the printer's shop, the Nazis preventing its publication first in Germany and then in Holland. All this now seems providential, since Father Heinisch, in the years since the close of hostilities, has been able to bring his work up to date as far as accessible material permitted. The work has the double value of being a text which covers the whole ground of Israelite history and also furnishes a suitable preparation for further studies in special periods. Together with his *Theology of the Old Testament*, students now have a unified work treating scientifically the interplay of faith and event in the colorful and providentially directed history of the Israelite people.

Though he avoids any detailed discussion of religious, political, and social factors in the development of their history, Dr. Heinisch realizes that it is impossible to write an objective history of Israel without taking these factors into account, and in every period of the present volume they are given brief but competent treatment. Especially to be praised is the author's judicious use of extra-biblical data to illuminate the age in question. It is unnecessary to add that a work of this scope could exploit only a fraction of the vast comparative materia', now at the disposal of the biblical student.

The book opens with the last century of the northern kingdom, darkened by the shadow of Assyrian expansion westward, and reaching its unhappy climax in the fall of Samaria, 721. The following chapter, taking up the fortunes of the southern kingdom, introduces the reformer Hezekiah, and Dr. Heinisch has skillfully utilized the evidence of the Book of Chronicles, depreciated by many modern historians, to construct a well-balanced view of this reign, especially of Hezekiah's frequently overlooked activity in northern Palestine. In brisk chronological succession the kings of Judah pass in review. No significant events in any of these reigns are unnoticed, and particular attention is paid to the tragic figure of Josias, whose death ushers in the twilight of the little southern kingdom. Along with the evidence of the Lachish Ostraca and the Weidner "Jehoiachin" Tablets we can now add Egypt's contribution, the letter in Aramaic belonging to the Jeremian period and found at Saqqarah in 1942. Adon's pathetic appeal to the Pharaoh for help against the army of Babylon offers a neat postscript to the Lachish Letters.

The section on the prophets, from both an historical and theological viewpoint, strikes the reviewer as the best in the book. In fewer than twenty pages Dr. Heinisch has summed up the nature of the prophetic office, the

objectives towards which they worked, and the key doctrines which they preached. At no time does the author sidestep the difficulties in his discussion of these much-controverted figures. Next in order is the period of the Exile and the Restoration under Persian rule. The fifth century in Israelite history has always plagued the scholar with its obscurities, largely due to the disturbed textual state of our chief source, the Books of Esdras and Nehemias. Dr. Heinisch follows the traditional sequence of the Jewish leaders and patiently constructs a readable narrative out of his sources, which include both historical and late prophetic writings. The better to explain Sanballat's stubborn opposition to Nehemiah's work, Dr. Heinisch could have mentioned Alt's proof that Sanballat was asserting an old claim to the Province of Judah which went back to Chaldean times. While pointing out the over-simplification of Wellhausen that the religion of the Persian Period was a legal as opposed to a prophetic religion, the author frankly recognizes the increased importance attached to the Law since the Babylonian Captivity. Along with this he notes the rise of Wisdom literature, speculation on various hypostases, and the development of angelology.

The last division takes up the Greek and Roman periods around which revolve primarily the fortunes of the Hasmonean family. Beginning with the flaming religious idealism of the sons of Matathias, the author traces with sure hand the compromising of the movement through political ambition, until in 37 B.C. an Idumean named Herod sat upon the throne of David. More could have been said about the post-Maccabean attempt of the Jews, especially under the Pharisees, to accept Hellenic civilization and yet preserve their own individuality. But there is no need to dwell on what might have been said when the author has presented such a vast amount of material succinctly and clearly. An orderly table of contents and a good index for both halves of the volume make for easier reading of a book which will be serviceable alike to advanced scholars and students.

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ANCIENT NEAR EASTERN TEXTS. Edited by James B. Pritchard. Princeton, New Jersey: Princeton University Press, 1950. Pp. xxi + 526. \$15.00.

To Dr. James B. Pritchard, serving at the moment as Annual Professor of the American School of Oriental Research in Jerusalem, belongs in large part the credit for having brought out this invaluable volume of early texts relating to the Old Testament. The task covered a period of four busy years and will go down as one of the great American monuments of cooperative

scholarship. One who knows the long history of translating ancient texts need not be told that this magnificent volume is a landmark in Near Eastern scholarship. The value of extra-biblical texts to illustrate the Bible has long been recognized; as far back as the seventeenth century John Spencer sought to interpret, in Latin, the ritual laws of the Hebrews in the light of relevant material from Egypt, Greece, and Rome. This and numerous other pioneering efforts culminated in 1926-1927 in the second edition of Hugo Gressmann's *Altorientalische Texte und Bilder zum Alten Testamente* which, up until now, has been the standard text in the field.

But the intervening quarter century has witnessed an unparalleled activity in the Near East and the fruitful cooperation of archaeologist, philologist, and linguist has more than justified this new corpus of authoritative translations. The grammatical and lexical progress of the past twenty-five years, to say nothing of the discovery of a new language such as Ugaritic, has rendered obsolete our earlier collections of ancient Near Eastern material. The part which the American School of Oriental Research has played in the excavation, translation, and interpretation of texts is well known; and it is a guarantee of competence to note that all but one of the twelve contributors to the volume have published frequently in the *Bulletin* of that organization.

The editor observes that two criteria have been used in making the selections, for a choice had to be made from the embarrassingly rich comparative material now at our disposal, especially in Babylonian and Assyrian historical texts. Passages cited in standard commentaries as illustrative of the Old Testament served as the first norm, though the selection of any pertinent text in no way committed editor or translator to a particular view on the relationship of the extra-biblical text to the biblical passage. It is left to the student to draw his own conclusions on the relation of Israel to its neighbors. Secondly, in order to give as broad an interpretation as possible to parallels, an attempt has been made to include representative types of literary expression from each of the linguistic and cultural areas of the ancient Near East, extending from Sumer to Egypt, and chronologically from the beginning of Mesopotamian history through the early part of the third century B.C. It is this second principle, the literary types, which has served as a framework for the ordering of the material.

To most of the translations a brief introduction is given, describing the contents of the work, its provenience, previous work upon the text, and a select bibliography for further study. To help the reader with obscure passages or words in the body of the text, brief but very helpful notes have been added together with references to periodicals or monographs where the prob-

lem is treated in greater detail. Wilson and Kramer are outstanding in this respect. Keeping within the reasonable limits of a review we will enumerate the ten divisions (according to literary genre) and comment briefly on one or two examples.

Section I deals with myths, epics, and legends. This is the largest section in the book and represents the work of J. A. Wilson (Egyptian), S. N. Kramer (Sumerian), E. A. Speiser (Akkadian), A. Goetze (Hittite), and H. L. Ginsberg (Ugaritic). It is common knowledge that untrustworthy translations of this vast literature, together with unfounded interpretations based on them, have proved a menace to the general student of the Bible or comparative religion. Many of our handbooks intended for general use are seriously marred by the incorporation of these erroneous translations and the ordinary student is incapable of making the necessary corrections, having no first-hand knowledge of either the sources or the language. What is presented here by an expert should undo much of the harm and serve as a check on reckless interpretation.

Wilson's careful translation of various creation myths, in which the Egyptian externalized his ideas in terms of his own local experience, should be set side by side with the elevated and consistent creation narrative in Genesis. Allowing for very loose and general similarities, admitted by all, the transcendence of Israel's contribution to our religious patrimony is immediately evident. The Wen-Amon story, with its delightful blend of humor and pathos, authentically reflects the cultural and political life of the early eleventh century and tells us more than any annals about the chaotic state of affairs in the eastern Mediterranean after the coming of the sea-peoples. Kramer has given all the important myths and epic tales of Sumer and his introductions and notes are exceptionally helpful. In view of the purpose of this book it might have been worthwhile to point out in line 265 of the "Paradise" myth the possible literary background of the biblical account of Eve's creation. Kramer had already done this in his Supplementary Studies No. 1 of the American Schools. E. A. Speiser modestly offers a generous and representative selection of Akkadian myths and epics. Among them are the "Enuma Elish," Epic of Gilgamesh, and the Descent of Ishtar. To A. Goetze went the difficult assignment of presenting the relatively new Hittite literature in this and other sections. While he admits that the translations are sometimes rather free, they nevertheless represent the best effort up to now. The Ugaritic literature is found only in this first chapter; the translator, H. L. Ginsberg, is already well known for his previous studies in this field. One will be tempted to compare his readings with the recently published translations of Gordon, which have been reviewed quite favorably by Ginsberg in *JAOS*, LXX (1950), 156 ff.

Section II comprises legal texts. These include all extant codes from Mesopotamia and Asia Minor (Hittite) as well as legal documents from Egypt. Chronologically, the codified legislation goes from the Laws of Eshnunna, shortly after the downfall of the Third Dynasty of Ur, to the Neo-Babylonian period. Uncodified legal material, chiefly from Egypt where codified laws have not been found, rounds out the picture of ancient jurisprudence and gives the historian a broad comparative basis for the interpretation of ancient legal systems. The "non-aggression" pact between Egypt and the Hittites, both menaced by the sea-peoples, is well known. For the first time we have side by side both the Egyptian and Hittite versions of the treaty with a rare opportunity to compare national viewpoints on one and the same event.

Of great importance both to the biblical student and to the historian of the ancient Near East are the historical texts collected in Part III. Almost one hundred pages are devoted by Wilson and Oppenheim to the campaigns of Egyptian and Mesopotamian rulers, while Albright offers accurate translations of Palestinian documents like the Gezer Calendar, the Moabite Stone, the Ostraca of Samaria and Lachish, and the Siloam Inscription. Sections IV and V deal with rituals, incantations, hymns, and prayers, giving us a fair cross-section of ancient liturgical belief and practice. A word of caution against hastily drawing superficial parallels with the Old Testament will but re-echo the admirable reserve of both editor and translators, who have in every case avoided reckless interpretations of this religious literature. That other countries besides Israel had their sapiential and prophetic literature is clear from Section VI, where carefully selected excerpts from this literature are presented by Wilson, Pfeiffer, and Ginsberg. The amount of wisdom literature in the Near East cannot but modify the once prevailing view that sapiential speculation in Israel was to be set down to Hellenistic influence, a view which has caused some confusion in the dating of Hebrew wisdom literature.

The remaining four sections are given over to Kramer's translation of the Lamentation over the Destruction of Ur, Egyptian secular songs, Letters, including three from Mari and over twenty from Amarna (Albright and Mendenhall), and miscellaneous texts of various provenience. For students whose interest is primarily linguistic a second table of contents according to linguistic areas has been added. An index of suggested parallels, offered with praiseworthy caution, and a helpful index of names conclude the volume.

From a private source I learn that Dr. Pritchard spent the past summer in Europe collecting material for a second volume of ancient texts. Presuming that suggestions are welcome, I propose that Persian texts be included, especially those of Darius I, utilizing the definitive work of R. G.

Kent on Old Persian. A biblical student will be grateful for any light shed on the fifth century B.C. The Ahiram Sarcophagus Inscription and the Karatepe Portal Inscription would give us representative samples of Phoenician, and the Aramaic Saqqara Papyrus (already translated by Ginsberg and others) would make a suitable companion-piece of the Lachish Letters. Complete translations of all non-biblical texts in the Dead Sea Scrolls are eagerly awaited by biblical students.

Though the book under review is remarkably free of misprints, a tribute to the painstaking work of Datus C. Smith, director of the Princeton University Press, I call attention to the following minor slips: p. 34, b (A23), "diminished" is misspelled; pp. 319 and 395, the spelling of Amqa (or Amka?) should be consistent; in the Scriptural Index the reference to Dt. 15:12-18 is inexact.

It is clear that we have hardly done justice to a work of this magnitude. We can only hope that the sketchy summary of the contents will give some idea of its value. The Old Testament scholar will recognize that value immediately. But beyond that, I know of no work better suited to give what, for want of a better expression, I must call the "feel" of the ancient Near East.

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FREDERICK L. MORIARTY, S.J.

VOM GEHEIMNIS DES GOTTESWORTES. By Johannes Schildenberger, O.S.B. Heidelberg: F. H. Kerle Verlag, 1950. Pp. xvi + 531.

As the subtitle, *Einführung in das Verständnis der Heiligen Schrift*, indicates, this book is an introduction to an intelligent, Christian reading of the Holy Bible. While written for the non-specialist, it will interest the exegete because of the author's attempt, inspired by *Divino afflante Spiritu*, to analyse and illustrate the literary forms of the Bible.

The work is divided into two parts of very unequal length. The first part (pp. 15-86) discusses in three chapters the facts that constitute the foundation of Catholic hermeneutics, i.e., inspiration, the religious purpose of the Bible, and its inerrancy. This first part is exceptionally well done. The treatment, while brief, is solid and clearly presented. There are some fine pages on the perennial value of the Old Testament and on the influence of the Bible on the Christian's spiritual life.

The second part, the way to the understanding of Holy Scripture, comprises the bulk of the book (pp. 87-506). Chapter Four treats of the literal sense, illustrating with numerous examples from the Old and New Testaments the various types of the transferred or improper literal sense.

