

BOOK REVIEWS

DIE LIEBE ZU GOTT IN DEN NICHTCHRISTLICHEN RELIGIONEN. By Thomas Ohm, O.S.B. Krailing vor München: Erichewel Verlag, 1950. Pp. xvi + 544. 19.00 DM.

The title of this book will recall to some readers the dissertation on snakes in Ireland. The author is not unaware that the subject he has chosen is surprising; he remarks that the unworthy elements of non-Christian religions receive more attention than their better sides. Ohm takes up this study as a missiologist. The missiologist is of necessity a historian of religion, but his point of departure is not that of the detached scientific investigator. He studies the love of God among non-Christian peoples to determine its effect as an obstacle to the preaching of the Gospel, or as a *praeparatio evangelica*.

The subject is spacious enough, and it is treated here in a spacious manner. After an introductory discussion of the meaning of the term "love of God," Ohm discusses the possibility of a genuine love of God—natural or supernatural—among non-Christian peoples. The question of fact is answered by a study of the world-religions separately: primitives (Ohm dislikes both this term and *Naturvölker*, which he uses), pre-Columbian civilized peoples of the Americas, the ancient Near East, Persia, European pre-Christian religions, ancient Greece and Rome, India, the Far East, Islam. He then goes on to a comparative study of Christian charity and the non-Christian love of God, and concludes with a discussion of the relevance of the facts for missionary work.

The meaning of love demands a precise definition; and this, in spite of Ohm's carefully written pages, the reviewer does not believe he has quite succeeded in giving. The love of God here cannot be restricted to the New Testament *agape*, and Ohm avoids this mistake; the love of God, if it appears in non-Christian peoples, will be an imperfect love, *eros* rather than *agape*. The question of the possibility of a purely natural *agape* is raised by Ohm, but it is not settled to any degree of satisfaction. It does not seem necessary for his thesis that such a possibility be established.

The proposition that "natural" revelation is a "vocation" to divine love must, with or without some modification, be established as a presupposition to the study; the question is whether Ohm has not tried to prove more than is possible or necessary. Both from antecedent probability and from induction, as his own study shows, the proposition can scarcely be proved as universal and necessary. The principal difficulty against the proposition, antecedently, is the presence of evil in the world; inductively, it is the prevalence of fear in non-Christian religions. Ohm has perhaps gone too far in

attempting to meet these. The abstract proposition is sufficient for his thesis, whether it be morally possible for more than a few to follow this "vocation" or not.

The question of the relation of the motifs of fear and of love at the origins of religion is handled in a manner which the reviewer finds less than satisfactory. Like so many theologians, Ohm takes "origins" here in an absolute sense, not in a purely historical sense, and then loses himself in an attack on the theory of rectilinear evolution—which, for modern historians of religion, is a dead issue. The Catholic historian is well aware that non-Christian religion is a retrogression from man's original state; but he cannot trace this retrogression historically. The records of ancient man present him with the datum of religions which are in every way imperfect, and in which the motif of fear, often an extremely superstitious fear, predominates, with a few exceptions which must be called rare. Historical investigation cannot take him behind these "origins"; but this does not mean that they are, historically, an absolute point of departure.

Ohm's discussion of the various religions is marked by great erudition and familiarity with the standard works on each subject. The space he gives to each topic is, of course, determined by the relevance of each religion to the subject of the book, with the exception of the religion of the primitives. Here, for reasons indicated above, Ohm seems to feel himself bound to show the existence of the love of God. Quite simply, there is no evidence for this among the primitives except the use of the title of father; and this title is susceptible of too many interpretations to furnish, by itself, an adequate argument. For practical purposes, there are three notable instances of what appears to be a true love of God in the history of religions: Plato, the *bhakti* of Vishnuite Hinduism, and the mysticism of the Sufi movement in Islam. Each of these is studied by Ohm with a commendable fulness; one will not find so extensive a treatment of them outside of specialized works. These parts of the book, in the opinion of the reviewer, give the book its greatest value for the theologian; in particular, Ohm manifests great professional competence in his pages on *bhakti* and Sufism.

The limits of a review do not permit any extended discussion of these very interesting topics. Where scholars have passed such diverse judgments of value, running from total approbation to total rejection, it would be unfair to take Ohm to task for failing to reach a critical judgment, especially when he has devoted several pages to a detailed comparison between *bhakti* and Christian love. His judgment, in general, accords with that of the more moderate historians; and he is aware that it is, for his thesis, of great importance, since it is the high point of the love of God in the modern non-

Christian world. Yet his evaluation seems to turn into a pure apologetic against the enthusiastic acceptance by some writers of *bhakti* as the answer of the East to the Gospel. His critical evaluation of Sufism is so brief as to be disappointing. With most historians, he absolves both of these religions from pantheism or theopantism; with most historians, he finds in them an erotic motif which is unmistakable, and a tendency to amoral libertinism. The question of Christian influence on these two movements Ohm rather ignores. The judgment of modern historians is that Christianity has influenced both of them, Sufism in its very origins, *bhakti* in its development; for the oldest documents of *bhakti* are pre-Christian.

Ohm concludes with a summary on the nature of non-Christian love of God, some comparative judgments, and the significance of the love of God for Christian missionary work. These final chapters have much that is of merit; unfortunately, their unity is imperfect. A great variety of questions is raised, but they are not brought to a head, and the discussion sometimes degenerates into a mere catalogue of theological opinion. The question of non-Christian mysticism is raised, but it is left in the air. Wherever the non-Christian love of God reaches a notable degree, it becomes mystical. Must we face the possibility that this mysticism is genuine? It is always sensual, generally erotic, and verges into pantheism. A true natural love of God may degenerate into a false mysticism.

We should be grateful to Ohm for pointing out that there is no true religion where there is not some love of God, however imperfect; indeed, he might have spent more time in showing that the greatest obstacle to the natural love of God is superstition. He has also done well to show how often the non-Christian love of God develops into an unhealthy flight from the world and from self. He deserves praise for taking a stand against exaggerated intellectualism; the love of God does not altogether depend on one's knowledge of God. A concept of God which is inadequate or accidentally false does not prevent the natural love of God from arising.

The missionary himself is the best judge of Ohm's final chapter on the significance of the love of God in Christian missionary work. Ohm tries to steer a middle position between Protestant pessimism, which, true to the Reformers, condemns non-Christian religions as a whole and in parts, and rationalist optimism, which sees in them rival ways to God. The position is difficult to maintain, and Ohm is aware of it. Catholic missionaries have sometimes adopted the pessimism of the Protestants. Ohm believes that there should be an "accommodation," looking for points of contact between Christian and non-Christian beliefs, without minimizing the necessity of a complete conversion. In any case—and this will scarcely suffer denial—the

missionary cannot approach the non-Christian without some knowledge of the non-Christian's religion, his cultural heritage, his patterns of thought. Ohm seems to think that the missionary often obscures the love of God in his message, although he admits that some non-Christians—such as some Polynesian and African tribes—are at first repelled by it. But, generally speaking, he believes that missionaries do not realize what dispositions exist in non-Christian peoples for the fundamental truth of Christianity that God is love. For many, this is the best point of contact.

The book has a very complete index of names and topics and a separate index of Greek words. It is also a fine example of the printer's craft.

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JOHN L. MCKENZIE, S.J.

VOM WORT DES LEBENS: Festschrift für Max Meinertz. Edited by Nikolaus Adler. Münster: Aschendorff, 1951. Pp. 167. 12.00 DM.

With three exceptions the contributions deal with New Testament material. This, of course, needs no explanation, for Max Meinertz' 40 years of teaching activity were devoted to the exposition of the New Testament Scriptures. The contributions belong to various fields of biblical science—textual, exegetical, theological, lexical, with one discussing the inspiration of the LXX. In the main, the articles are carefully worked out, balanced in judgment, sufficiently, though not of course exhaustively, documented, and, with one exception, well edited. Since the book covers such a wide range of subjects, the reviewer believes that the best way to present the contents is to summarize the different articles one after the other.

Othmar Schilling, "Die alttestamentlichen Auffassungen von Gerechtigkeit und Liebe." The topic was suggested to the author by modern discussions of social problems raised by the 18th century declarations of the "rights of man" in America and France. Searching the Old Testament, the author finds there a real recognition of the rights of man, a recognition implied in the teaching on justice and love. The two virtues are presented rather cursorily—justice in court, justice in the application of penalties, justice in commerce and business, justice and slavery; love of neighbor, of the stranger, and of the enemy, love of the poor. The attitudes of justice and love are based on the fact of the creation of man by God, whereby man is made to His image, and so all are sons of God and brothers one of another, equal before God. The essay is really an outline of what could be a much larger work.