In Chapter Five the author analyses those peculiarities of biblical literature that stem from the environment, thought pattern, and idiom of the

human authors. The symbolism of numbers, so strange to us, is shown to have been a dominant factor in the planning and arrangement of the sacred books. Many of the Bible's difficulties disappear when one grasps that Semitic peculiarity of thought, called by the author "ganzheitliches Denken." "The speech and expression of the Hebrew is concrete, a mirror of his thinking. He grasps things, men and their activity, as they are in their concrete reality. Even if he considers only a part of something, he sees it in the whole, and evaluates it according to its concrete relation to the whole" (p. 149). This peculiar thought-pattern explains the anachronisms of Genesis, which attributes to antediluvian patriarchs crafts and cultural attainments that belong to a much later and more highly developed civilization. It also explains how laws made centuries after Moses, but in the spirit of the Mosaic legislation, were added to the primitive code and attributed to the great lawgiver himself. God Himself views all things "ganzheitlich." Here is the basis of the typology of the Old Testament.

Chapter Six (pp. 172-391) is a brave attempt to analyse and illustrate with copious examples the principal literary forms employed by the sacred authors. In evaluating the literary forms of the Bible the author insists that account must be taken not only of the customs and modes of expression current among the ancient Semites, but also and especially of the religious purpose that motivated the hagiographer, of the supernatural revelation that he received, of the divine inspiration that directed his writing. Moreover, since literary composition is a very personal work, the same form will vary from author to author. Our present limited knowledge of the ancient biblical world makes it impossible to give a complete enumeration and satisfying analysis of all the literary forms that may be found in the Bible. The author modestly limits himself to a discussion of seven generally recognised *genera*, viz., prophecy, law, history (subdivided into primitive history, history more properly so called, and freer narration), descriptions of natural phenomena, poetry (eight types), wisdom literature, and letters.

In discussing the Law the author gives an original analysis of the Pentateuch, based on a system of numerical symbolism, that merits the careful consideration of exegetes. While some of the details of the analysis seem to this reviewer quite subjective, the author does establish his thesis that a system of numerical symbolism is essential to the literary composition of the Pentateuch and to an understanding of its peculiarities. The great ages of the patriarchs become intelligible, when explained as symbols of their character, their position in God's salvific plan, and of the history of their posterity, as the author does in detail when considering the form called primitive history, pp. 261-303.

Chapter Seven (pp. 392-470) is a very detailed treatment of the spiritual

sense. The author seems to think that exegetes in their concern with the literal sense (which, he stresses, is basic), have not given sufficient attention to the spiritual sense. The spiritual sense is a real sense of the Bible, and unless it is grasped one fails to understand the sacred books. The spiritual sense is a *Schriftsinn* as well as a *Sachsinn*; i.e., it is contained and expressed in the words, which the human author has used when speaking of the type. St. Thomas rightly formulated his celebrated question: "Utrum sacra Scriptura sub una littera habeat plures sensus?" The so-called *sensus plenior* is thus a spiritual sense. The author rightly insists on the universal typology of the Old Testament, and on the presence of a spiritual sense in the New Testament, as evidenced by the use of the Fathers and the liturgy. He exceeds, however, in calling the accommodated and consequent senses spiritual senses of a second rank.

Well-selected and copious citations from the Fathers and the detailed discussion of the many biblical passages used to illustrate the text, greatly enhance the readability and value of the book. The biblical specialist may dispute details of Schildenberger's book, but he must acknowledge that it will promote the intelligent and spiritually fruitful reading of the Holy Bible.

Passionist Monastery, Union City, N. J. RICHARD KUGELMAN, C.P.

CATHOLIC BIBLICAL ENCYCLOPEDIA. NEW TESTAMENT. By John E. Steinmueller, S.T.D., S.Scr.L., and Kathryn Sullivan, R.S.C.J., Ph.D. New York: Joseph F. Wagner, Inc., 1950. Pp. xvi + 702.

The scholarly writings of Fr. Steinmueller have won for themselves renown even beyond the limits of English-speaking countries. Some of his volumes, I understand, have been translated into Spanish. And Rome itself has put the crowning approbation upon his labors by conferring upon him the honor of being named a Consultor of the Pontifical Biblical Commission. His collaborator, Mother Sullivan, also distinguished for her scholarship, has done her part in producing an excellent book which priests and laity will find most useful.

The authors modestly claim that they do not intend to compete with the great scientific encyclopedias but wish to appeal to a wider circle, to all priests and educated laymen. They have attained their purpose with admirable success. In order not to burden the ordinary reader, the articles do not contain bibliographies. This lack can be supplied by consulting Fr. Steinmueller's other works, in which the various authorities are listed at great length.

Ordinarily the authors do not enter into matters which are much disputed. Instead they chose for the most part the more common and more traditional opinion in American Catholic circles. That this does not indicate any lack of acquaintance with European scholarship is all too evident from Fr. Steinmueller's reading. However, topics which are of such great interest for scholars might repel the ordinary reader.

To illustrate the difficulty of deciding in this matter, two examples may be given. The first is that of Antichrist. In the book there is an enumeration of various interpretations for the obstacle which prevents the revelation of the man of sin. On the other hand, Antichrist seems to be considered throughout as one single person, although not a few Catholic scholars believe that St. Paul has in mind a series of adversaries, with perhaps the last of them all being the worst.

A second example could be the question of divorce. I refer to the interpretation of the clause, "excepta causa fornicationis." Undoubtedly this phrase has been a *crux interpretum* through the centuries, and many a priest recalls the verse only uncomfortably as a "difficulty" in theology. In the present work the traditional interpretation is ably set forth. Perhaps in a second edition there might be some treatment of another interpretation which, though advocated sporadically for a century, has won more and more adherents in recent years,—the theory that our Lord was speaking of marriages which were null and void from the beginning because contracted within the forbidden degrees.

The theory would have more vital interest at the present day because Fr. Prat upheld it and his *Life of Christ* has just been translated. Also two professors of the Pontifical Biblical Institute favor this view, Fr. Robert Dyson, S.J., and Fr. J. Bonsirven, S.J. The latter in 1948 published an entire book in favor of this interpretation. It may well be that due to delay in obtaining foreign books Fr. Bonsirven's work was not at hand in time to be utilized for this encyclopedia. Or perhaps the authors, as many another would do, despaired of condensing the matter in such a way that the ordinary reader could grasp and appreciate it.

The printing is excellently done and the illustrations very good; besides the ordinary ones there are some from Fr. Steinmueller's private collection of photographs. The late lamented Fr. Vosté, Secretary of the Biblical Commission, has contributed a cordial introduction.

Our congratulations to the indefatigable authors. It is our hope that all priests and Sisters and a large number of the laity will frequently make use of this excellent book of reference.

THEOLOGIE DES NEUEN TESTAMENTES. By Max Meinertz. *Die Heilige Schrift des Neuen Testamentes*. Ergänzungsband I. Bonn: Peter Hanstein, 1950. Pp. xii + 247.

The book is the first volume of a two-volume theology of the NT. It is a continuation of the well-known Bonner Bibel. The author needs no introduction to Scripture scholars; he has proved his scholarship in previous books and numerous articles. The present volume was ready for the press in 1942. War conditions prevented its being printed. The author took advantage of the forced delay and improved his manuscript, amplified and polished it. He regrets that he was not able to keep up with some of the latest literature of foreign countries.

This first volume covers the Synoptic Gospels, the Acts, and the Letters of James and Jude. The second volume will deal with St. Paul, St. John, and St. Peter. In dividing his material the author rightly did not follow the headings of the tracts in a 1950 dogmatic theology. He wanted to give us the theology of Christ and the early Church. So he arranged the matter according to their dominant ideas. The first volume is divided into two main sections: Jesus, and the early community. Naturally, the section on Jesus, or the Synoptists, is much longer. After a short account of the sources and of John the Baptist, there are two larger sections. The first of these is on the Kingdom of God and the second is on the Herald of that Kingdom. Under the Kingdom of God he treats these topics: The Kingdom of God present and future, the blessings of the Kingdom of God and the beneficiaries, the time and manner of fulfillment, the Church, the religious-moral life, the divine help, the Eucharist, the passion and death of the Redeemer. Under the title Herald of the Kingdom he treats of Jesus the man, Jesus the Messiah, the supernatural Redeemer, the Son of God, the virginal birth, the resurrection, the ascension. The second part, on the early community, covering Acts and James and Jude, discusses these topics: the foundation, the risen Redeemer, the blessings of salvation, the means of salvation and grace, the Church, Christian life according to the Letters of James and Jude.

No arrangement of matter would please all readers. The author is aware of shortcomings in his arrangement. It might, then, not be fair to criticize it. However, the reviewer feels that the person of Christ should have been treated before His work. After all, He was revealed before His work, and He continued to reveal Himself along with His work, not after it. One can get only an incomplete idea of the Savior's Kingdom if one does not have a picture of the Savior first. The shortcoming of the author's arrangement seems most apparent in the fact that he treats the passion and death of the Savior

at the end of the section on the Kingdom, just before beginning the section on the person of the Savior.

Secondly, the reviewer believes that in a Catholic account of the New Testament theology St. John's Gospel should be taken with the Synoptists. Even though John wrote many years after them, he did write of the same period of Christ's Kingdom as they. And his account is historical. One cannot get the full picture, for example, of baptism, as Christ taught it, without John's account, or of the Eucharist, or of Christ's divinity. And precisely in the treatment of this last point is the separation of John from the Synoptists painful. Dr. Meinertz interprets the profession of Peter in Matt. 16 and Christ's own acknowledgment before the high priest as an expression merely of His Messiasship, not of His Divine Sonship. He does not mention even in a footnote the centuries-old Catholic tradition that we have here a revelation of the Divine Sonship in the strict sense. To quote tradition constantly in a biblical theology might be too cumbersome. But the ancient Christian writers have something to say about the theological content of Scripture, and particularly about the two passages in question. The minimizing of these passages is to be regretted so much more since the author gives masterful analyses of other passages that express or imply the supernatural character and divinity of the Messiah. We would suggest including, at least in the bibliography of a revised edition, the excellent study by Father Saunders, S.J., "The Confession of Peter," *THEOLOGICAL STUDIES*, X (1949), 522-40. Another point: John's Gospel could have contributed much to the picture of the Church, the union of members with Christ especially, as Christ preached it.

For the rest, the author tried to be concise, and we believe he succeeded admirably, particularly in listing various interpretations of a passage. He wished to give a positive presentation of Catholic biblical theology, and not get lost in a maze of rationalistic opinions, and that was well advised. Still the author assures us that he has studied all the opinions; and his up-to-date bibliography is guarantee of that. We like, too, his idea of quoting the words of Scripture directly as often as feasible in order to impress the divine words on the mind. And we commend him and the publishers for putting the Scripture references in the text, instead of chasing the eye to the footnotes constantly. The convenience of this in general compensates more than sufficiently for the rare occasions when a paragraph begins to look like a page from an arithmetic book.

In his analysis of the theological content of the New Testament Dr. Meinertz shows himself a keen observer and a careful critic.

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DOMINIC J. UNGER, O.F.M.CAP.

RINGS UM PAULUS. By Josef Holzner. München: Verlag Schnell & Steiner, 1947. Pp. 280. DM 9.60.

The author of this posthumously published work is well known to Pauline scholars through his *Paulus, sein Leben und seine Briefe* (Freiburg im Breisgau, 1937; English translation, *Paul of Tarsus*, St. Louis, 1944) and *Der Völkerapostel Paulus* (München, 1941). Here we have a collection of lectures and articles in which Dr. Holzner describes the religious and profane background of St. Paul, explains his theological and social teachings and seeks to apply these teachings to modern times.

He offers a clear picture of the earlier and later mystery religions which, he declares, exercised no substantial influence on Paul. It is false to think that one must choose either Christ or Paul; actually one cannot understand Paul unless he appreciates his wholehearted love and worship of his Master as divine. Paul was not the creator of Christianity but he was one of its most loyal apostles.

Despite so much modern research into Paul, all too seldom is it realized that he was a religious genius, a personality with a world-wide outlook and influence. His system of ethics was not based on a mistaken belief in an early *parousia* but rather on union with Christ in His Mystical Body. This mystery of the Mystical Body was neither Jewish nor pagan; it was singularly Christian.

In his chapter on Paul as priest, Dr. Holzner speaks beautifully and forcefully to modern priests, especially to his fellow German priests who must be true shepherds, as Paul was, if they would save their people from infidelity and apostasy.

In the chapter on Paul as preacher a good, if brief, explanation is given of the much-discussed *Verkündigungstheologie* (kerygmatic theology), and in the last chapter, on Paul and death, the sharp contrast is brought out between the Jewish and pagan attitude toward death and that of Paul and Christianity.

In a work of this kind there must be repetitions, as Dr. Holzner himself warns, but certainly the reader can draw much that is new and important from each chapter. The intention of the writer was not to compose a strictly scientific work but rather to draw from his own great knowledge of Paul principles which are applicable today, especially in war-torn Europe, and more specifically in German-speaking lands. The reviewer is glad to say he has succeeded in his purpose.