Herman Eising, "Die theologische Geschichtsbetrachtung im Weisheitsbuche." This article deals with Wis. 10–19. In chapter 10 the author of Wisdom aims chiefly to describe the richness and power of divine wisdom,

but in chapters 11–19 the aim is broader, namely, to bring out God's love and care for His chosen people, whom He never deserts and whom He makes great with ever-recurring helps. However, the facts of history are employed, not for their own sake, but rather as material from which conclusions can be drawn with reference to God's omnipotence, wisdom, benevolence, and justice, in His dealings with Israel and her enemies. The author of *Wisdom* stresses God's benevolence towards the "holy ones" and His punishment of the wicked, but the "holy ones" are at times also punished—for their own good—and the Canaanites are only gradually destroyed, that they may have time to repent. God's miracles clearly demonstrate His absolute might over all creation; His choice of rewards and punishments proves His wisdom. The section is, therefore, a sort of meditation on the history of Israel.

Pierre Benoit, "La Septante est-elle inspirée?" On the basis of apparent corrections or precisions in the *LXX* as against the *MT*, the author poses as a problem deserving attention the probability of the *LXX* being inspired. He presents three cases in point: Ps. 15(16):8–11; Isa. 7:14; Gen. 12:3 and 22:18. It is hard to see how inspiration can be extended to the whole of the *LXX*. A comparative study of the *LXX* text with the *MT* will convince few that *LXX* is inspired. In some isolated cases, outside the books written in Greek, we may have inspiration, but we need more proof than is now available.

Karl Theodor Schäfer, "Die Zitate in der lateinischen Irenäusübersetzung und ihr Wert für die Textgeschichte des Neuen Testaments." The author restricts himself chiefly to quotations from Galatians. He concludes that the translator, in the main, rendered faithfully the text of Irenaeus as it stood, and consequently the translation has high value for the Greek text used by Irenaeus, but by the same token the translation's significance for the history of the Latin text is considerably lessened.

Joseph Crehan, S.J., "Peter the Dispenser." The author refers to Jewish legends about Peter, where his name is derived from the *qal* participle of the root P-Ṭ-R (dispenser, i.e., from prescriptions of the Law), to Christian attempts at giving a Semitic etymology for Peter, viz., P-T-R, in addition to P-Ṭ-R (in the Greek *epiluōn e epignous*), and to the derivation of Cephas from *kephale*. In later times, of course, the true meaning came to be accepted.

Josef Schmid, "Das textgeschichtliche Problem der Parabel von den zwei Söhnen." This study is quite detailed. Of the three readings for Mt. 21:28–32, Schmid eliminated the "western" text-form as untenable. With regard to the other two forms, after some argumentation, he concludes that form III is original, viz., the one in which the first son says he will go to work, but does not; the second son says he will not go, but he goes. From this original

text was derived the "western" text, and correction of the "western" text resulted in text-form I, where the "yes" answer and the "no" answer are the reverse of form III.

Urban Holzmeister, S.J., "'Jesus lebte mit den wilden Tieren.' Mk. 1:13." The animals are real wild animals of the desert. Holzmeister associates the idea of the verse with man's lordship over all animals before original sin and would apply the imagery of Isaias to the Messiah literally.

Heinrich Vogels, "Mk. 14:25 und Parallelen." The verse lies in its chronologically correct place in Mark and Matthew as against Luke. The author discusses two questions raised by the verse. Did Our Lord Himself drink of the cup which He offered His disciples? Vogels answers in the affirmative. The second question deals with "that day" and "the kingdom of God" (or "of the Father"). Here Fr. Vogels states views, and difficulties against them, without embracing any single one of them. After giving Irenaeus' exegesis of the passage, he adds that it does justice to the words, but he is not sure that it corresponds to the meaning intended by the evangelists; it is extremely difficult to separate what is imagery from what is the meaning intended.

Alfred Wikenhauser, "Die Belehrung der Apostel durch den Auferstandenen nach Apg. 1:3." The author attempts to particularize what St. Luke states in general: "legōn ta peri tēs basileias tou Theou." *Basileia* does not mean the Church in the Acts. The content of the "Kingdom of God" as meant here is to a large extent to be determined by the teaching and injunctions given to the Apostles by Christ on the occasions of His various apparitions after His resurrection (this to be found in the Gospels); and confirmation of the above is found in the promise of the Holy Spirit, "who will bring them to all truth." Hence Our Lord did not present the Apostles with a complete Christian manifesto.

Peter Bläser, "Glaube und Sittlichkeit bei Paulus." This problem creates no difficulty for Catholics or for anyone who reads St. Paul with an unprejudiced eye. Faith and ethics are not separate compartments in St. Paul. Faith is the acceptance of Christ's evangel, but throughout faith is meaningless for salvation unless it be *fides caritate formata*. The author takes various statements and implications of St. Paul and shows clearly that not only propositions to be believed are part of the evangel but also norms of conduct; these norms of conduct are to be complied with, else one is in practice denying his faith. Hence in St. Paul there is a real connection between faith and ethics, in that intellectual faith is the norm and principle of moral conduct.

Josef Gewiess, "Die Begriffe πληροῦν und πλήρωμα im Kolosser- und Epheserbrief." After listing the passages where the words appear in the two

Epistles, the author studies the expression, *Plērōun ta panta* to which he ascribes the meaning of having full lordship over all things. When the expression *plērōma* is applied to Christ in His relationship to divinity, it means the sum-total of all that belongs to God. The fulness of Christ is given to His Body the Church. And since individual Christians are members of Christ's Body, they can be said to be *peplērōmenoi*. They carry within themselves the fulness of Christ, the fulness of God. The expressions thus are not univocal. Christ filling all things means His absolute dominion over all things; Christ filling the Church and its members is based on faith and the Sacraments. This fulness is but imperfectly received and is to be progressively perfected until the Christian reaches "the measure of the stature of the fulness of Christ." It is interesting to compare the idea of *plērōun* in St. Paul with the idea of life in St. John.

Johann Michl, "Der Geist als Garant des rechten Glaubens." This is really a study of the meaning of *chrisma* in the first Epistle of St. John. Fr. Michl regards the anointing as coming from Christ and consisting in the indwelling of the Holy Spirit, who gives to Christians what may be called the "sensus fidelium," a sense or feeling for correct doctrine. Thus, there is no contradiction between being taught internally and certainly by the Spirit, and the patristic stress on the doctrinal authority of the *ecclesia docens*, for both the *ecclesia docens* and *ecclesia discens* form but one Church, the whole informed by the Holy Spirit, and both enjoying the prerogative of infallibility but in different ways.

Wilhelm Koester, S.J., "Lamm und Kirche in der Apokalypse." This essay is poorly edited. At least references to other authors should have been placed in footnotes, not made a part of the text itself. Biblical references should have been placed in parentheses or in footnotes. As it stands, it makes distracting reading. The slain Lamb, glorified, forms the central point of St. John's visions; the Lamb is the Mediator between God and man, equal to and consubstantial with the Father. Through His sacrificial death the Lamb founded the Church, purchased with His blood a new people dedicated to God. His task is to guide the Church established by Him, to overcome the self-apotheosizing powers, viz., the Dragon or the Empire, and its capital Babylon. Victory is sure, and at the end the Lamb will be proclaimed the Bridegroom of the heavenly community, i.e., the Church.

Nikolaus Adler, "Verzeichnis der Schriften von Max Meinertz."

Though there are several misprints, they do not interfere with the easy reading of the text. No index is provided.

THÈMES BIBLIQUES: ETUDES SUR L'EXPRESSION ET LE DÉVELOPPEMENT DE LA RÉVÉLATION. By Jacques Guillet. Théologie, XVIII. Paris: Aubier, 1951. Pp. 284. 495 fr.

The modern "biblical revival" among Catholics has been largely led by Frenchmen, and the present work by Fr. Guillet of Fourvière is an admirable contribution to the movement. Its classification will be a puzzle to librarians, since it is, properly speaking, neither biblical theology nor history of dogma nor semantics; yet it makes use of all these disciplines to achieve a most fruitful investigation in a field which we might call "history of revelation." In fact, this book determines, not in the abstract but by practice, the methods and approach of a new theological discipline, more definitely than any previous work. It builds of course on such predecessors as Abbé Gelin's *Les idées matresses de l'Ancien Testament*, Dom Duesberg's *Les valeurs chrétiennes de l'Ancien Testament*, Dubarle's *Les sages d'Israel*, and perhaps most of all on the first volumes of Kittel's *Theologisches Wörterbuch*. But Fr. Guillet's book, while less technical than the last-named, is a thoroughly original treatment, of great value to both exegete and theologian.