There are no footnotes, nor an index. There is, however, a short bibliography, non-Catholic to a great extent, at the end of most chapters. Frequently, when another author is quoted, no source is offered. Books printed

in Germany since the appearance of this one generally have better paper and binding.

If another printing should be planned, the following points might be carefully considered: (a) The author's description of Paul's moral system could be misunderstood, as though there is opposition between it and what we call our Catholic moral system (p. 52); (b) too close a relationship is suggested between the elevation of the Host at Mass and the showing of the ear of corn in the Eleusinian mysteries, and between John 12:24 and these mysteries (p. 147); (c) it is not correct to say that the time of Paul's ordination was at his conversion on the road to Damascus (p. 207); (d) was the author of Job deeply filled with pessimism (p. 263)? On p. 267 Phil. 13:10 should read, of course, Phil. 3:10.

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M. P. STAPLETON

URCHRISTENTUM UND GOTTESDIENST. By Oscar Cullmann. 2nd rev. ed. Abhandlungen zur Theologie des Alten und Neuen Testaments, III. Zürich: Zwingli Verlag, 1950. Pp. 120. Fr. 7.80.

While discussing new trends in biblical interpretation a British writer recently stated: "The events of Christ's life related by John are in great part figures of sacraments, as for example the marriage feast of Cana, the multiplication of the loaves, the washing of the feet—for the Eucharist; the discourses with Nicodemus and the Samaritan woman, the miracle at the Pool of Bethesda—for Baptism" (R. C. Fuller, in *Scripture*, IV [1950], 246). Here in short we have the theme underlying Dr. Cullmann's *Urchristentum und Gottesdienst*, which first appeared in 1944 and has now been revised and considerably enlarged.

Accordingly, this work is not immediately concerned with the liturgy of the Apostolic Church as the title might suggest; the author's aim is to show that St. John chose the incidents treated in the Fourth Gospel because of their inherent suitability as an aid in appreciating the two principal liturgical functions of the primitive church: baptism and the Holy Eucharist.

Dr. Cullmann is by no means an allegorist; for him the Fourth Gospel is history. Nor does he make unwarranted assumptions regarding primitive liturgy. He expresses himself with reserve and precision. A dozen topics from St. John's Gospel are correlated with baptism and the Eucharist in a manner which leaves little basis for objections, although one might frequently prefer more evidence before fully embracing all conclusions. What is most satisfying is the approach to the Gospel as a whole. Most

seminarians—and Scripture professors too—will undoubtedly cheer the day when “Introductions” to the Fourth Gospel will consist of material other than apologies for its authorship and historical value.

St. John's Seminary, Collegetown, Minn. WILLIAM G. HEIDT, O.S.B.

MÉMORIAL J. CHAINE. Ed. by Catholic Faculty of the University of Lyons. Louvain: E. Nauwelaerts, 1950. Pp. 408.

The Catholic Faculty of the University of Lyons presents this volume in memory of one of its distinguished members, Abbé Joseph Chaîne, professor of Sacred Scripture, 1932–1948. Fine appreciations of this physically frail but very active priest and of his many interests are given by George Vellepelet, P.S.S., and André Latreille. The long list of his writings is established by A. Gelin, P.S.S. Then follow twenty-six carefully reasoned and well-edited papers on various learned subjects, arranged alphabetically by authors. About half of the papers relate to Scripture difficulties. At the end of the volume are *tabula gratulatoria*, indicating the esteem in which Abbé Chaîne was held among the Catholic *savants* of France.

From Jerusalem, where Abbé Chaîne studied for a time, come two papers. F. M. Abel, O.P., treats of the ancient sanctuary of the twelve stones at Galgal, occupied in turn by pagans, Jews, and Christians. Kh. Netelé, between Jericho and the Jordan, is identified as the site. Results of recent excavation of this site will be published later. L. H. Vincent, O.P., considers the so-called Tomb of St. James, in which Abbé Chaîne had shown some interest as a student. He identifies it as the sepulcher of a priestly family, the *Bene Hezir*, and dates it from the middle of the third century B.C.

Among the Old Testament themes, J. Delorme traces the development of thought on conversion and pardon in the prophecy of Ezechiel. A. Gelin, P.S.S., discusses the various senses in which the word “Israel” is used in Jeremias 30–31. A. George, S.M., analyses the narrative concerning Galgal in Josue 5:2–15. With a wealth of erudition, H. de Lubac, S.J., discusses Origen's commentary on the difficult text of Jeremias 20:7, “Thou hast deceived me, O Lord, and I am deceived.” E. Podechard, P.S.S., who has been specializing on the Psalter, gives a characteristic treatment of Psalm 82 (Heb.).

Of the New Testament subjects, F. M. Catherinet treats John 20:17, mainly the latter part of the verse. The sin of the angels in the Epistle of Jude is discussed by A. M. Dubarle, O.P. L. Richard, P.S.S., proposes a hypothesis regarding the infancy narrative of Luke on the supposition that the one and only census under Cyrinus was in 6 A.D.; in our opinion he raises

more difficulties than he solves. L. A. Richard interprets I Cor. 7:36-38 as a "mariage ascétique." (For a good defense of the usual interpretation of this difficult text see Richard Kugelman, C.P., in *CBQ*, X [1948], 63-71.) Christian perfection according to the Epistle to the Hebrews is considered at length by C. Spicq, O.P. L. Vaganay interprets the enigmatic text of Mark 9:48, "For everyone shall be salted with fire."

There are also good papers on other subjects than Sacred Scripture. The Catholic Faculty of Lyons is to be congratulated on the general scholarly excellence of the volume.

St. Mary's Seminary, Baltimore

E. A. CERNY, S.S.

LA NATURE DE LA THÉOLOGIE D'APRÈS MELCHIOR CANO. By Eugène Marcotte, O.M.I. Ottawa: Editions de l'Université, 1949. Pp. 217. \$3.00.

This work is issued as volume XXXI of the *Publications séries* of the University of Ottawa. Everything about the book is pleasing: the interest of the subject, the clarity of treatment, the careful editing, and the handsome type. The author's maturity and independence of judgment, exacting scholarship, and literary skill raise this study well above the level expected of a dissertation, and impart to it a value that places it high among recent publications on the nature of theology.

Melchior Cano's masterpiece, *De locis theologicis*, a classic since its first appearance, has exerted a profound influence on the concept and methodology of post-Renaissance theology. Yet few contemporary theologians would claim that they have studied or even read the whole treatise. Cano's ideas have reached us mainly through the writings of such scholars as Gardeil and Marin-Sola, whose formulation of the nature of theological science has been largely guided by the former master of Salamanca.

P. Marcotte's investigations have been confined to the notion of theology and the view of the function of theological labor proposed in the *De locis theologicis*. Cano had no doubt that his idea of the nature of theology was the same as that of St. Thomas and the illustrious commentators of the Spanish Renaissance. Theology is the science of the nature, powers, and attributes of God, as made known by supernatural revelation. Theology is a speculative and practical science, though less practical than speculative. It receives its principles from faith, but is distinct from faith, for its conclusions are reached through a process of philosophical syllogizing, whereas faith rests immediately on divine testimony. Although its principles are not evident, it is rightly called a science, because it arrives at certain conclusions.

The nature of a science should specify and orientate the investigations of those who profess to study it. Such, however, according to P. Marcotte, was

not the procedure of Melchior Cano, who did not set out to acquire an intelligence of the faith, to penetrate, exploit, and organize the truths of revelation. Secure in his possession of theological truth, the theologian has the task of explaining it to learners or of defending it against attackers. The point of departure is the "theological question" raised by an inquirer or assailed by a heretic. All the arguments which the master may derive in profusion from the ten theological *loci* are conditioned by the practical purpose of convincing a disciple or demolishing an adversary. The function of the theologian is not to understand and develop a science, but to teach and refute.

This fundamental aspect of the theologian's office determines a number of derived traits that characterize Cano's recommended procedures. Theology is dialectical; its purpose is less to discover the profound meaning of a conclusion by linking it to its principle than to make an interlocutor admit a proposition. It is also analytical, concerned with the triumphant vindication of detached questions, occasioned by the needs of the day. The organization of truths into an orderly synthesis is not essential to the theologian's task as envisaged by Cano.

The erudition demanded by the author of the *De locis* has given a powerful impetus to the development of positive theology; but the method advocated by him tends to block the progress of speculative theology. His ideal theologian does not seek a deeper comprehension of doctrine, but proposes to teach and defend truths already possessed; he is solidly established in his domain, and challenges any aggressor to dislodge him.

Throughout the book, P. Marcotte adheres to his plan of exposing the views of Melchior Cano on the nature and function of theology, and refrains from passing judgment on the turbulent Salamancan's teachings. He manifests a high regard for the excellence and historical importance of the *De locis theologicis*, yet is keenly aware of the work's shortcomings. A hint dropped here and there suggests that his own concept of the nature of sacred theology is more in harmony with the ideas of Gagnebet and Congar than with those of Gardeil and Marin-Sola—or of Melchior Cano.

St. Mary's College

CYRIL VOLLERT, S.J.

KATHOLISCHER DOGMATIK: GOTT DER DREIEINIGE. By Michael Schmaus. München: Max Hueber Verlag, 1948. Pp. xvi + 645.

This excellent work, the first of a series treating dogmatic theology, comes in two fascicles. The first handles the groundwork of dogmatic theology. The first sixty pages deal with the essence and object of theology in general, as a

science, theology and life, its unity and divisions. Then follows a brief and exceptionally clear treatment of the concept, nature, and special characteristics of dogma. Twelve pages are devoted to a succinct presentation of the thorny problem of development in dogma. A brief discussion of the Church as a source precedes a rather good inquiry into Sacred Scripture. Inspiration, its essence and extent, the inerrancy, use, and necessity of Scripture, and its relation to tradition—all these topics are skillfully handled. Finally, the clear and stimulating pages on faith provide a ready bridge into the sublime doctrine of the triune God that is the subject of the second fascicle.

Here the author first discusses the two types of revelation, natural and supernatural, and then goes on to show that, in our faith, we begin with the Person of the Word. All our complicated system of dogmas flows from and is built on and around this personal revelation of God to men. Incidentally, this seems to be one of the many Scheeben influences on Schmaus.

Schmaus uses a very large canvas and his colors are not drab and cold. As an example, in the treatment of the natural knowability of God (p. 179 ff.), the author excels both in the presentation of the results of wide research and in the stimulation of the reader. First, Schmaus points out that the truth of the natural knowability of God was not put by the Vatican Council in the section dealing with God the Creator of all things, but in the teaching on revelation; this was done for historical reasons. The author then reviews the condemnation of Quesnel by Clement XI, depicts fideism and traditionalism briefly, and then presents succinctly the doctrine of Luther, Barth-Brunner, and other moderns. Stressing the truth that the Vatican Council defined only the possibility, not the fact, of God's knowability from natural reason, the author indicates that, as usual, Catholic faith steers a true middle course between rationalism on one side and fideism, traditionalism, Lutheranism, old and modern, and pessimism on the other. In treating this particular point, the author combines keen analysis with true historical perspective, a characteristic of his writing.

Again his handling of the problem of atheism is not just a matter-of-fact consideration of the possibility of disbelief in God's existence. Rather, the cause and possible remedies of such intellectual disease are also considered.

Another example of the rare warmth so desirable in theological writing is to be had in the account of the mercy of God as an expression of His love of the world (*die Wellliebe Gottes als Barmherzigkeit*). In fact, the last fifty pages on the divine life, considered under the aspect of personal will, mirror forth the intimate and personal concern of God for all creatures, especially man.

It must not be thought that this work is just a simple, devotional book.

In the best sense of that word, it is essentially scholarly; but it is also something more. Not only the truth about the triune God, but also His beauty and goodness are set forth very clearly.

At the end of each chapter is appended a fine selective bibliography, very up-to-date. Naturally, the works listed are mostly German. It is really regrettable that the bibliography is so crowded, literally jammed into the page. And this defect, an unpleasing format, is a blemish on the whole book.

May I make one final remark, a bit adverse? When the author discusses the problem of the indwelling of the Holy Spirit, he is guilty of error and a certain unscholarly attitude, perhaps. Under the heading of those who teach an exclusively proper union of the Holy Spirit with the just soul, he herds together such diverse men as Petavius, a Lapide, Passaglia, Schrader, and Scheeben. There is no objection to linking Petavius with Passaglia and Schrader; but not a Lapide and not Scheeben. Passing over Scheeben (I have discussed him in former issues of this journal), what about a Lapide?

For example, Hurter, in an unguarded moment, wrote down a Lapide's name with Petavius, Thomassinus, Passaglia, Schrader, Matignon, and Borgianelli (*Theologiae dogmaticae compendium*, III, *De gratia*, n. 201). One should note that Hurter is simply enumerating the names which Jóvene cites in support of Jóvene's own theory of the inhabitation, not representing at all Hurter's own personal opinion, at least not necessarily. Hurter was a scholar.