The impulse to reevaluate the Bible (the Old Testament especially), to discover and exploit for modern men the treasures believed to be available in it, has produced two main lines of approach. One has aimed chiefly at the revival of the *sensus spiritualis*, reaching back to Origen and the Alexandrian school, and their search for the "pith" of doctrine under the "rind" of the letter. The other has worked by theological analysis of the *sensus litteralis*, seeking the spiritual meaning under the "rind" of history, the history both of external events and of thought. Each method has good results to show; but the former is peculiarly exposed to the dangers of subjectivism and arbitrary conclusions, not always avoided by its exponents. The second, if less dramatic, is by its nature far more solid, and promises—in fact has already achieved—a remarkable advance in the Christian understanding of the Advent-time of divine revelation. And it is this method that *Thèmes bibliques* follows, with notable success.

After a first chapter, which is something of an *hors d'oeuvre*, on the themes of the exodus and sojourn in the desert, the author devotes two chapters to "le vocabulaire de base," i.e., the various words in Hebrew or in Greek, which convey the concepts of grace, justice, truth, and kindness. Grace, of course, is specifically a New Testament concept, and the word *χάρις* was adopted by the Christian community (or by St. Paul himself) to denote a new and unprecedented reality. The others have a long development to show in the evolution of the Israelite religious mentality,

and the author follows the history of such words as *ṣedaqah*, *'emunah*, *ḥesedh*, and their *LXX* equivalents, through the books of the prophets, the Psalter, and into the New Testament. The sapiential literature seems strangely neglected in this section, but perhaps it is true that the main line of development and enrichment of these concepts lay outside the scope of the sages. In any case, the careful analysis of passage after passage builds up a fascinating picture of the gradual unveiling of deeper spiritual truths, through successive divine spokesmen, and conversely a progressive purification and spiritualization of religion in, at least, the leading figures of the Old Testament. The author's painstaking insistence on the contexts and original implications of his texts ensures that he does not—as it is so easy to do—read into the earlier ones more than they contain; and, equally, that he can demonstrate the advances made, over the centuries, particularly by the succession of writing prophets. It is perhaps a pity that he never clearly indicates his *terminus a quo*—i.e., to what approximate period he would attribute the earliest texts. Do the descriptions of the piety of Abraham, for example, reflect the standards of the patriarchal age, or are they projections of the ideals of the early monarchy? Perhaps, in view of the present obscurity of the whole question of the dates of the documents, the author thought it wiser to ignore this question; one gathers only that his starting point is vaguely pre-eighth century—i.e., before Amos.

Chapter IV similarly analyzes the development of the Hebrew vocabulary of sin, which, says the author, is “d'une richesse extraordinaire” (p. 94). It testifies to the keenness of the moral conscience of the race, and to their continual realization of the personality and infinite holiness of their God. Without any formal doctrine of an original sin transmitted by generation, the Genesis narratives and the writings of the prophets are at one in picturing a universal, inescapable sinfulness which infects all their race. And this consciousness, so revolting to conscience, is the source of the passion and desperation, if one may so call it, of the great prophets. Only in the New Testament is the problem brought to solution; and the Epistle to the Romans, as the author remarks (p. 127), sheds a flood of serene light on the dark problems that agonized Jeremias.

Chapter V deals with the figure of Satan, and the concept of the after-world, and for the latter the wisdom writings are largely drawn upon. Chapter VI treats of some “thèmes d'espérance”—life, inheritance of the land, the vineyard of Yahweh. Finally, chapter VII deals with the abundant material concerning the Breath of Yahweh, and the related terms *ruah*, *neshamah*, *nephesh*, and some others. This is the longest chapter, and extremely well developed; the building up of the preparation, doctrinal and

psychological, for the New Testament revelation of the personality of the Holy Spirit is exposed with exactness and moderation, neither undervaluing the profundity of the Israelite doctrine on the one hand, nor, on the other, obscuring the true novelty of its transformation in Christianity.

As the author himself calls the work "fragmentaire" (p. 7), it would hardly be fair to complain of omissions. However, the reader would have been helped, in his grasp of the historical process of revelation, if there had been added a final chapter of synthesis, rounding off the book by stressing the parallelisms of the developments which have been followed one by one. But it is to be hoped that Fr. Guillet will produce another volume on the same lines, dealing with other materials which he has here left untouched; then the concluding synthesis will be more complete. As it is, the chapters are correlated by frequent cross-references; and the author has multiplied the usefulness of a good book by three excellent indices.

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ORIGINES DE L'UNIVERS ET DE L'HOMME D'APRÈS LA BIBLE: Genèse I-III. By Charles Hauret. 2nd ed. Paris: Gabalda & Co., 1950. Pp. 257.

Despite a renewed interest in the origins of man and the appearance of many commentaries on the first three chapters of Genesis, there has been a noticeable lack of works suited to the need of an educated Catholic laity disturbed by the impressive popularized writings of secular scientists and their polite disdain for traditional theological truths. Because the ordinary educated Catholic often cannot utilize well the commentaries of specialists, he looks to others to adapt these learned findings to his capacity.

Cognizant of the preoccupations of the educated laity in his own country, Charles Hauret, professor at the Grand Séminaire de Luçon, France, has made a valuable contribution towards the relief of a long-standing need. The chapters of his book were presented originally as a series of lectures in a *cours supérieur de religion* and their popularity in book form has created a demand for this second edition.

Hauret takes up the questions concerned with the creation of the world, the creation of man, monogenism and polygenism, the site and makeup of the Garden of Eden, the temptation and the enmity between the devil and the woman. Interestingly and concisely all the notable opinions on these problems are presented, and with the teacher's instinct for clearness the author steers a careful course between the fundamental truths of faith to be defended rigorously and the points which according to the directives of the Church are still open to debate. In all these matters the specialist will meet

nothing new but he will find here a fresh and clear presentation of the state of modern research into the problems connected with the first three chapters of Genesis.

The author favors and defends an historical-idealistic interpretation of these three chapters where the hagiographer in accordance with his rudimentary knowledge of science and under the guise and symbols of folklore and popular legend presents the fundamental truths connected with man's origins in a manner intelligible to the people of that era. The fact is emphasized that these chapters are not intended to be part of a textbook on science. Hence to endeavor to find here apparent contradictions between Scripture and modern science, to go questing in Genesis for definitive answers on astronomy, botany, and the evolution of man's body, is merely to create a series of pseudo-problems. The ancient hagiographer was not intent on the problems of modern science, but he aimed solely to teach men the transcendence of God, their utter dependence upon Him, their essential superiority to the lower animals, the felicitous state of Adam and Eve, the fact of sin, and the ultimate conquest of the devil. On other questions that are the concern of the modern scientist Genesis is quite neutral.

In his book Hauret has included a valuable final chapter on pedagogical methods. One recognizes that in the past some catechetical procedures did not distinguish clearly between the essential and the accessory elements in these three chapters. As a result, children grew up with confused concepts and took for strict historical fact what was intended to be merely a symbol. Later in adult life, confronted with the objections of modern science, they were embarrassed and began to doubt about a number of other statements of the Bible. Now Catholic educators realize that the essential truths of these three chapters must be properly stressed and that there must be set procedures for instruction in elementary grades, in study clubs, and in the pulpit, so that at all levels of education the teachings about the first three chapters of Genesis will be homogeneous and at no time will it be necessary to retract or refashion something learned at an early age.

Among children successful efforts in this proper instruction have already been made by groups in Europe, notably by the *Sœurs des écoles chrétiennes* whose manual *Histoire sainte, Ancien Testament* (Desclée) has been given wide circulation. Hauret draws heavily on the work of these religious to exemplify fruitful methods of instruction in the elementary grades. For study-club groups he himself suggests subjects for discussion and offers helpful bibliographical material.

Merely in passing it might be noted that on p. 245 the reference to the

Spiritual Exercises of St. Ignatius should be corrected to read "Praesupponendum" and not "Annotations, 22."