As a matter of fact, Petavius held that the Greek Fathers taught the exclusively *proprium* theory (we simply do not know what Petavius himself held); Scheeben taught the non-exclusively *proprium* doctrine; and a Lapide held simple appropriation: "Nota hic gratiam et adoptionem, ejusque operationes et effectus, licet *communes* sint SS. Trinitati, *appropriari* tamen Spiritui Sancto. . . ." (a Lapide, *In Epistolam ad Romanos*, 8:15).

Despite this and a relatively few other lapses, this book on the Trinity is a source of real wealth and inspiration for student and professor alike. Combining an exposition and analysis of revealed truth with a devout appreciation of the sublimity of his subject, the writer has impregnated profound scientific writing with a devotional atmosphere that pleases and attracts. It is the ardent wish of this reviewer that many professors of theology will read carefully these volumes of Schmaus. They are excellent.

St. Mary's College

MALACHI J. DONNELLY, S.J.

DIE HEILIGE MESSE. By Johannes Brinktrine. Paderborn: Verlag Schön-
ingh, 1950. Pp. 368.

When this book first appeared in 1931, as the fruit of ten years of lecturing in the Paderborn Seminary, it was warmly greeted as belonging to that rare

race of a popular book based on a wide, first-hand knowledge of the sources. It was revised in 1934, and seemed all set for an indefinite career. A sign of its wide usefulness is the fact that an Italian translation was brought out.

Subsequent to the *Mediator Dei* and other recent developments it has been now retouched throughout. The papal encyclical, for instance, here furnishes matter for an *excursus* on lay participation according to the *Mediator Dei* (pp. 319-22). Jungmann's *Missarum Sollemnia* (1948) and the *Miscellanea in hon. L. Cuniberti Mohlberg*, I (1948) are here taken into consultation over and over. One need not agree with all of Professor Brinktrine's views to be grateful to him for carefully setting them out.

St. Louis University

GERALD ELLARD, S.J.

LA PÉNITENCE: LE PLUS HUMAIN DES SACREMENTS. By Louis-N. Boutin, O.M.I. Les Editions de l'Université d'Ottawa, 1950. Pp. xxiii + 264.

The sacrament of penance in the composition of its external sign involves, as intrinsic constituents, or supposes, as essential conditions, a great number and great variety of human acts. Its *quasi-materia* is found in the contrition, confession, and satisfaction of the penitent; its form is in the words of absolution pronounced by the priest, whose role it is to teach, to heal, to correct, and to judge. Intellect and will, memory, imagination, and emotions all have their part in this great sacrament of pardon and of peace. Because of the richness, complexity, and prominence of the psychological factors which enter into its reception and administration, the author of the present volume speaks of it quite properly as "the most human of the sacraments." As its title suggests, the purpose of the book is an examination of the sacrament of penance in its relationship to human psychology. More specifically, it is intended as a study of the psychology of the repentant sinner in his return to God through the use of sacramental penance. The work is divided into three parts, which treat, respectively, contrition, confession, and satisfaction.

An introductory chapter examines the nature and effects of sin. This examination serves as a preparation for the detailed analysis of the act of contrition which follows (chapter 2). The act of contrition is at once supernatural and free. It has its origin in the fear of God, a fear which is servile and yet the manifestation of a legitimate and enlightened self-interest. Hope and fear are balanced against each other to prevent the extremes of presumption and despair. Hatred (*detestatio*) of sin follows logically from servile fear and leads to grief (*dolor*) over one's faults. Associated with *detestatio* and *dolor* are resolutions not to sin again, to confess, and to do penance. The *propositum emendandi Deo quod contra eum commissum est* (III, q. 85, a.4)

is the proper, formal act of the virtue of penance. A number of questions which concern the relationship between penance and the virtues of faith, justice, and charity are treated here. The discussion of the qualities required for true contrition (chapter 3) does not go much beyond the matter which is taken in the standard handbooks of moral theology.

In chapters four, five, six, seven, and eight Boutin writes of confession and satisfaction. His treatment of these subjects is brief and familiar. He shows that sacramental confession must be external, oral, integral, and voluntary. Its motivation is found in the hope of pardon. The acknowledgement of one's faults helps to a knowledge of sin and of self, it arouses and intensifies contrition, it leads to peace of soul. Satisfaction, under its material aspect, consists in some form of suffering voluntarily embraced; formally, its primary purpose is to acquit a debt.

The book concludes with a lengthy appendix on the formal constituent of contrition. The author holds that this is not *detestatio peccati* (Cajetan and, with some modification, Suarez), nor *dolor* (Billuart), nor any combination of these or other acts. He argues that since the primary and formal act of any virtue is specified by its formal object and since, as St. Thomas says, the formal object of the virtue of penance is the reparation of the injury done to God by sin, we must conclude that the primary and formal act of the virtue of penance is that which *primo* and *per se* reaches this object. This act is the intention of repairing the injury done to God by sin.

Apart from its appendix, the book is not, strictly speaking, a scientific study, either psychological or theological, of the sacrament of penance. Its treatment of the subjects indicated in the outline given above is, as a rule, that of semi-popular exposition rather than scholarly investigation. Historical questions are omitted completely; the findings of empirical psychology and modern psychiatry are largely ignored; the theological *fontes* of Scripture and tradition are not used. The author has not written, nor did he intend to write, a completely original work. Rather, he has assembled and arranged, with suitable paraphrase and commentary, a collection of passages from St. Thomas which bear on contrition, confession, and satisfaction. These texts show a truly amazing insight into the workings of the penitent mind and heart. The commentary which binds the texts together is adequate. Thus the work is a kind of mosaic, with the virtues and defects of all such composition. Its originality is in the arrangement of its parts; and it is no disparagement of the author's efforts to say that, in this case, the parts are greater than the whole.

Père Boutin occasionally adopts opinions and interpretations which not all theologians can accept. For example, in commenting on the disposition of sorrow required for the fruitful reception of the sacrament of penance

(p. 52 ff.) he holds a form of mitigated contritionism (*L'attrition d'amour de simple bienveillance*) which attritionists feel has been weighed and found wanting—or, to speak more accurately, it is a disposition which has been weighed and found excessive. The distinction between *amor benevolentiae* (unilateral love) and *caritas divina* (the mutual love of friendship), proposed by Billuart, Perinelle, and others, does not commend itself in a discussion of the minimal requirements for sacramental contrition, since if we define perfect charity in terms of its motive, as *amor Dei super omnia quia est bonus in se*, it is difficult to see how the *amor benevolentiae* here described can be considered as an imperfect act. If it is legitimate to distinguish perfect contrition from attrition *ratione motivi*, and if unilateral *amor benevolentiae* is a perfect act *ratione motivi*, there is no reason why the sinner should not always be justified before he receives absolution. An act of contrition which is perfect *ratione motivi* can hardly be imperfect *ratione effectus*. The traditional argument used against extreme contritionism seems valid here also. If the disposition of sorrow required for the fruitful reception of the sacrament of penance is intrinsically no different from a disposition of perfect contrition, we are forced to conclude either that the sacrament of penance is a sacrament of the living, or that it is a sacrament of the dead which never effects the forgiveness of sins *ex opere operato*.

Père Boutin asserts elsewhere in his book (pp. 73–74) that the effect of perfect contrition, in which the *votum confessionis* is necessarily included, is a sacramental effect. This view also tends to minimize the efficacy of priestly absolution. A sacramental effect is produced only when a sacramental sign exists and a sacramental sign exists when matter and form are joined *actu*, not when they are joined *in voto*. An *opus operatum* is necessary *in re* if we are to have an effect *ex opere operato, in re*. The acts of the penitent have no sacramental significance whatever except *in sensu composito cum forma; in sensu diviso a forma* their whole efficacy is *ex opere operantis*. Of course, such questions as these remain highly controversial and since Père Boutin has not intended a work of controversy it is not necessary and perhaps not fair to do more than call attention to the position he assumes when the issues arise.

West Baden College

WILLIAM LE SAINT, S.J.

THE CASE AGAINST THE PAGANS. By Arnobius of Sicca. Translated by George E. McCracken. 2 vols. Ancient Christian Writers, VII and VIII. Westminster, Md.: The Newman Press, 1949. Pp. vi + 372; vi + 287. \$3.50; 3.25.

The work translated by Dr. McCracken in these pages is one of the most detailed and violent denunciations of paganism ever written. Its author, who

had won considerable fame as a rhetorician at Sicca in Numidia, had been refused admission to the Christian Church by the Bishop of that city on account of his reputation as a bitterly anti-Christian polemist. In an effort to prove the sincerity of his change of mind Arnobius composed this work under the title, *Adversus nationes*, some few years after 300 A.D.

There is nothing particularly original about the outline of this attack against paganism. Arnobius answers the familiar charges against the Christians in much the same way as the Apologists of the second century had done. He ridicules the same aspects of the pagan cult as had others before his time. But in his manner of developing his arguments he has certain unusual traits. His text abounds with an extraordinary number of allusions to the ancient classics of the Greeks and Latins; and from a full knowledge of pagan antiquity he draws an amazing array of facts and incidents which he is able to turn to his purpose. The seven books which make up this treatise are a real treasure-house for the antiquarian and the classical philologist.

The weakness in the original work stems from the glaring ignorance of Arnobius on matters of Catholic doctrine. Under the name of Christian teaching he proclaimed many opinions which were semi-pagan and objectively heretical. He is never quite clear on the point of the existence or non-existence of lesser deities. He knows nothing of the Old Testament and so little of the New Testament that one may doubt that he had ever read it. He shows traces of Gnosticism in his stress upon knowledge of God as the all-important means of salvation. He rejects the doctrine that the human soul is by nature immortal. Never does he mention the Third Person of the Blessed Trinity. He scoffs in such broad terms at the idea of offering sacrifice that he logically excludes the Christian Sacrifice of the Mass as well as the sacrifices of the pagan cults. It is easy to understand why this work was included in the fifth-century index of forbidden books, the *Decretum Gelasianum de libris recipiendis et non recipiendis*, as one of the "apocrypha a catholicis vitanda."

Dr. McCracken has translated the seven books into smooth and lively English. He has tracked down hundreds of references to their ancient sources. His notes and comments fill more pages than does the text itself. The volumes show the results of profound erudition and prolonged study, yet they are done with an apparent ease and enthusiasm which make it clear that the editors of this series are to be highly complimented for the excellence of their choice in entrusting this difficult task to one who is so thoroughly competent.

SAINT BERNARD. Textes choisis et présentés par Etienne Gilson. Paris: Libraire Plon, 1949. Pp. xlv + 329.

Under the general editorship of l'Abbé Omer Englebert, the *Bibliothèque spirituelle du chrétien lettré*, has undertaken the laudable project of presenting to its readers, in about a score of volumes, the principal masterpieces of Christian mysticism. All schools of thought will be represented, through the best manuscripts and the most perfect translations. The work under review is one of these. The selections have been made by Etienne Gilson, eminently qualified for such a task and the author of *Théologie mystique de saint Bernard*, and he has wisely retained the excellent French translation of Don Antoine de Saint Gabriel of the seventeenth century.

The text is preceded by a clear, orderly, informative introduction of more than forty pages. A brief but adequate summary of the life of St. Bernard is immediately succeeded by a resumé of his spiritual doctrine on the Christian concept of salvation, the supernatural life, sin, human liberty, conversion, the nature of divine love, the role of Christ, mysticism. Desirable information is then added relative to each one of the writings of the Saint from which portions are cited. St. Bernard was the author of many-sided and extensive literary contributions for the enlightenment and inspiration of souls; they have neither been forgotten nor outmoded by the passage of time, and they are still models of clearness and brilliancy of style. Those have been chosen which are most characteristic of the genius of the Saint; they are unabridged, and in some instances entire treatises have been incorporated. A mere enumeration of the contents will reveal the treasures which the book contains.

There are six letters addressed to persons of prominence, replete with the apostolic spirit of St. Bernard. Then, in order, follow four sermons, the treatise *De laudibus virginis matris*, a commentary on Luke 1:26-27, that on humility and pride, and *De diligendo Deo*. The concluding section is devoted to the reproduction of fourteen of the eighty-six conferences on the Cantic of Canticles. Begun in the Advent of 1135 and continued intermittently till about 1146, the Saint did not live to complete the work. No other writing of his affords such a close insight into the family spirit of Clairvaux. The conferences may be described as informal conversations with his great community, addressed to it, not to the outside world. M. Gilson has selected those particularly representative of the Saint's spirituality, e.g., his general interpretation of the Cantic, the diversity of mystical experiences, the account of his own earliest extraordinary relations with God, the temptations and vices which counteract the divine influences on the soul, conditions needed for admission into the mystical life, finally the de-

tailed description of mystical experiences and the theology of the mystical union.

These intimate conversations uncover the secrets of the Saint's interior life with a simplicity and sincerity not unworthy of his appreciative audience. And to readers of good will they will bring the same light and love and strength that was the charm and atmosphere of Clairvaux in the days of St. Bernard.

Woodstock College

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

THE ORIGINS OF THE GREAT SCHISM. By Walter Ullmann. London: Burns Oates & Washbourne Ltd., 1948. Pp. xiii + 244. 18s.

The beginnings of the Western Schism were accompanied by the appearance of a great number of juristic treatises in which canonists debated the justice of the claims of the contending Popes and suggested a wide variety of solutions to the problem of how to settle the Schism. Dr. Ullmann is a specialist in medieval legal literature. Here he studies the origins of the Western Schism in the light of what is found in that body of writing. He feels that there is a real need for such a study because of the general tendency among historians to neglect the legal aspect. Too much attention has been given to the national and personal feelings of the characters involved, and too little stress has been placed upon the Schism as a manifestation of an ideological crisis through which many of the articulate thinkers of that day were passing. The Schism was primarily a manifestation of new ideas which had been working in men's minds for some time and which had then erupted in the form of an attack upon the very constitutional form of the Church. The author brings the results of wide reading and expert legal knowledge to bear on the question of how the Schism happened and what made it last so long.

In the mind of Dr. Ullmann the election of Urban VI and the subsequent events were merely an occasion which brought to the surface forces which had been underground. Men were tending towards a new movement which urged the broadening of the basis of government in all spheres. Urban VI had shown himself to be undesirable. The cardinals had left him "like a sparrow on a housetop." According to the traditional law of the Church, there was no provision made for the removal of an unwanted pope. At the root of the problem was the monarchic form of government in the Church. Legal writers proposed a change which would turn the Church into an oligarchy or a democracy. They would so broaden the basis of government in the Church that never again would such a situation be permitted to arise.

In advocating such a change many of the writers seemed unaware that they were attacking the fundamental doctrine of papal supremacy. They were merely applying to the Church the ideas which were in the air at the time. The Schism is thus seen as a struggle between those who would overthrow the ancient form of ecclesiastical organization and those who would defend it. The author supports his statements with a wealth of documentation from this particular field of writing.

There are a few indications of confused thinking on the part of Dr. Ullmann. He looks upon the Schism as an evil thing and deplores it. Yet, when he is naming the factors which he considers to be worthy of blame for the Schism he makes the following comment: "... no less blame should be attached to a legal system which cut off, *ab initio*, any argument of dispute concerning the government of the Church and left this entirely in the hands of one man who was not controllable by, or responsible to, any human power, however questionable or harmful his policy might have been" (p. 91). This is almost the same as blaming God for having established the Church the way He did.

A similar confusion shows itself in the author's remark: "... that the Cardinals failed in their endeavor to change the constitution of the Church according to their own designs is largely due to their incapacity to formulate their own proposals clearly and constructively" (p. 7). To speak thus is to make the continuity of the Church in its traditional form dependent upon a mere accident, namely, the cleverness of a certain group of men in the formulation of propositions urging the abandonment of one form and the substitution of an essentially different form of ecclesiastical organization. Such a view contains an implicit denial of the divine foundation of the Church or an unwarranted limitation of the consequences of that foundation. To consider the constitution of the Church as a product of mere human ingenuity without relation to the unchanging will of its Divine Founder, and as lacking guarantees of perpetuity from anything more stable than human inability to win adherents to newly formulated proposals of change, is to distort one of the basic concepts of Catholic ecclesiology. Such distortion is apt to undermine the reader's confidence in the competence of the author to deal authoritatively with so difficult a problem as the origins of the Western Schism. His good will, however, is not in question since he submitted his manuscript to a recognized Catholic scholar before publishing it.

Historians are not apt to accept the conclusions of Dr. Ullmann without reservation. He dismisses somewhat too summarily the importance of national antagonisms in causing the Schism and explaining its long duration.

But the study is worth consulting because the author does throw new light on the legalistic aspect of one of the most complicated problems in the entire history of the Church.

Weston College

F. O. CORCORAN, S.J.

HISTOIRE DE L'ORDRE DE SAINT-BENOÎT. By Dom Philibert Schmitz, O.S.B. 6 vols. Paris: Les Editions de Maredsous. I, 2nd ed., 1948, pp. 426; II, 2nd ed., 1949, pp. 454; III, 1948, pp. 296; IV, 1948, pp. 319; V, 1949, pp. 352; VI, 1949, pp. 332.

It would perhaps be useful to give an outline of the general plan of this six-volume history of the Benedictine Order, since Dom Schmitz has covered many phases of Benedictine life as well as the strict historical facts concerning St. Benedict and his sons. Moreover he does not take the history of the Order century by century, but for very good reasons breaks the historical sequence with the twelfth century, at 1122, the date of the Concordat of Worms. Volume I is concerned with the founder, the spread of the Order throughout Europe from the sixth to the twelfth centuries, and the internal organization of the abbeys during this first period. In the second volume he traces the economic, intellectual, and artistic activities of the black monks during the same centuries and treats of the essentials of Benedictine spirituality. The external history is continued in volume III, from the second quarter of the twelfth century until the Council of Trent, and from then until the present day in volume IV, along with a section on internal organization from the twelfth to the twentieth centuries. Volume V continues with the activities of the monks in the fields of commerce and education during the past eight centuries, and in volume VI the author concludes the influence of monasticism in the field of the arts and gives a picture of their spiritual influence during the second period. A seventh volume, yet to appear, will deal with the female religious of the order.

One of the most important questions which confronts the historian of the Benedictines is the decline of the influence of the Order in the thirteenth century and later, after its phenomenal growth and spread in the preceding seven centuries. To explain adequately and account for all the factors that contributed to this decline is a monumental, if not totally impossible, task. With this problem is closely linked that of the periodic attempts at reform within the Order. Is one to look for internal weaknesses as the main cause of collapse, or was it the pressure of external events of troubled times that led to the Benedictines being forced into the background after having done so much to maintain and advance civilization throughout Europe for so many centuries?

Dom Schmitz rightly, so it seems to me, inclines towards the latter alternative. But he does not frankly face the fact, as any true historian must, that the former may also have been a powerful contributing factor. He hints at this (II, 347-49) when in writing of the relations between the abbot and his monks he discusses the dangers of the oft spoken-of *discretion* of St. Benedict's rule. Here indeed is the strongest and weakest point of the monastic life based on this rule. In a Benedictine monastery much is left to the initiative of the abbot and the individual monks. A true monk, as the earliest fathers of the desert, must possess a largeness of heart and willingness to devote himself unflinchingly to the service of God. When this is not present the whole fabric of monastic life tends to crumble.

The history of the Benedictines does show that the height of their influence was reached under inspiring and saintly abbots. There is no doubt that the absence of a strong central government within the Order with authority to provide against the evils that might creep in or to transfer monks from one house to another as needs may dictate has been something of a drawback. The organization of a monastery according to the rule of St. Benedict gives scope for greater freedom of spirit and the opportunity of making vast strides in the spiritual life; but under mediocre abbots or in the case of undermanned or tepid communities the danger of the opposite happening is very real. Who is to say which is the better way? Freedom and authority each has its own advantages and disadvantages. There is a parallel of a sort in the history of our own country in the conflict between the proponents of individual states' rights and those of a strong federal government.

The most widespread attempt at reform within the order was that of the Cistercians in the twelfth century. The author has treated of this briefly along with the other groups of reformed observance, the Vallombrosians, the Celestines, the Silvestrines, the Olivetans, and some others. With regard to the Cistercians he adopts the conclusion of the late Dom A. Wilmart who holds that like the other reforms just mentioned they favored a stricter interpretation of the rule of St. Benedict, yet they introduced so many changes that the result was rather an entirely new order (III, 35-36). The Cistercians can no more lay claim to being Benedictines than can, say, the Carthusians who also have St. Benedict's rule as a basis for their life. This is not in any way to disparage their ideal. Citeaux was an attempt to combine the cenobitical with the eremitical life of the desert fathers, and as such constituted a higher and more perfect form of religious life. The controversies on this subject between St. Bernard and Peter the Venerable, Abbot of Cluny, and in the seventeenth century between the Maurist, Dom Mabillon, and the Cistercian reformer, the Abbé de Rancé, are well known.

If St. Bernard, the Abbé de Rancé, and the adherents of the strict observance of the rule have deplored the debilitating influence of intense intellectual activity on monastic life, there have been others who have thought that the Benedictines failed to keep pace with the new learning which began to develop in the twelfth century. For six centuries they had been the schoolmasters of Europe; but when the best intellects began to leave the study of the Scriptures to follow more intellectual and secular pursuits the monks found that they had been left behind. Was the reason for this, however, that they were unable to adapt themselves to the new ways, as Dom Schmitz implies (V, 144)? Was it not rather due to the fact that the developing episcopal and secular schools and universities were at hand to relieve the monks of their task of education? The monk enters the cloister to seek God, to become a contemplative. This requires at least the ability to read the Sacred Scriptures and the writings of the Fathers. In educating their own subjects the Benedictines found themselves gradually being compelled to take in outsiders also because there were no other schools at hand. Education and scholarship are not an essential part of monastic life. It has rather fallen to them to preserve the fruits of culture and learning. The combination of prayer and study tends to produce "un humanisme intense et délicat." For this reason the Benedictines have produced relatively few great intellects, but they have contributed immensely to general knowledge and culture and they have never opposed learning as an evil in itself.

The Benedictines have always been in the forefront in the field of sacred liturgy. In volumes II (pp. 341-45) and VI (pp. 170-87) Dom Schmitz lists the many outstanding figures who have played a dominant part in maintaining the dignity of the official worship of the church. This is not merely a preoccupation with the aesthetics of external ceremonial; it is part of the cultivation of the presence of God so essential for the contemplative. The celebration of the liturgy is an integral part of the life, but it is not the distinguishing mark of a Benedictine vocation. Nor is this the cenobitical life, nor stability in one's abbey, nor yet any external work. It is by leaving all things and seeking after God alone that the Benedictine monk hopes to save his soul.

It goes almost without saying that Dom Schmitz has written a history of the Benedictines which must remain for years to come the standard work on the subject. Fully documented and with copious bibliography it is a scholarly and masterful effort. It might well be compared with the first-rate *Histoire de l'Église* now appearing under the editorship of A. Fliche and V. Martin. The only fault that one might find with it is a lack of the positive-

ness of a man like Dom John Chapman, Abbot of Downside, who after marshalling the evidence could sum up very conclusively: "The sixth-century monk was not a scholar and author like some of the Maurists nor a farm-labourer like the Trappists. But he worked hard, and he read enormously." There may also be a lack of the light touch of Dom Cuthbert Butler, also Abbot of Downside, who wrote: "For instance, it may fairly be held that the twentieth-century translation of St. Benedict's writing-style and tablets is 'type-writer'." An *Index nominum et rerum* for each of the volumes would have added greatly to the usefulness of such a work.

Portsmouth Priory

DOM DAVID HURST, O.S.B.

DAS KONZIL VON TRIENT. By Hubert Jedin. Rome: Edizioni di "Storia e Letteratura," 1948. Pp. 227.

Dr. Hubert Jedin, the well-known Church historian, here publishes an excellent historiography of the Council of Trent. The thoroughness of Dr. Jedin's researches in the literature of the Council, betokened by this work, makes it safe to prophesy that his history of the Council itself, when it appears, will be a definitive work.

The present book is neither a scientific bibliography nor a literary history of the Council. It makes no pretense at mentioning all the learned and popular works on the Council. Rather, it aims at describing the growth of historical knowledge of the Council during the last four centuries. The formation of the sources, the partial opening of these treasures under the stress of political and confessional struggles, and finally the publication of all available sources in modern critical form are carefully studied. The author deemed it necessary to omit the purely theological and legal studies of the Council. Whatever their historical content, they are not governed by historical principles and their authors did not seek to promote historical knowledge.

Dr. Jedin is of the opinion that his present work will interest only specialists. This may be so; but many besides Church historians will find its clear and informative chapters profitable reading.

Woodstock College

E. A. RYAN, S.J.

MONSEIGNEUR FUZET. Vol. II. By Ch. Cordonnier. Paris: Beauchesne et ses fils, 1950. Pp. 387.

This is the second and concluding volume of the biography of Monseigneur Fuzet, Archbishop of Rouen; it covers the period from 1901 to his death in

1915. These were momentous and perilous years for the Catholic Church in France, a time when her liberty and very existence were in jeopardy. Her enemies, members of the Grand Orient lodge, entrenched in the government, made no secret of their determination to destroy her. Step by step they worked towards the severance of diplomatic relations with the Holy See and the eventual breaking of the Concordat. In the forefront of the opposition to these designs was Msgr. Fuzet. In the conviction that the Concordat was of paramount importance he was prepared to sacrifice what he regarded as non-essentials. His position was difficult; for his conciliatory attitude and his well-known devotion to the Republic aroused the fears of some conservatives, while the intransigence of the government seemed to prove his policy unsuited to the circumstances. When the break was consummated, Fuzet strove heroically to mitigate its effects on the Church in France, especially in his diocese.

In these pages Msgr. Fuzet stands out as a born organizer, an aggressive leader who could be conciliatory, a tireless worker, staunch traditionalist, a prelate of solid faith and zeal, distinguished for his devotion to the Holy See. Unfortunately he lacked amiability, and at times disregarded his limitations. Accordingly, while he inspired respect in all and fear in some, he also aroused opposition. The author insists that Fuzet was at heart timid, and that his general attitude was a means to conceal the fact.