It is to be hoped that this book which appeared so promptly after the Encyclical *Humani generis* and which is generous in its references to this document may be the incentive to the composition of a similar work in English, for there is need among us of publications which give all a consciousness of true dogmatic progress and a sound perspective of the relationship between the unchanging truths of faith and the latest findings of science.

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THE UNITY OF ISAIAH. By Oswald T. Allis. Philadelphia: Presbyterian and Reformed Publishing Co., 1950. Pp. 134. \$2.25.

Dr. Allis, who was already teaching at Princeton Theological Seminary in 1910, has lived through the full flowering of the liberal movement in Protestant theology, yet has remained throughout one of a forlorn minority of Evangelicals who have persistently refused to be influenced by it. Now that liberalism has all but collapsed, despite a current injection of Barthian neo-supernaturalism, and the way lies open to a saner viewpoint on Scripture, nearly fifty years of patient endeavor may well be rewarded by serious attention on the part of students of Protestant theological schools who have been left in a bewildering chaos by the disintegration of a system in which they had been reared.

In an earlier work, *The Five Books of Moses* (1943), the author had courageously and with considerable acumen championed the Mosaic authenticity of the Pentateuch. Now his pen is lifted vigorously in defense of the Isaianic authorship of the entire sixty-six chapters of the book of Isaias. Unlike the former work, however, the present slim volume is not an exegetical commentary, but rather a series of eight chapters bearing on the subjects of prophecy and of prophetic office; these two topics are examined in the light of the liberal tradition, and also from the angle of biblical usage and understanding. Two sections, both from the second half of Isaias, are used as testing ground of the opposing viewpoints: the Cyrus prophecies of cc. 40-48, and the Servant prophecy of c. 53.

The author's contention is that the unity of the book of Isaias, unchallenged through twenty-five centuries, has been rejected by critical circles on philosophical grounds, not because any new evidence has come to light to disprove the traditional view. A materialistic philosophy has brought

about a drastic revision in the idea of prophecy, and also in the amplitude of the prophetic office. The predictive element of prophecy in the past half-century has been played down, denied, or so watered out into a purely natural or fortuitous forecasting that the supernatural element in prophecy has disappeared. A collateral attack on the prophetic office, intended to give support to this eviscerated idea of prophecy, makes of the prophet a man bound completely by his own time and milieu.

Once therefore the liberalist position on these two points is admitted, it becomes quite obvious, as the author points out time and again, that the Isaias of cc. 1-39, a contemporary of Ezechias, can not be the one to call Cyrus by name (since the latter is two centuries off in the future), while it would be even more absurd to suppose that he could portray the death of the Messias, an event seven centuries beyond his time. But just how to account for these two areas of the book of Isaias, once diversity of authorship has been assumed, is a problem to which no single solution has ever gained unanimous support among the critics.

In refuting the liberal viewpoints and restoring prophecy and the prophetic office to their proper fulness and supernatural character, Dr. Allis leans heavily on the Evangelical tradition of a completely self-sufficient Bible; yet while we do not follow him as far as he goes on this point, he is certainly right in his main contention that the unity of Isaias is a philosophical rather than a truly biblical problem. As he shows by examples and by the inter-relationship of the two Testaments, there is no biblical reason assignable for the separation of the second half from the first half of the book from the angle of authorship. The Bible amply attests the presence of a supernatural *charisma* of prophecy which embraces not merely the past and the present, but also the future, even the very distant future.

Aside from what the reviewer considers unnecessary repetitions (particularly in view of the brevity of the work), the present volume is a thoughtfully and scholarly written effort, easily readable, well-printed, modestly priced.

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FRANCIS X. PEIRCE, S.J.

THE BURDEN OF EGYPT. By John A. Wilson. Chicago: University of Chicago Press, 1951. Pp. xix + 332. \$6.00.

It is no easy matter to interpret, within the limits of one volume, the history of a land such as ancient Egypt, whose cultural life spans a period of three thousand years. This is the task which Professor Wilson, our foremost American Egyptologist, has undertaken, and he has acquitted himself

with distinction. Though many problems are necessarily left unsolved and solutions are often admittedly subjective, this will long remain the best interpretative study of that fascinating segment of world history. The value judgments we pass on a culture so distant from us psychologically as well as chronologically will often be tentative but they deserve a hearing when made by one who knows at first hand the historical records of that people. A brilliant essay style, matching the intrinsic interest of the subject, adds immeasurably to the readability of the book.

After an introduction which defines the purpose of the book and the tools at his disposal, Wilson briefly describes the geographic factors which have had some influence in shaping the destiny of Egypt. This description centers, of course, in the life-giving Nile without which Egypt would soon be an uninhabitable waste; but another environmental factor is the physical isolation of the country which, to some extent, sealed Egypt off from foreign influences. That this isolation is only relative is clear, for example, from the early and formative influence of Mesopotamia on Egyptian civilization. It is good to see the author retreating from a vulnerable position he held in an earlier work, when he proposed a geographical basis for the parallelism in Egyptian literature. Both the Mesopotamian and the Canaanite literatures are saturated with this parallelism which, in their case, cannot possibly be explained by their physical environment.

After threading our way through the little-known prehistoric period, predynastic Egypt suddenly gives way to the historical period, and Egypt of the Two Lands, though still in its adolescence, confidently enters upon the scene. One of Wilson's theses is that Egypt really became Egypt only with the Third Dynasty (*ca.* 2700 B.C.), even though the governing idea of divine kingship had already been worked out and accepted in the earliest dynasties. Once the early dynastic period of experimentation was over and the forms which best suited the expression of her genius had been found, Egypt, with unusual rapidity, emerged into a rich and harmoniously ordered life whose artistic and literary achievements, though often emulated, were never again equalled in subsequent ages. A sense of security, confidence, a genial tolerance which gave flexibility to what otherwise would have been but a rigid and static order—these are the characteristics of Egypt's rich and creative youth whose symbol might well be its most typical achievement, the massive pyramids of Gizeh.

For almost two thousand years, and through two Dark Ages, Egyptian culture would be based on standards of artistic expression which had been formulated in the Pyramid Age. Perhaps the best condensation of the author's viewpoint is found in a paragraph of the last chapter: "Ancient

Egypt had many spiritual triumphs at a very early stage in human history: the technical and intellectual successes of the early dynasties, a great nation built around the concept of a divine ruler, the faith which dared to deny death, the high value placed upon the individual, the victory over disillusionment in the First Intermediate Period, the conception of social justice for all men, a culture which was civilized in the full sense of the word, the organization of the first great empire, the belief in the sustaining power of a universal god, and the discovery—by some—of god's forgiving mercy. All of these triumphs except the last belonged to the period of Egypt's power, from 3000 to 1250 B.C.; not a single comparable achievement arose in Egypt's long petrification after 1100 B.C. Indeed, throughout her history, she successively lost one high capacity after another; the process was not cumulative, so that she might add one spiritual or intellectual advance to another." This is the tragedy of Egypt, her burden.

From a theological viewpoint the Amarna Revolution offers considerable interest, even though much has still to be done in the study of Atonistic theology. Prof. Wilson would deny both that it was truly monotheistic and that it has been transmitted to us through the Hebrews. His own view is that the Aton was the personal god of the Pharaoh and inaccessible to the masses, while the god-king Akh-en-Aton, the source of national benefits, was worshiped as god by the people. Another reason for dissociating Atonism from Hebrew monotheism is the absence of ethical content in the former. As to Egypt's cultural contribution to younger neighbors, Israel for example, Wilson firmly maintains that she gave, at most, literary models and artistic forms, emptied of that spirit which had been so effective in Egypt's youth. Egypt had grown old and culturally impotent when these younger nations were prepared to receive; the great gifts had been lost, and a formalistic and repetitive old age had set in.

There are many other stimulating points of view in this well-written book which is faultlessly printed and enriched with thirty-two illustrations. I have one minor observation. The numerous references, in Prof. Wilson's translations, should not be to Erman's *Literature of the Ancient Egyptians* but to his own contributions in the more accessible Pritchard volume, *Ancient Near Eastern Texts*. Mention of that collection leads me to raise a question. Now that Wilson has shown the way, may we expect a similar interpretative study on Mesopotamia?

Weston College

FREDERICK L. MORIARTY, S.J.

CHRIST AND TIME. The Primitive Christian Conception of Time and History. By Oscar Cullmann. Trans. by F. V. Filson. Philadelphia: The Westminster Press, 1950. Pp. 253. \$5.00.