If the reader looks for a comprehensive discussion of the issues at stake he may be disappointed, for the author has simply devoted a chapter to each year, and often, with little or no comment, recorded in chronological succession the events of that year. If he had devoted a chapter exclusively to such subjects as Fuzet's pastoral letters, his views on education in general, or the training and education of the clergy, he would have enlightened the reader much more than he has done. Nowhere is there an analysis of the sources of the power or the motivation of the enemies of the Church, and there is no attempt to explain the widespread apathy or acquiescence of the French people as a whole in their policy.

A statement on page 36 convicts the author of ignoring the unpleasant subject of Gallicanism. The outbreak of World War I is explained by simply ascribing the guilt exclusively to Germany. Finally, on page 366 there is a statement which suggests that an entire phase of Msgr. Fuzet's controversies has been omitted. In short this biography is a popular work that will do much good but it is not a definitive or very scholarly record of Msgr. Fuzet's career.

LE MARIAGE: DISCIPLINE ORIENTALE ET DISCIPLINE OCCIDENTALE. *La Réforme du 2 mai 1949.* By F. Galtier, S.J. Beyrouth: Université S. Joseph, 1950. Pp. xxiv + 456.

Millions of the faithful of the different Oriental rites are scattered throughout the Latin-rite dioceses of America, Africa, and Europe. The ease with which today one moves from place to place has tended to multiply the marriages between the faithful of the Latin rite and those of the Oriental rites. When on February 22, 1949, His Holiness Pius XII promulgated the new marriage code for the Eastern Churches, he declared that the difficulties to which these mixed marriages give rise was one of the motives which determined the Holy See to hasten the putting into effect of the new code.

The marriage legislation in the Eastern Churches is henceforth unified, and similar on very many points to the legislation of the Latin Code of Canon Law. However, neither this unification nor this similarity is complete. Differences still subsist between certain Eastern communities; for example, the impediment of affinity of the second and third degree is kept in those communities which observed it previously. Moreover, notable divergences, some concerning the validity itself of marriage, have been maintained between the Oriental law and that of the West. Thus, the impediment of disparity of cult in the Eastern Churches affects all those who are baptized, even non-Catholics; the fear which vitiates consent must be brought about "with a view of extorting the consent"; the use of conditions in marriage is reprobated: "Marriage cannot be celebrated conditionally"; the forms of betrothal and of marriage are different from those prescribed in the Latin Church; the exchange of consent, in order to be valid, must be made in a sacred rite performed by the pastor of the community.

As the faithful of the Oriental rites are bound by the new law wherever they may be, and as a marriage of mixed rite requires that each of the parties act in accordance with the demands of his or her own law, the presence of so many Eastern Catholics in Latin dioceses offers some very grave problems to Ordinaries and, indeed, to all who may have to deal with such marriage cases. What is the practical bearing of the diverse requirements of the Oriental law? In what way do its dispositions affect the Latin-rite priest who assists at a marriage of Eastern Catholics? What is to be done in the case of a marriage of mixed rite? Moreover, those who handle such cases have to be informed on the conditions of validity for Oriental-rite marriages and of mixed-rite marriages prior to the new legislation. They must judge these according to the special requirements of the law for the particular community to which the Eastern Catholic belongs. Now the legislation in force among these various communities was formerly very diverse.

The present work of Fr. Galtier published by the Université S. Joseph at Beyrouth gives the answer to these various questions. The theological faculty of this university, frequented as it is by clerics pertaining to a number of different Oriental rites, avails itself in the present volume of the experience of its seventy-five years of teaching. It could scarcely do otherwise, in fact, for it deems such a work a necessary aid to the clergy in their efforts to understand the scope of the new legislation—an aid not only to the clergy of the Near East, but also to the Oriental clergy scattered throughout the world in the service of the faithful of their own respective communities. Many of these clerics, it may be added, are alumni of the University.

The work under review is a commentary on the new marriage legislation, comparing it with the dispositions of the Latin Code. The very arrangement itself of the volume permits the reader to see at a glance the differences between the two documents in question. This commentary, then, explains the scope of the new code, tells how it differs from the Latin Canon Law and from the prior legislation of the various Eastern communities. It treats also the problems raised by the application of this new legislation to marriages of mixed rite, to marriages of Eastern Catholics performed by a priest of the Latin rite (especially in all that concerns the obligation of the form proper to the Oriental rites), to marriages between Latin-rite Catholics performed by a priest of an Oriental rite.

It should be added that the marriage Code of the Oriental rites, coming as it does thirty-two years after the Code of Canon Law, has benefited from the experience acquired since, from the precisions made by the answers of the Commission of Interpretation and by the decrees of the Roman Congregations. Its text furnishes an answer, or at least an argument favoring a particular answer, to more than one question discussed by canonists in their commentaries on the text of the Latin Code.

Knowledge of this new legislation is, therefore, highly useful to professors of Canon Law. Likewise, it seems necessary for Ordinaries and for all those who by reason of their office are concerned with marriage cases in regions where Catholics from Eastern patriarchates have settled in large numbers. Since these Eastern Catholics must be governed according to their own law, those who are to pass judgment on their cases must know the precise scope of this law.

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IGNATIUS ABDO KHALIFÉ, S.J.

DER LEHRSTÜCK-KATECHISMUS ALS EIN TRÄGER DER KATECHETISCHEN ERNEUERUNG. By Franz Willam. Freiburg-im-Br.: Herder Verlag, 1949. Pp. x + 165.

The progressive dechristianization of the masses is emphasizing the urgent

need of religious education adapted to the problems, capacities, and environment of young Christians. Religious education should aim at that integral training of the educand which the early catechumenate offered and gave. The catechetical institute in modern times, however, has narrowed down to doctrinal instruction. Pedagogical endeavor today is concentrated almost exclusively on the formation of teachers and the composition of suitable textbooks. England, Belgium, and Holland tend to stress the better training of the catechist, both priest and lay. In France, Italy, Germany, and the United States the emphasis is rather on better catechisms.

Dr. Willam in his book surveys some seventeen catechetical works that have appeared since the year 1917. He discerns in these recent catechetical endeavors a notable trend towards what he terms the *Lehrstück-Katechismus*, which I shall abbreviate hereafter to *L-K*. Its development he traces from the original Stieglitz catechism (1916) down to the latest Belgian and Dutch catechisms (1947).

The *L-K*, which is translated the "topic unit" or "teaching unit" catechism, may be characterized as an organic ensemble in which method and content are organized into integrated lessons or topical units. It has two characteristics: a psychological method and a theological orientation and content. Psychologically, the *L-K* is designed to convey a sense of unity by teaching religion in the form of sharply defined topical units. Christianity is presented, not in a series of doctrines and practices, threats and promises, duties imposed and helps offered, but in the form of organic units. These organic units must have a theological content and structure with a theological center of unity. The whole lesson must converge around one central theological truth which gives an internal unity to the whole. Picture a circular garden with symmetrized paths running out from a central point, where towers an obelisk, visible from every part of the enclosure. Thus with Christ (or a dynamic truth of faith) as the theological center of unity the numerous details of a lesson form an integrated pattern. He who is "the way, the truth, and the life" gives unity to multiplicity. He is ever kept in view and all truths emanate from Him and lead to Him. The *L-K*, to change the figure, aims at presenting Christian doctrines and practices, not as links of a chain, but as spokes of a wheel. Each truth is seen issuing from its theological center as a hub and all the truths together constitute one single connected whole.

Dr. Willam finds some measure of official encouragement and approval of the *L-K* plan in the norms for religious instruction set down in three recent Encyclicals. The *Mystici Corporis* directs that religious instruction not only acquaint the faithful with this or that truth, with this or that commandment, but inspire them with a sense of their membership in the Mystical Body of Christ, which is the Church, so that they live from, in, and

with the Church. The *Divino afflante Spiritu* would have the faithful become familiar with the words of Holy Scripture; for the inspired text by itself possesses a vitalizing power to touch and move the soul. Holy Scripture should then be allowed to speak for itself in religious instruction. The *Mediator Dei* inculcates the active participation of the faithful in the liturgy and in all those devout exercises from which Christian life draws its nourishment and force.

The Quinet-Boyer catechism, which Dr. Willam instances as the best exemplification thus far realized of the *L-K* plan, groups around a central theme biblical narrative, texts of Holy Scripture, questions and answers, liturgy, prayer, projects and practical suggestions for life with a view to conveying one definite impression.

Dr. Willam, as the title of his book indicates, regards the *L-K* as the promoter of a catechetical revival. As early as the year 1916 the Munich catechist Heinrich Stieglitz had predicted: "A unit catechism is the catechism of the future." However, notwithstanding a marked trend towards the unit catechism, question-and-answer catechisms are extensively used in Belgium, Holland, and the United States. Dr. Willam's enthusiasm for the *L-K* seems to me to lead him to see an *L-K* where others less enthusiastic might find only a question-and-answer catechism with a few additions. His book will not have a wide appeal, but it will interest composers of catechisms. It reproduces for them (in German) sample lessons taken from some seventeen modern catechisms and offers them Dr. Willam's critical observations on the merits and deficiencies of each endeavor. The catechisms of Father Michael A. Guire and Dr. Ellamay Horan are the only American works cited. The reader will be rewarded with many a practical suggestion and with the realization that Catholic educators are striving not only to teach the letter of our Catholic religion, but to reveal its spirit as well. Their efforts promise an advance in catechetics.

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CLEMENT J. FUERST, S.J.

AMES DE LUMIÈRE : LES EXIGENCES INTELLECTUELLES DE LA VIE CHRÉTIEN ET DU PRÊTRE. By Louis Soubigou. Paris: Lethielleux, 1949. Pp. 94.

Some books of asceticism are for the library, study, or classroom; others are for the prie-dieu. P. Soubigou's most recent essay is equally at home in both places. In whichever of the two it is first found, it will speedily lead to the other. Rich with the substance of devotion, it will impel the thoughtful priest to further study of the many questions involving sacerdotal spirituality

which it treats so compactly. Thoroughly scientific in its method, it breathes nonetheless a genuine piety which will prompt the student to conclude his speculations on his knees in prayer.

The little treatise is modest in its size and format; it is less than one hundred pages. Its intent, however, could not be greater: to suggest the rich intellectual aspects of our life in Christ as priests. Its objective is the development of consecrated intelligence as a principal weapon of the contemporary apostolate. To achieve this development there is needed an enriching and discipline of the priestly intellect by the practice on the level of the spirit of the threefold virtues of the religious life. Hence the notions of intellectual chastity, so creative in its spiritual possibility; of intellectual poverty, so calculated to produce rich understanding; of intellectual obedience, so certain to result in that independence of the flesh which leads to mastery of Truth.

Especially to be prized are three brief pages on the role of humility in the intellectual life. All too brief are the considerations on sacred and profane culture, their relation to one another, to the harmonious development of the priestly mind, and to God, the beginning and the end of all our intellectual life.

If it be true that a whole world depends on our part of the world for intellectual leadership, then it is equally true that the spiritual elements of that leadership depend on our priests, their personal practice and official preaching of the Christ-life open to souls. Books like this, pithy yet profound, will help equip us for our mighty task.

Bishop of Worcester, Mass.

✠ JOHN WRIGHT, D.D.

SAMMLUNG: JURISPRUDENZ-MEDIZIN-PHILOSOPHIE-THEOLOGIE. X: *Frankl's Existenzanalyse in ihrer Bedeutung für Anthropologie und Psychotherapie*. By Paul Polak. XI: *Der gegenwärtige Stand der Parapsychologie*. By Alfred von Winterstein. Innsbruck: Tyrolia Verlag. 1949. Pp. 29, 36.

In an earlier review (cf. THEOLOGICAL STUDIES, X [1949], 140) we explained the idea of this *Sammlung*, published by the neuropsychiatric clinic of the University of Innsbruck. Two more pamphlets have now appeared.

Existential analysis, as proposed by Victor E. Frankl, discloses to man the structure of the spiritual world in which he finds himself. Whereas the classical methods of psychotherapy, derived from the spheres of biology, psychology, and sociology, are confined to the realm of the body and psyche, existential analysis probes through these layers to reach the spirit, that innermost core

of the free human personality. While the former practically ignore spiritual existence, the latter claims to regard neurosis as a phenomenon to be taken seriously as a mode of existence. It demonstrates that in neurosis a mode of existence is manifested which has not yet realized its *Sein-sollen*. The task of existential analysis is to make conscious unconscious spirituality by revealing existence to be a duty; it has to turn man to his own conscience as the signpost and guide to maturity. Moreover, existential analysis will teach man to face his situation not in fear and anxiety, as if it were but a blind fate, but to see it and take it with love and a sense of responsibility as his life's task, realizing that by doing so life, world, and existence become meaningful. From this it ought to be clear that existential analysis is not contradictory to classical methods of psychotherapy, nor does it do away with them. It is supported by them and, as "logotherapy," is their crowning accomplishment. We would like to add that from a religious point of view this new method should be most welcome, as it appears to be the nearest approach to spiritual guidance on the basis of the natural law.

In the second pamphlet, the author, who is the president of the Austrian Society for Psychical Research, gives a detailed survey of the historical development and present state of psychical research, i.e., the "science" (the author wishes it to be recognized as such) which deals with occult phenomena such as telepathy, clairvoyance, etc. Tracing the endeavor to investigate methodically and scientifically the field of the occult, from Karl F. Zoellner of Germany and William Crookes of England to Charles Richet, Camille Flammarion, Gustave Geley, and Eugène Osty of France, and to Albert von Schrenck-Notzing of Germany, and others, the author shows how laboratory conditions have been continuously improved in order to detect and exclude fraud; how the statistical approach has been successfully added, so that particularly the experiments of J. B. Rhine of Duke University, and those conducted by Soal and W. Carington in England, have reached a high degree of scientific exactness. The author concludes with the hope that, owing to the growing understanding of the validity and importance of the investigated phenomena proved by unobjectionable experiments, this development will result in the near future in final acknowledgment of psychical research as an official science.

Both pamphlets contain a bibliography and brief summaries in German, English, French, and Italian.

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PETER MUELLER, S.J.

FOUR VIEWS OF TIME IN ANCIENT PHILOSOPHY. By John F. Callahan. Cambridge: Harvard University Press, 1948. Pp. ix + 209. \$3.00.

Few problems have so closely engaged the attention of modern thinkers, whether they be philosophers, theologians, theoretical physicists, or natural scientists, as the nature of time. Viewed by the pre-Kantians as simply an aspect, correlation, or coefficient of motion, a concept not too difficult of analysis, and relegated by Kant to the subjective function of an apriori form of the sensibility, time, that most commonplace of all notions, has come to assume in modern thought a bewildering complexity of implications and a role as an *idée maitresse* of hitherto unsuspected importance. As instances of the primacy attributed to this concept one might mention Bergson's *durée réelle*, the temporality that constitutes the essence of the *Dasein* in the philosophy of Heidegger and other existentialists, the fourth dimension in Einstein's theory of relativity, Whitehead's conception of reality as a spatio-temporal process, the contribution to the development of dogma and to the formulation of theology ascribed to the history factor by Blondel and, more recently, by the Jesuits Bouillard, de Lubac, Daniélou, and Fessard—and, in short, all forms of evolutionism.

We trust, therefore, that we shall not be accused of an anachronistic pun if we stress the timeliness of the subject of Prof. Callahan's study. Even though he discusses only the views of time held by Plato, Aristotle, Plotinus, and St. Augustine, the collective formulation of the problem by these great thinkers of the past and their various attempts to arrive at a solution are so scholarly and so lucidly presented by the author that they afford an excellent historical introduction to the problem even in its modern context. On the one hand, no philosophical idea can be fully understood save in terms of its historical genesis and development—and the concept of time itself is no exception; on the other hand, though the historical situation and the terms in which the problem of time has been formulated in the course of history may vary, the problem itself remains essentially the same: what is time in itself? What is the nature of its ambivalent relation to eternity and to motion or change? What is the function of mind in the mensuration of time and how does this affect its objectivity?

The present work makes no claim to be more than an exposition, analysis, and comparison of the theories of time proposed by these thinkers; it does not pretend to offer a definitive solution to the problem itself. As professedly exegetical it succeeds admirably in its purpose, especially in the concluding chapter and in the section devoted to the theory of Plotinus. The author emphasizes the fact that the difference in approach and method

of each philosopher to the problem of time is dictated by his conception of reality as a whole. Thus Plato, the philosopher of transcendence, in his *Timaeus* characteristically presents a metaphorical description of time as the moving image of eternity. For, since number, according to Plato, is generated by unity, time imitates the perfect unity of eternity by a numerical progression. Aristotle, the physicist, is more concerned with a scientific definition of time. In the Fourth Book of the *Physics* time is defined as the number or measure of motion according to prior and posterior. The concept of time which Plotinus develops in the third *Ennead* is vitiated at its source by the hierarchical emanationism of his system which demands a sort of hypostatization of time as intermediary between sensible motion and Soul, just as Soul is intermediate between time and eternity. Time for Plotinus is the life of the hypostasis, Soul, insofar as Soul is the productive principle of life and motion for the sensible universe. However, though Plotinus speaks of the production of time by Soul as it passes from one actualization to another, the logic of his system precludes any succession in the activity of Soul itself; succession takes place only in the actualization of its effects in time. St. Augustine in the Eleventh Book of his *Confessions* also considers time to be essentially an activity of the soul. Yet, whereas in Plotinus this activity is productive of motion, in St. Augustine's view it merely measures motion. The soul, however, does not measure the motions of things themselves but only the impression that they leave fixed in the memory. This activity of the soul, which measures the intervals of time in the mind itself, implies that the past, present, and future can be coincident in the soul. St. Augustine explains this by a sort of non-quantitative "distention" of the soul, the power by which in an indivisible present it can extend itself into the past by means of memory and into the future by means of anticipation, thus measuring motion when its attention transforms anticipation into memory.

In his critical appraisal of the foregoing views of time the author tends to exaggerate their differences rather than to seek behind the literal expressions used by their exponents and the systematic diversity of their approach a basic agreement. For instance, we do not believe that he is justified in his insistence on Plato's identification of time with motion as opposed to Aristotle's definition of time as the measure of motion. One should not demand from the informal and poetical language of the Platonic Dialogues the precision of an Aristotelian treatise, especially in such an allegorical work as the *Timaeus*. The difference between Aristotle's definition and Plato's poetic account of time can readily be explained by the figure of metonymy, a favorite literary device of Plato. It is the cyclic character of

the movement of the heavenly bodies that constitutes regularly recurring "becoming" a moving image of the abiding changelessness of eternal "being." When time is thus called a "moving image of eternity," it is simply a metaphor for becoming, just as eternity is a metaphor for eternal being. Plato does not intend to deny that time in the usual sense is a measure of motion or, in other words, that these revolutions of the sun, moon, and planets, the "instruments of time," serve as discrete units, numbers, or time-intervals enabling the human intellect to measure other continuous sublunary movements. Hence the author's insistence that the imitative character of the revolutions of the celestial bodies, and not their function as instruments of measure, constitutes the true nature of time for Plato seems somewhat farfetched.

Furthermore, his use of the word "God" with a capital letter in referring to the Demiurge of the *Timaeus*, a purely mythological artificer symbolizing divine reason, as well as his unqualified use of the term "creation," can be misleading. The "likely story" in which Timaeus tells how the Demiurge, motivated by his inherent goodness and desiring "that all things should be good and nothing bad," ordered the unruly elements into the present cosmos is simply a mythical expression of Plato's fundamental philosophical conviction that there is intelligent design in the universe. Hence the priority attributed by Plato to the chaotic movement of the amorphous material components of reality "before" the "creation of time" or the ordering of that movement *ab aeterno* by intelligence is to be understood as a rational or logical, not a temporal, priority. There is no absurdity, therefore, in Plato's speaking of a disordered movement preceding the "beginning" of time; he simply means that without rational design purely mechanical becoming would be chaotic. Nor is there need of attributing to Plato the impossible assumption of a timeless becoming antedating time itself.

It is surprising to find that what seems to be the key to Aristotle's view of time as the measure of motion and where he seems to find an echo in the doctrine of St. Augustine, namely, the relation of the measuring intellect to the motion to be measured or numbered, is summarily dismissed by Professor Callahan as "somewhat irrelevant" (p. 76), despite the obvious importance which Aristotle himself attaches to this relation (cf. *Physics*, IV, 14, 223 a 16 ff.). It is the author's failure to give sufficient consideration to the role played by the intellect in Aristotle's understanding of time that accounts for his assertion that "without forgetting that time and motion are continuous we may number time by means of the indivisible nows," which are "inextended and discrete," "that the mind perceives" (p. 57). According to our understanding of Aristotle, all discreteness, implied in the numerical

measuring of motion, can be introduced into the continuity of motion only by the intellect which therefore does not perceive such discreteness in the motion to be measured itself but finds it "by determining upon a motion which will measure exactly the whole motion, as the cubit does the length" (*ibid.*, 221 a), which is the "uniform regular motion" (*ibid.*, 223 b 19) of the heavens. For Aristotle "time is the prior and posterior in motion insofar as this is numerable" (p. 194); but this mensuration can be effected only by the intellect when it determines the regular intervals of time by itself dividing or rendering discrete the continuous motions of the heavens into years, days, and hours.

In conclusion, for Aristotle, as for St. Augustine, the "now," necessarily a limiting idea, can be nothing more than a psychological present. But even this "now" of the soul's attention endures in time. What other measure of its duration can there be but the fixed revolutions of the heavens? All four philosophers seem to have recognized after their fashion that time, formally considered as a measuring or numbering of movement in the universe, requires a measuring intellect and some objective perennial motion as a standard of reference to determine the temporal intervals of the other motions that transpire "in time."

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JAMES I. CONWAY, S.J.

PLOTINI OPERA. Vol. I: VITA PLOTINI et ENNEADES I-III. Edited by Paul Henry, S.J., and Hans-Rudolf Schwyzer. Paris-Bruxelles: Desclée De Brouwer (L'Édition Universelle), 1951. Pp. lviii + 420. 400 fr. belg.

Père Henry's two published volumes, *Les États du texte de Plotin* and *Les Manuscrits des Ennéades*, of his projected four-volume work, *Études Plotiniennes (L'Histoire du texte de Plotin and L'Enseignement oral de Plotin* are in preparation), have accentuated the urgent need of a new critical edition of the *Enneades* conformable to the requirements of the most recent advances in the science of paleography. These two treatises, which were so universally acclaimed for their scholarship and critical acumen and which actually constitute a detailed preface to the desiderated final edition of Plotinus, so effectively brought to light the almost gross inadequacy of even the best of the previous editions of the *Enneades* that students of Neoplatonism, philosophers, theologians, and philologists alike, have been impatiently awaiting a definitive critical edition to emerge as the fruit of Père Henry's laborious research. The present monumental work, the first of three volumes, which Père Henry, at present professor at the Jesuit theologate at Louvain and at the Catholic Institute in Paris, has written in collaboration

with a Swiss scholar, amply fulfills that expectation. Included in the present volume is the critical edition of Porphyry's *Vita Plotini*, itself the best of introductions to the *Enneades*.

In view of the paramount role played by the doctrine of Plotinus in the evolution of Christian philosophy and theology the importance of accurately determining the authentic teaching of the scholar of Neoplatonism can hardly be exaggerated. The influence of Plotinus on St. Augustine and, through him, on St. Thomas is an acknowledged fact. But many Plotinian ideas also won unquestioned acceptance among the Scholastics of the thirteenth century because they were paraded under the aegis of the Stagirite in the pseudo-peripatetic *Theology of Aristotle*. In his *Etats* Henry concluded that this patently Neoplatonic work was a fragment of the lecture notes of Amelius, the principal disciple of Plotinus, and he endorsed the then current view that it was derived from *Enneades* IV and V; in the *Manuscripts* he expresses the conviction that it was composed prior to the *Enneades*. In any case, it contains the doctrine of Plotinus and, even if one agrees with the contention of Van Steenberghen, De Wulf, and Pelzer against Geyer that it was never translated into Latin during the Middle Ages, its indirect influence on thirteenth-century Scholasticism through an Arabian translation made in 840 A.D. was almost as great as that of the *Liber de Causis* which the Angelic Doctor accepted as an Aristotelian treatise until late in life, when he was the first to recognize it as an excerpt from the *Elementatio Theologica* of the Neoplatonist Proclus.

The indebtedness of many of the Greek Fathers to Plotinus is too well-known to need commentary; any doubt as to its extent among such theologians as Eusebius, Basil, Cyril, and Theodoret has been dispelled once for all by the acute and penetrating studies of Père Henry. We need not recall that Origen attended the lectures of Plotinus' master, Ammonius Saccas, and apparently, together with a pagan namesake, was for a time a pupil of Plotinus. In Chapter V of the *Etats* Henry not only conclusively proved from various works of St. Basil that he was an assiduous reader of the *Enneades*, but also brought to light the intimate connection that existed between the Plotinian inspiration of his *De Spiritu* (not his *De Spiritu Sancto* but the brief treatise annexed to his *Adversus Eunomium*, the authenticity of which Henry has, in our opinion, decisively established against Garnier) and his discreet adaptation of that inspiration to the exigencies of the specifically Christian dogma of the divinity of the Holy Ghost. We mention these doctrinal filiations merely to underscore the interest which the present work should have not only for historians of philosophy but also for theologians and historians of dogma as an indispensable prolegomenon for understanding

the genuine doctrine of Plotinus and for measuring its influence on Christian thought.