A book from the scholarly and indefatigable Professor of New Testament and Early Christianity at the University of Basel is an event in scriptural studies. And the present writing lives up to the author's reputation and helps to bring into focus a matter which concerns both the theologian and historian.

Different attitudes toward redemption affect a person's interpretation of the concept of time. For the Greeks time was conceived as a circle, the same things recurring again and again, so that redemption meant to be freed from time. For the Jew time was conceived as an upward sloping line in which redemption comes at the end of all. But for the Christian there is a central point in time in which our redemption has been accomplished, the coming of Jesus Christ, so that all time is divided into two great periods—before Christ and after Christ. "Yet today scarcely anyone thinks of the fact that this division is not merely a convention resting upon Christian tradition, but actually presupposes fundamental assertions of New Testament theology concerning time and history" (p. 19). Every event therefore has meaning as related to that central event, and in this consists the "offense" of the primitive Christian view for many an historian and modern theologian.

In working out his thesis Cullmann discusses the views of Barth and Brunner, and also those of Rudolph Bultmann, the famous Form Critic, and Martin Werner who defends a consistent eschatological position similar to Schweitzer's. In the reading of the book one is struck by the author's acquaintance with recent literature and his unusual freedom from preconceptions in treating controversial subjects. On more than one point he sides with Catholic scholars, and where he disagrees, the discussion shows need of further clarification and data. Thus the relation between time and eternity does not seem sufficiently treated to exclude the idea of Boethius' definition. While the teaching of Our Lord and of St. Paul deals usually with concrete situations and both of them indicate the principle of love of the neighbor, nevertheless it would appear that they inculcate some general ethical rules, and that there is not such a sharp cleavage between the New Testament and the Apostolic Fathers as Cullmann would suggest (pp. 225-30).

Of special interest to Catholic readers will be his treatment of "Tu es Petrus." He rejects papal claims on the ground that the foundation can be laid only once. There is no treatment of the argument that the foundation lasts as long as the Church, and Peter will not live forever, therefore he must have successors. On the other hand he has this to say: "The Reformers . . . endeavored to explain the saying as directed by Jesus to Peter, but their attempt to refer the words concerning the rock to the faith of Peter instead of to his person is not at all suggested by an unprejudiced exegesis;

it betrays all too much influence of the polemical tendency to rob the papacy of the possibility of supporting itself by this saying" (p. 173).

Concerning the question of the relation between Scripture and tradition Cullmann seems to give Scripture a wider meaning than usual: "I hold fast to the distinction between the *Apostolic* period, which I include in the central event itself, and the period of the *Church*, which is to be subjected to control from that center. This distinction carries with it the subordination of tradition to Scripture. I hope that I may have an opportunity to discuss this point further with the Catholic theologians" (p. 16).

The profound scholarship and very friendly tone manifested in treating disputed matters make us desire to see continued discussions between the author and Catholic representatives, which would surely be in accord with the wishes of Pope Pius XII in his directives concerning the ecumenical movement. Professor Filson is to be congratulated for his excellent translation, and the Westminster Press has added another important item to their list of valuable scriptural books.

Weston College

JOHN J. COLLINS, S.J.

TERTULLIAN: SEINE PERSÖNLICHKEIT UND SEIN SCHICKSAL. By Bernhard Nisters. *Münsterische Beiträge zur Theologie*, XXV. Münster: Aschendorff, 1950, Pp. 132. 8.50 DM.

One need not be especially gifted with a feeling for the dramatic nor especially susceptible to sentiments of pity and fear in order to recognize the elements of tragedy in the career of Tertullian. He was a man of heroic stature in whom, according to the classic Aristotelian conception of the hero's role, conflicting forces struggle for ascendance; his aspirations were lofty and his actions were all large-scale, yet he ends a figure of frustration in a catastrophe which suggests the blindness of Oedipus, the futile defiance of Prometheus, the bitterness and, in a sense, even the madness of King Lear.

It has always been understood that the tragic course of Tertullian's life was determined, to a great extent, by the defects of his own character; as a result, these defects have been carefully catalogued and their influence assessed by patrologists from St. Jerome to Bardenhewer and Cayré. The catalogue is familiar. Tertullian is described as a voluntarist, stern, rigid, and puritanical; he is an extremist, a fanatic, contentious, and intolerant; he is intellectually proud, and it is his pride which proves the fatal flaw and leads to his destruction.

The picture of Tertullian's character which emerges in the present volume is not essentially different from the one which has been tradi-

tionally accepted, although it is drawn with much more attention to detail than has ever been attempted heretofore. Dr. Nisters has set himself the difficult task of presenting a complete and consistent account of Tertullian's personality, derived from an analysis of his writings and phrased in the language of modern psychology. He has divided his study into two parts. In the first he develops his analysis; in the second he sketches the evolution of Tertullian's character at various periods of his life and shows the decisive influence of his personality in leading him from paganism through orthodox Catholicism to Montanism. The following paragraphs represent a brief synopsis of the author's more important conclusions.

Following Lersch, Dr. Nisters distinguishes two levels in personality, an endothymic substratum and a spiritual superstructure. To the former belong the more primitive, emotional characteristics of an individual, his affections, feelings, moods, passions, drives, impulses, and the like; the latter has to do with qualities of intellect and will. The former is more strongly influenced by heredity, the latter by education and environment.

The emotional side of Tertullian's character remained conspicuous throughout his life. His works reveal the passionate polemicist; he always writes like an angry man. His purpose is to destroy his enemies. He hates them—their persons, not just their teaching—and he exults at the thought of their eternal damnation. Tertullian was predominantly a sthenic type, driven to aggression and excess by an unusually strong life-force; yet there were also asthenic components in his psychological structure which contributed to his belligerence. Chief among these were a feeling of insufficiency and, more radical still, a marked hyperesthesia. Exaggeration of expression, anger, combativeness, fixed ideas, stubbornness, an almost pathological ego-urge, are explained as manifestations of overcompensation, resulting from a powerful subconscious resentment at, and protest against, the asthenic elements in his constitution. Dr. Nisters suggests that the key to a final solution of the problem of Tertullian's troubled personality may be found right here, that is, in the inner turmoil, the conflicting impulses, the psychic scars caused by the clash of these two contradictory forces. This analysis is not without merit, and the reader who feels inclined to ridicule it as jargon may be helped to a more sympathetic understanding by reflecting that he jests at psychic scars who never felt a trauma.

Tertullian's greatness is in his intellectual, not his emotional, life. He had a quick and keen intelligence, which ranged widely through the fields of literature, history, medicine, theology, philosophy, and the law. His powers of concentration and attention were especially remarkable and he

had an unusually retentive memory. His will was strong and unbending, firmly attached to religious and ethical values, yet motivated more by the fear of God than by His love. Tertullian had an overwhelming sense of duty but he failed to comprehend the important difference between commands and counsels, between objective and subjective norms, between Christian morality and natural ethics. He had no healthy distrust of his own moral judgments; and emotional drives, particularly the will to prevail, eventually overcame rational considerations. The result of all this was his uncritical rigorism, defended at any cost and against any argument, including the clear, authoritative teaching of Scripture and the Church. The dominant force of his life, even his higher life of intellect and will, is his preoccupation with self, his *Ichhaftigkeit*—a feeling for self and a striving for self which nothing must be permitted to frustrate or impede. Montanism itself could not completely claim him as its own; it is for *him*, he is not for *it*.

Dr. Nisters concludes that Tertullian was not a psychopathic personality, in the strict sense of that much-abused term. It is true that there are schizoid features in his temperament and an appearance of paranoia in his self-centered, obstinate disputatiousness. It is also true that he was emotionally unstable, a non-conformist, maladjusted, in constant opposition to the world of reality. However, according to the widely accepted definition given by Schneiders, psychopathic personalities are those which "depart from the normal and in this departure cause themselves and the community to suffer." Since the psychologist can undertake no more difficult task than a description of the normal man and since the idea of suffering is itself such a relative thing, it is presumptuous to speak of "psychopathic personalities" except in cases where "abnormality" and "suffering" would generally be recognized as extreme. This cannot be proved of Tertullian. He was a difficult character, but this does not mean he was diseased.

Throughout the book Dr. Nisters develops his subject according to a simple and uniform plan. He discusses briefly a particular personality trait as it is described by modern characterologists; then, on the principle that "the style is the man," he quotes, with appropriate comment, pertinent passages from the works of Tertullian to show that this trait is found in his personality. Quite frequently the method is productive of new insights, especially into the root causes of the many inconsistencies in Tertullian's life and writings. The author is a careful workman. His manner is detached and precise; perhaps this is why one reads the book with interest but without delight—and with an interest which is analogous to that of a medical student attending an autopsy. It is difficult not to feel, at times, that there

is something ungenerous, almost indecent, in exposing so great a man to the indignity of dissection in a psychological laboratory. The tragic is lost in the clinical, and sympathy dissolves, not into tears, but into curiosity. This is not intended as an unfavorable criticism of the book. It is a reaction of sentiment, scientifically indefensible—and yet the feeling is there. The first great genius of the West to give himself to Christ, a man who fought all his life with all his strength for the truth as he saw it, seems to deserve something better than this.

On a more strictly objective level, exception must be taken to a number of assertions in the book which can not be proved. Thus, for example, there is no conclusive evidence to show that Tertullian's marriage was childless (p. 50); nor can we be certain that his father was a stern, hard man (p. 115). Army officers are not necessarily tyrannical parents, and even if it were true that Tertullian was kept under strict discipline when he was a boy, this would not explain his severity as a man. Adult rigorism is more often the result of early dissipation than it is the result of early repression. The question of his priesthood is not definitely settled, and no valid argument can be constructed on the supposition that he was never chosen for this office (p. 124). The texts adduced to prove that he suffered from headaches and chronic bodily weakness are particularly inconclusive (pp. 30–31). Certainly we would be rash to suppose that he was lacking in strength and vigor because he refused to bathe in the early morning (*Apol.*, 42, 4). Dr. Nisters' suggestion that Tertullian was thin and haggard in appearance (p. 58) derives principally from his acceptance of Kretschmer's theory that persons with schizoid temperaments tend to be leptosomic rather than pyknic in bodily build. This is an interesting, but no more than a plausible, conjecture. Finally, in the second section of his book, where the author traces the various influences which operated in the hardening of Tertullian's character and which help to explain his lapse into Montanism, it would have been well to discuss the ideal of *ἐγκράτεια* which he learned from the Stoic philosophy, and also St. Jerome's statement that it was the attitude of the Roman clergy which occasioned his defection from the Church.

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WILLIAM LESAINT, S. J.

ESSAI SUR SAINT JÉRÔME. By Dom Paul Antin, O.S.B. Paris: Letouzey et Ané, 1951. Pp. 267.

Aptly cast in the literary genre of the essay, this sympathetic and highly polished delineation of the life and labors of St. Jerome brings a noteworthy addition to the patristic literature on the Church's "Most Great Doctor"

or "Greatest Doctor of all" (p. 146), which will be a source of delight to all theologians who yearn for "flesh-and-blood" acquaintance with the early witnesses of the Christian faith as stimulating background for their theological studies.

The author, a Benedictine monk of the Pontifical Abbey of St. Jerome at Rome, who has collaborated on at least five volumes of the critical edition of the Vulgate Bible, and who has published several articles on particular aspects of St. Jerome's highly varied character, offers a carefully meditated and personalized biography in twenty-two brief chapters (from Aleph to Taw), replete with admirable footnotes, an appendix containing a French rendition of three sermons of St. Jerome connected with the mystery of the Nativity, an excellent yet still selective bibliography, and two very helpful maps.

Half of the book depicts the native of obscure Stridon (was he a Pannonian? a Dalmatian? Dom Antin opts for "simplement italien," [p. 8]) as truly a citizen of the world who united the best of the Greco-Roman culture with the Hebrew tradition and placed both at the service of the Church in his own person. The *Sitz im Leben* is properly and admirably achieved throughout, because of the author's sure estimate of the influences in pagan and Christian society to which St. Jerome reacted in his own spectacular way. The dream of St. Jerome (chapter VI) is handled with particular finesse.

The remaining eleven chapters comprise a series of vignettes of St. Jerome as monk and spiritual director, scholar and polemicist, but always a soul aflame with the love of Christ, whose message he sought to teach the world anew, with the ardor of one who had imbibed it at its sources—the original texts of the Scriptures and the Church's tradition as emanating from Rome, —and who entered thereby into intimate union with his beloved Master in the spiritual life.

Dom Antin notes in his bibliography that the works of Cavallera (1922) and Gruetzmacher (1901–08) are still fundamental for an appreciation of St. Jerome, but does not hesitate to disagree with Cavallera on his "short chronology" of the saint's life (347–419) by preferring, on the basis of a personal assessment of the evidence, a date previous to 347 for his birth (p. 10) and the traditional 420 for his demise (p. 106); or to find Gruetzmacher unduly severe in interpreting the rhetorical allusions of St. Jerome to his moral probity before and after his conversion (pp. 34 and 84).

The author, though he places St. Jerome's ascetic writings among the classics of that genre and cites many gems of his spiritual wisdom ("Victory consists in simply not yielding to the adversary under his heavy blows"; flee the world, "there is no security in sleeping near a serpent"), rightly

asserts that it was through his work on the Vulgate that he left his mark on the world and in the Church. His chapters XV and XVI are an appreciation rather than a source of new light on the guiding principles of St. Jerome's work. He considers that Jerome's specialities lie in philology, exegesis, and positive science. Those who have little taste for allegory will read Jerome with difficulty; without neglecting historical exegesis, he showed a marked preference for spiritual interpretation. St. Jerome's work resembles a mosaic, rarely does he give us a synthesis of ideas; we should be grateful when he does so, as the literary spirit of the time was against it. His style is often psychological and rhetorical.

This biographer notes that Jerome reported the current doubts on the deutero-canonical books "without wincing," and invokes the principle that the opinion of a particular doctor cannot prevail against the force of tradition (p. 147). One wishes that the learned Benedictine had observed whether St. Jerome reported *and approved* the current doubts (cf. suggestion of Tricot, *Initiation biblique*, p. 57: "ou simplement rapportées par souci d'information"), as indeed he later suggests, regarding Jerome's early use of Origen's works: "Mais, après tout, citer n'était pas approuver" (p. 165).

The character portrayal of St. Jerome is admirably controlled by references to the self-revelations in his writings, yet enhanced by the author's own keen analyses and urbane observations, to the point that the climactic chapter XXI, "The Heart of Jerome," could well become a model for hagiographers who aspire to convey the compelling attractiveness of the Saint in better than conventional lines. There we read how, in the eyes of the pagan world, Jerome became a "déclassé" when he chose to become a monk; but, impelled by the love of Christ, he achieved a profound solidarity with the entire Christian people. Grace utilized nature and perfected it only gradually. He warred like a raging beast of prey, with the harshness of a Tertullian, yet he had a delicate sensibility that led him to understand the spiritual needs of women and to excel as their counselor. He was a satirist, nervous, tense, often doing in his polemics what he censured in others, yet he was patient and had a capacity to please. His was a lively and intuitive spirit, rather not given to deep thinking; he dealt with personalities more than ideas. Grappling in his polemics, he also strove earnestly in his spiritual and intellectual life, ever the youthful tilter in matters of faith. Doctor of the Church's Tradition, Defender of Roman Orthodoxy, Oracle for the West, was this "terrible Growler of Bethlehem"! Yet this strong personality, which "strove to be humble," effaced itself in the work of Bible translation and commentary in order to make the word of God emerge; this burning soul served the Church in a role where his contrasting qualities showed only

in a few volcanic prefaces. For St. Jerome, the Bible was another aspect of Christ, another form of the Eucharist; he allowed his spirit to be expropriated by it.

The author's final chapter sketches in chiaroscuro the posthumous history of the Saint in matters that are not without interest, and ably sums up his book in the last sentence: "As long as there will be searchers tormented with zeal for truth, ascetics conquered by a divine ideal, sinners anxious to reach perfection by active repentance, St. Jerome will be their Leader." This book needs no recommendation; it recommends itself.

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FRANCIS S. ROSSITER

SERMONES SELECTI DUODEVIGINTI. By St. Augustine. Edited by D. C. Lambot, O.S.B. *Stromata patristica et mediaevalia, I.* Utrecht-Brussels: Spectrum, 1950. Pp. 151. \$2.50.

As the heading indicates, this is the first fascicle of a new series of critical editions of patristic and mediaeval texts. The general editors of the *Stromata* are Christine Mohrmann of the Universities of Amsterdam and Utrecht, and Father Johannes Quasten of the Catholic University of America. This volume is printed in Holland, but American readers may obtain copies through the Newman Press, Westminster, Md.