It is only when the present work is compared with previous critical editions that one can begin to grasp its scholarly dimensions and to appreciate the tremendous erudition and prodigious labor that went into forging a masterpiece of such scientific exactness and penetrating critical acumen that it can well serve as a model for any prospective edition of an ancient text. Previous editions of the *Enneades* were deficient principally for two closely related reasons: either they failed to make a proper critical evaluation of the relative merits of the extant manuscripts (at present numbering more than fifty) or they substituted conjecture for scholarly research. In the Latin preface of the present edition numerous examples are given of readings, found in some or even in all the manuscripts, yet arbitrarily passed over in silence by previous editors. Examples are also given of conjectures which are not substantiated by any extant codex, and of variant readings to be found in codices, which in the considered opinion of the present editors preserve the authentic doctrine of Plotinus, but which other editors omitted because they consulted only one or two manuscripts.

The 1580 edition of Perna was based solely on secondary and more faulty codices. Because of their failure to relate or classify the manuscripts Creuzer and Moser in their 1835 edition did not sufficiently discriminate between primary and derivative codices with the result that their critical apparatus was confused and practically useless. Yet, despite its lack of scientific method and an overconfidence in the Latin version of Marsilius Ficinus, the present editors consider this 1835 edition to be by far the best of previous editions and undeserving of the censures of Kirchhoff and Volkmann for the simple reason that it was based solely on the extant codices and not on the inventiveness of the editors. In contrast with their procedure the distinguished epigraphist Adolf Kirchhoff in his 1856 edition correctly classified the manuscripts into groups, even though he relied almost exclusively on only one group (the principal representative of which was the codex used by Ficinus) and within this group confused the primary with the secondary codices. Hence, whenever he distrusted the readings of this group of manuscripts, without considering the variant readings of the other groups, Kirchhoff emended the text on the basis of pure conjecture, often without giving any indication of this in his critical apparatus, thus substituting the alien Attic usage for the authentic, though not always grammatical, language of Plotinus. All subsequent editors unwittingly connived in perpetuating Kirchhoff's imaginative critique by their uncritical assumption that he had succeeded in scientifically establishing the text of the *Enneades*. Müller (1878-

80) correctly classified the manuscripts but neglected to mention a number of variants; Bréhier (1924–38), an historian of philosophy who imagined himself to be also a paleographer for the occasion, gratuitously based his edition on two manuscripts, both of which by a happy coincidence happened to be preserved in Paris; Faggin (1947–48), who in three volumes edited the *Life of Plotinus* and the *Enneades* I–III, repeated the errors of Bréhier and scarcely ever availed himself of the critical aids that were unavailable to his predecessors.

In contrast to the previous editions the present work is based on an exhaustive and discriminating study of all the available manuscripts and on a close comparison of all their readings. To understand the procedure of the editors in establishing the text it must be borne in mind that, though the thought of Plotinus was highly systematic, and though, unlike Plato and Aristotle, he elaborated his doctrine as a whole before he began after the age of fifty to commit it to writing, the original treatises of Plotinus were not a systematic development of his philosophy nor were they composed according to any definite plan. We have it on the authority of Porphyry that he treated only of such questions as presented themselves in his lectures and discussions (*Vita*, 5). "He could not bear to go back over his work even for one re-reading, and indeed the condition of his sight would scarcely allow it; his handwriting was slovenly; he misjoined his words; he cared nothing about spelling; his one concern was for the idea" (*ibid.*, 8). Aware that his writings needed editing and revision, Plotinus imposed this task on his devoted disciple Porphyry, presenting him at various times with fifty-four treatises, the approximate chronological order of which is probably that of the list of titles given in the early part of the *Vita*. Porphyry decided that, since the treatises "had been issued without consideration of logical sequence, it was best to disregard the time-order and arrange them instead according to topics." Hence "he divided them into six sets of nine, to each such *ennead* assigning matter of one general nature" (*ibid.*, 24).

However, prior to the publication of the *Enneades* almost thirty years after the death of Plotinus, another edition of his treatises had been made by his disciple Eustochius, fragments of which (a large part of *Ennead* IV) have been preserved by Eusebius in his *Præparatio Evangelica* (XV, 10 and 22; probably also XI, 17). The wording of the chronological list of titles to which we referred above is probably that of the Eustochian edition, while the wording of the systematic list is substantially that of the preenneadic text on which Porphyry based his edition. The existence of these fragments of a distinct, yet not dissimilar, edition of Plotinus' treatises not only affords the editors an instrument of control over the archetypal text of the *Enneades*,

the common source (dating from the ninth to the twelfth century) of all the extant manuscripts, but it also reveals the principle which governed Porphyry's method of editing. This is a singular convenience which, as the editors remark, can probably not be duplicated in the case of any other ancient author. Having compared the two editions, the editors conclude that, outside of some orthographical corrections, Porphyry did not change the words of Plotinus nor attempt to clarify obscure passages by interpolating his own comments or interpretations; they also contend that the extant codices of the *Enneades* faithfully preserve the Porphyrian edition and that any errors which have crept into the manuscripts are extremely rare, considering the length of time and the large number of copyists involved.

Hence in their attempt to reconstitute the archetypal text the editors rely solely on the direct tradition or the extant codices, assigning only a normative role to the indirect tradition or the citations and extracts from Plotinus in ancient authors, for the most part antedating the archetypal text itself. Their work has been greatly facilitated by the preliminary research of Père Henry's *Manuscrits des Ennéades* (a second edition of which appeared in 1948), which definitively discriminated the primary from the derivative codices and classified them into family groups. In keeping with the technical procedures of this work, a model of descriptive and critical analysis of ancient manuscripts, the present editors have succeeded in their effort to make the critical apparatus as scholarly and comprehensive as possible. They have not restricted themselves to what have hitherto been judged to be the "best" or "more ancient" codices but have included among the variants of their critical apparatus many readings which were formerly considered suspect or erroneous. Hence they have avoided their predecessors' mistake of relying mostly on the group of a dozen or so 15th and 16th century manuscripts derived from the only codex in parchment, a 13th century document on which Ficinus based his translation. It is this group which Henry holds largely responsible for falsifying the original text. In the present edition readings are given from all the primary manuscripts in sufficient number to represent all the medieval "states" of the text. The editors never reject the readings of some manuscripts in favor of those of others without advancing strong reasons for their preference. In view of the above-cited statement of Porphyry that Plotinus himself was more concerned with what was said than how it was said, they do not hesitate to acknowledge as authentic sentences that are deficient in grammatical structure, provided that the author's meaning is clear. In the few instances where they resort to conjecture, when the text is completely unintelligible, they try to determine the possible causes of the faulty reading. When they reject the conjectures of

previous editors, especially when these are unanimous, they append a brief defense of their version in the critical apparatus.

The critical apparatus is divided into four parts: the first gives the initials indicating the particular codex or codices on which the readings are based; the second mentions authors whom Plotinus cites or to whom he refers; the third indicates the marginalia which the editors believe are based on the archetypal text; the fourth enumerates the variant readings.

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JAMES I. CONWAY, S.J.

DE PRINCIPIIS NATURAE. By Saint Thomas Aquinas. Edited with introduction and critical text by John J. Pauson. Textus Philosophici Friburgenses, II. Fribourg: Société Philosophique, 1950. Pp. 111.

The plan, procedure, and final execution of this critical edition by an American scholar leave nothing to be desired. It is the best text to date and a significant contribution to the field of St. Thomas' *opuscula*.

The volume is blocked into two main sections: Introduction (pp. 18-75) and Critical Text (pp. 79-104). The Introduction discusses (1) an inventory of manuscripts and printed editions; (2) their genealogical interrelationships; (3) an historical and critical consideration of (a) authenticity of text, (b) title, (c) quoted texts therein, (d) date of composition, (e) connection with *De natura materiae*, (f) sources, (g) internal structure. The critical apparatus is simplified by a negative procedure: if a variation of a particular manuscript does not appear in the apparatus, its reading agrees with that of the printed text.

Two Budapest MSS (Library of the Hungarian National Museum, 104 and 269) and one Kraków MS (Bibl. Jagiellonska, 2641) were inaccessibly sealed behind the contemporary Iron Curtain. Six MSS were finally selected as representative of the earliest and best tradition: (1) Metz, Ville, 1158, (2) Toulouse, Ville, 872, (3) Napoli, Nazionale VII, B. 21, (4) Bologna, Univ. 861 (1665), (5) Roma, Vallicelliana, E. 20, (6) Paris, Nat. lat. 14546.

In addition "recourse to the works of Averroes and Avicenna, from which much of *De Principiis* seems to have been taken, proved helpful" (p. 62). The author notes (p. 72): "In *De Principiis*, influences of Avicenna, Averroes, Boethius, and the translations of Aristotle from the Arabic are visible, but the synthesis belongs strictly to St. Thomas. No general integration of the works of these authors could possibly bring about this end product, even though the phraseology of almost every part of it can be duplicated from their works."

Pages 73-74 present in schematic form an invaluable selection of parallel

passages from *De principiis*, Boethius, Avicenna, Averroes, Albertus Magnus. This reviewer respectfully suggests that the author exploit these precious correlations by preparing a joint edition of them, designed to exhibit by way of a simple but representative case-history how the synthesizing genius of St. Thomas actually operated. There is no such study available. And it is needed if current courses "on the text of St. Thomas" are to be grounded on adequate historical and exegetical bases.

The volume does ample credit to the Philosophy Department of the University of Fribourg. This text is evidence enough that young American students who plan an academic career in an enlightened Scholastic philosophy, could do very much worse than apply for admission as candidates for graduate degrees at Fribourg. Here tradition seems to find a happy blending with the best of assured modern philosophical insights.

The volume is excellently indexed. The format and typography are effective.

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JOSEPH T. CLARK, S.J.

MÉLANGES JOSEPH MARÉCHAL: I: OEUVRÉS. II: HOMMAGES. Museum Lessianum. Bruxelles: L'Édition Universelle. 1950. Pp. 380, 428. 500 fr. belg.

Every one will recognize the familiar themes of Maréchal in the first volume of these *Mélanges*, a book of exceptional value. The letters, notes, excerpts, and republished articles give them a shorter, frequently new or more vigorous expression.

The Thomist synthesis, it is said, meets the requirements of modern philosophy in general and of the Kantian Critique in particular, although the conditions imposed on a thinker are harder now than they were in the Middle Ages.

In order to reach the basic solutions of historical Scholasticism, it is definitely necessary to go beyond its static and impoverished text-book expression and to assert its true character as a dynamic metaphysics, as the human science of the Absolute, expressing the hold of God on our intelligence—a hold which is in no way an imposed rule, but an inner source of life.

Human life is a striving for happiness; but happiness is not to be found in the direction of becoming; happiness is in God. Perfect happiness for man would be a perfect comprehension of God by our intelligence in a saturating intuition.

In fact we speak the difficult language of tendency. Our intelligence is not intuitive; we know by abstraction. If it is unable to achieve by itself its

own happiness, or to reach the intuitive comprehension of God it is striving for, our intelligence is not, all the same, entirely deprived of intuitiveness. It has what may be called the inchoative or tendential intuition of God; not of God as far as He is transcendent, but as far as the transcendental being participates in His perfection.

The flagrant lack of proportion between what our intelligence actually reaches and the God it anticipates in its tendency constitutes the negative aspect of the epistemological antinomy. Its positive aspect is the metaphysical connection between the object and God—a necessary, constitutive relationship.

Both the real value and the essential deficiency of any object give rise to, and at the same time solve, the problem of God. The transcendental analysis of the object as such reveals the creative presence of God, not as a superstructure or a synthetical extension, but as a necessarily implied condition. By affirming God, we explicitly do what we had implicitly done from the beginning of our conscious life.

Thus is Immanuel Kant, the last one among the Platonists, answered in terms of his own method. Where he failed, St. Thomas succeeded. As a matter of fact, these terms were too narrow and could not prefigure or foresee the gift of God in Christ.

By nature, not by accident, philosophy is religious and even Catholic. For we possess in the ineluctable but ineffective desire of going beyond our limitations, the natural aspiration of our supernatural end: the immediate and intuitive possession of God by our intelligence.

To the absolute unlimitedness of the formal object of our intelligence—a metaphysical condition of our thinking—corresponds an unlimited natural desire which embraces the full amplitude of Being.

Thomism, as a Catholic philosophy, supernaturally enlightened by grace, explores its own field under the light of faith and without reserve accepts the gift of God which fulfills *mirabilis* man's own nature.

Because they are implied in every affirmation, these assumptions enjoy the analytical evidence which may be required by a critique, as a criterion of truth. It is impossible to deny them without contradiction. The contradiction, first dynamical (*ponere-tollere*), becomes apparent and formal (*affirmatio-negatio*) by a sincere reflection.

The metaphysical demonstration does not produce anything new. The metaphysician does not assume anything; he simply accepts starting-points which impose themselves. The whole of metaphysics is implied in the indirect evidence of metaphysical affirmation.

The first volume of the *Mélanges* contains, besides a complete bibliography of Maréchal, a study of his first philosophical works and a biography which are of great importance from the religious and scientific point of view. The second volume is made up of articles of homage, too diverse in kind to be summarized. But the essays in philosophy, psychology, and history of philosophy come from names that suffice to commend themselves.

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