In his *praefatio*, Dom Lambot gives a brief survey of the editing and printing history of St. Augustine's *sermones*. We know that the Bishop of Hippo preached almost every day, sometimes several times in one day, for more than thirty years. He was invited to talk wherever he went, and he was not slow to accept such offers. Most of these sermons were transcribed as they were being delivered. There should be quite a large number of his sermons still extant in manuscript form. Early collections were circulated in most parts of Latin Christendom, but they were incomplete, inaccurate, and mixed with the sermons of other preachers. The first printers of Augustine's works published some of these collections directly from the manuscripts, with little or no attempt at correction of the text. In the very good seventeenth-century edition by the Benedictines of St. Maur, more than seven hundred sermons were printed, and usually several good manuscripts were compared to provide a reliable reading. Only half of the sermons in the Maurist edition are known to be authentic. The past three and a half centuries have seen the publication of about seven hundred more sermons under the name of Augustine. In 1930, Dom G. Morin reviewed these later discoveries and selected one hundred and thirty-eight as authentic. These he published in a corrected text, in the first volume of the *Miscellanea agostiniana*, printed in Rome.

Hardly any critical work has been done on the sermons originally published by the Maurists. The present collection by Dom Lambot is a first effort in this direction. He selected eighteen sermons of intrinsic interest and revised the text in accord with modern methods of criticism. It is not possible for this reviewer to check his handling of the manuscripts. However, it is evident that Dom Lambot is a careful and well-informed scholar. Comparing his texts with the Maurist edition, we find that some sermons (e.g., *Serm.* CI, pp. 44-53) differ frequently from the older printing; others (see *Serm.* CIV, pp. 54-60) are practically identical with the Maurist text. In the latter case, the only manuscript now available is the one used by the Maurists. They did an accurate job with what they had.

These eighteen examples of Augustine's ability as a preacher illustrate very well his several styles of speaking. Obviously Dom Lambot's collection can be used to advantage in classes on patristic Latin. But it might also be helpful in the training of modern preachers, for we have here some of the finest illustrations of the eloquence of one of the greatest and most effective speakers in the whole history of the Catholic Church. The Latin is often very simple and straightforward, well within the grasp of an average seminarian. Two sermons included are the famous autobiographical ones (355 and 356; Dom Lambot has retained the numbering of the Maurist edition), preached on the occasion of the death of one of Augustine's priests, Januarius. The man had left an embarrassingly large amount of personal property and Augustine felt called upon to defend his position on clerical poverty. Many facts about Augustine's early career in the Church derive from these two sermons.

Dom Lambot's edition is well printed. Each sermon is introduced by a brief note giving the time and place of delivery. The textual apparatus does not record all variants but only the more significant. There is no index but the short bibliography is well selected. Mention could have been made of Dr. Deferrari's studies in the *American Journal of Philology* (1929). Father Hugh Pope's chapter, "Augustine the Preacher" (*Augustine of Hippo* [London: Sands and Co., Ltd., 1937], pp. 139-94), is neglected but it is one of the best things in English. Moreover, there are several quite scholarly works by Anglican authors (Baker and Bickersteth, Ashley, and Sparrow-Simpson) which are ignored. On the whole, this first fascicle sets a high standard of excellence for this new and welcome series.

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VERNON J. BOURKE

THEOLOGIA DOGMATICA. Vol. I: DE DEO UNO ET TRINO. By Joseph Mors, S.J. 2nd ed. Buenos Aires: Editorial Guadalupe, 1950. Pp. 346.

In 1940 Father Mors published the first volume of his *Institutiones theologicæ dogmaticæ*, dealing with *De Deo uno et trino*. Now, ten years later, in the second edition, we have practically a new book. It is a volume that will appeal particularly to students in our ecclesiastical seminaries. In fact, according to the author, that is its prime objective. But teachers too will want the present work as a satisfying secondary source for themselves and their pupils. Exactness and orderliness in the presentation of the matter stand out from beginning to end. The outline is that which is now traditional in the treatise, *De Deo uno et trino*. In the various sections, each thesis is explained under these headings: (1) *Status questionis*, (2) *Termini*, (3) *Adversarii*, (4) *Qualificatio*, (5) *Argumenta*, (6) *Ad difficultates*.

In each of these divisions again, the same exactness and orderliness is noted. For example, each and every term in the wording of the thesis is accurately defined. If called for, these definitions include precise divisions and subdivisions. The proofs are stated in strict Scholastic form, first from the documents of the Church, then from Holy Writ, followed by the explanations of the Fathers, and concluded with the argument *ex ratione theologica*. Complete exegesis of the principal Scripture proofs is given; the Fathers are quoted verbatim, not simply referred to in Rouet de Journal; the staple objections are presented and answered in syllogistic fashion, etc.

All this, of course, might make the volume appear very commonplace to the more mature student and to the professor. But several features offset this impression. There are for example very useful *notae* and *scholia* inserted here and there, which summarize quite neatly what other authors have *per longum et latum*. Such is the compendious scholion (n. 21) on atheism as compared with the same treatment, e.g., in Descoqs. Father Mors too has a happy faculty of presenting little summaries at times that clarify and point his longer explanations, e.g., regarding the light of glory (p. 59), and the desire of seeing God (p. 62).

Corollaria practica, reminiscent of Hurter, are subjoined to the major theses. In the section on the attributes of God, one is happy to note there are quotations from the celebrated *Perfectiones Dei* of Lessius. In fact one will find here many of the finer things of standard authors both old and more recent, such as Kleutgen, Pesch, Lennerz, and Galtier.

The book, however, is not a mere compilation, valuable as that would be. The author, in the course of a quarter of a century as Professor of Theology in the Seminary of the Immaculate Conception, Saõ Leopold, Brazil, has evidently analyzed and digested most of what has been written on his subject matter, and after wholehearted agreement or honest disagree-

ment, succeeded in presenting the point in question in accurate, compact, satisfying, and, often enough, original form.

References to St. Thomas are frequent, but the order of these does not exactly follow the *Summa*, nor is the treatment in the general tone of neo-Thomistic attitudes and investigations.

In the third part of the *De Deo uno*, after a splendid summary of the subjective perfection of God's knowledge (nn. 154-160), and the traditional presentation of the objects of that knowledge, there is a fairly long treatment of the media of the divine cognition and the co-operation of God with the actions of creatures (n. 187 ff.), at the close of which the Molinistic position is defended by way of formal answer to objections proposed in exact quotation from modern Banesianes (n. 203 ff.).

One might question the emphasis placed on the disposition of matter in the treatise, *De Deo trino*. The whole presentation is rather brief (120 pages). And of this, a great deal of time is spent repeating, from other treatises it seems to us, what Sacred Scripture tells of the Son, and comparatively little of the Holy Spirit. Yet that is the precise point denied by adversaries in this treatise. Again only one comparatively short thesis finishes off the procession of the Son; the same for the Holy Spirit. The question of the precise constitution of the persons as relations is handled quite summarily as contrasted with the same matter, for example, in P. Lohn.

We welcome the *Conspectus bibliographicus* that has been added, but cannot help noticing the omission of not a few names as well as of new editions. For a clear, methodical, traditional presentation of *De Deo uno et trino* which is at once more than a compendium and yet not exactly provocative nor formidable, this book is just about ideal.

St. Mary's College

E. J. WEISENBERG, S.J.

L'UNION DE GRÂCE. By Robert Morency, S.J. *Studia Collegii Maximi*, VIII. Montreal, Canada: Les Editions de l'Immaculée-Conception, 1950. Pp. 288. \$3.00.

Interest in the problem of the divine inhabitation and the union of grace continues unabated. Long ago St. Thomas dealt with the problem, but so extensively and so profoundly that ever since his commentators have been trying to fathom his full thought on the matter. Suarez and Vasquez, the Salmanticenses and John of St. Thomas, Froget and Terrien, Gardeil and Galtier, Retailleau and Chambat, all have made very fruitful efforts to determine the authentic thought of Aquinas. Recently Bourassa, Fitz-

gerald, and Trütsch have presented valuable dissertations at Woodstock, Mundelein, and the Gregorian respectively. Now the Immaculée of Montreal presents Father Morency's study of the union of grace.

Father Morency's aim is to find and study the doctrine of St. Thomas, not that of his commentators or predecessors. For this purpose he has gathered together the relevant texts on habitual grace, subjected them to a careful analysis, and then drawn from them his synthesis.

He has divided his work into four books. The first gives a short history of grace based on Rondet's, and brief expositions of the nature of grace and of three fundamental theories of the union of grace. In the second book the union of grace is viewed from the side of God, in its relation to divine inhabitation, mission, dilection, and adoption. The third views the union from the side of the soul, and finds it fourfold: a union of passion, of assimilation, of finalization, and of operation. The fourth book presents the synthesis of the various elements of the union and the relations between them. Probably the most notable book is the third, wherein the four essential elements of the union of grace are developed.

The union of passion refers to God's efficient causality. Grace, as a privileged creature of God, is the term of a privileged divine operation. Hence the operative presence of God in the just is more intense than in all other creatures, and the union of passion of the just is superior to the union of every creature, except in the grace of union.

The union of assimilation refers to God's exemplary causality. Since an agent always produces a similitude of himself, and similitude founds a union of assimilation, grace as a similitude of the divine nature and persons founds a union of assimilation to the divine nature and persons.

Where Chambat holds that union never consists in a similitude, Morency insists that for St. Thomas similitude constitutes a species of union, and that a creature is really united to the exemplary cause of which it possesses in itself the ontological or physical similitude, and by a real union of the physical order.

But with Chambat Morency maintains that grace is a similitude of the divine persons only indirectly, in terms of "founded appropriation." He believes "that St. Thomas has not gone beyond the perspective of appropriation," but that, if Scripture and tradition one day oblige us to admit a direct union to the persons of the Trinity, such a conclusion would remain in perfect conformity with Thomist principles.

The union of finalization refers to God's final causality. As dependence founds the union of passion, so tendency founds the union of finalization. By this union of finalization God is in the soul by title of end. But since

grace is a privileged principle of finalization, ordaining the just to attain God by vision, so it establishes between the just and God a most intimate union of finalization, transcending every natural union of finalization.

The union of operation refers to God's objective or extrinsic formal causality, in virtue of which God becomes the act or the quasi-form of the soul. There is a real, if extrinsic or objective, information of the soul; a real and substantial, if objective, presence of God in the just by way of actuation; a very real actuation, not in the order of being but in the order of action; a very real union, not in the order of being but in the order of action. It is a union in the psychological order, involving not actual but habitual cognition and love of God, and habitual cognition not in the order of faith but in the order of vision, habitual cognition of the divine essence.

This union of operation, Morency insists, is the specific constituent of the union of grace according to St. Thomas. For Aquinas the union of grace is a complex union, and essential to it is the union of passion, the union of assimilation, the union of finalization, and the union of operation, but only the union of operation formally characterizes and specifies this union.

Here Morency bluntly differs from Chambat. For Chambat holds that the union of grace consists exclusively in the "union of passion" and the "union of assimilation"; he explains inhabitation solely in terms of God's efficient and exemplary causality and thinks one would seriously mistake the thought of St. Thomas if he made knowledge and love essential to inhabitational presence. Why? Because, Morency says, he has not sufficiently noted the psychological character of habitual knowledge and love and hence has tried to reduce the union of grace to a purely ontological union, as if between purely ontological union and formal psychological union there were no place for an intermediate union of habitual cognition and love that is essentially though inchoatively in the psychological order.

In the light of his synthetic study of the relevant texts Morency considers that it is beyond doubt that for St. Thomas the union of operation defines and formally characterizes the union of grace. In confirmation he adds six other arguments drawn from St. Thomas and points out that his conclusion agrees with the conclusions of Terrien, Stomskowski, and Bourassa.

That all will agree that Father Morency has finally found the authentic thought of the Angelic Doctor on the union of grace is doubtful. He has made a valuable study of the problem and made a strong case for habitual cognition and love. But in the process the concepts of "cognition" and "habitual" have become very attenuated. Many may still wonder, with Galtier, why the proximate capacity to know and love an object should be called habitual cognition rather than potential. They may easily incline to

agree with Chambat that between a purely ontological union and a formal psychological union there is really no place for an intermediate union of the psychological order. And they may doubt very much that St. Thomas maintained such an intermediate union and made it the specific and formal constituent of the union of grace.

But in any case Father Morency's work with its valuable collection and analysis of the grace-texts of St. Thomas, its careful study of habitual cognition and love and of the four elements of the union of grace, and its solid insistence that extrinsic divine causality and pure appropriation determine St. Thomas' explanation of the divine inhabitation, should prove very useful to all those who are interested in this aspect of habitual grace.

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E. J. FORTMAN, S.J.

DIE EUCHARISTIE IN DER DARSTELLUNG DES JOHANNES ECK. Ein Beitrag zur vortridentinischen Kontroverstheologie über das Messopfer. By E. Iserloh. Münster: Aschendorff, 1950. Pp. xvi + 370.

This dissertation, submitted to the Theological Faculty of the University of Münster, chooses a major point of controversy between Luther and the defenders of the old faith, with Eck as their principal representative, to show how contemporary Catholic theology was unable to answer convincingly the difficulties raised by the innovators.

After two introductory chapters, explaining the task and method of the work (I) and giving a general survey of the writings of Dr. Eck concerning the Holy Eucharist (II), the author discusses successively the following topics: Communion under two species (III), the Mass as a sacrifice (IV), Eck's defense of the private Mass (V), his ideas concerning the participation of the faithful in the sacrifice of the Mass (VI), and the Holy Eucharist as Communion, including transubstantiation, real presence, conservation, and adoration (VII). There is no doubt that chapter four is by far the most important and most interesting section of the whole book. A detailed review, therefore, of this chapter would seem to convey a rather good idea of the book as a whole.

Introducing this particular topic, Iserloh shows that it was to Eck, as well as to Luther, a fundamental point of difference; Eck, indeed, realized, perhaps first amongst Catholics, that the Mass as a sacrifice was much more than just one point of discussion. As it was to him and to all Catholics part and parcel of Catholic life and doctrine, never attacked at any time before, so it was to the reformer the "tertia captivitas . . . longe impiissimus ille abusus quo factum est, ut fere nihil sit hodie in ecclesia receptius ac magis

persuasum, quam missam esse opus bonum et sacrificium." Against such insidious attacks, Eck intends, first of all, to prove that the sacrifice of the Mass is foretold by the prophets, instituted by Christ, handed down by the apostles, and accepted by the Church. To do so, he quotes Scripture extensively, referring exegetically to the Fathers, St. Jerome, St. Augustine, Nicolaus de Lyra, the *glossa ordinaria*, and the *glossa interlinearis*. He proves himself also familiar with writings of the humanists, and refers to them in philological problems, and quotes rabbinical interpretations of Old Testament texts as confirmations. In the argument from tradition, Eck, first of all, has to defend this very argument against its rejection by Luther. Among other things he cites Melanchthon as witness that Scripture alone will not suffice. Having thus established his position, he quotes very extensively Pseudo-Dionysius, Tertullian, Cyprian, Origen, Chrysostom, Jerome, Augustine, and Ambrose, the early councils, and the decrees of the Popes. He presents an immense amount of material; but there is little more than adding text to text, there is little or no effort to evaluate his quotations, beyond showing that they consider the Mass a sacrifice. And this, in Iserloh's opinion, is the reason why Eck's work, in spite of the immense amount of material it uncovered, bore little fruit on his theology. Eck was no theologian of rank. And this also explains the difficulty encountered if one looks for a satisfactory answer to the question as to what Eck's ideas were concerning the Mass as a sacrifice, how he conceived it. There is in his writings nothing approaching a theory of the sacrifice of the Mass. The Mass is to him "memoria," "recordatio," "repraesentatio," and "reiteratio" of the passion of Christ. The terms "memoria" and "recordatio" would seem to refer always and exclusively to subjective acts of the faithful or of the Church; "repraesentatio," however, is considered an "expressior modus significandi," without giving any indication wherein, according to him, this "expressior modus significandi" consists. Nowhere does he in this context refer to the separation of the two species as the "signum sacrificii"; he does not even sufficiently distinguish between this sacramental sign and what must be considered as mere ceremonies. He has no clear idea concerning the offerer of the sacrifice, speaks of Christ as of the "magister offerendi," but does not seem to know Him as truly principal offerer. The priests act as "ministri Christianae ecclesiae, non excluso vero offerendi magistro, Ihesu Christo"; and the act of oblation is distinguished from the act of consecration, and is contained in the three prayers following consecration. Thus, there is identity between the sacrifice of the Mass and the sacrifice on the Cross only because it is the same victim. But, since both the act of oblation and the offering priest are different, the value of the Mass is far below that of Christ's own

sacrifice on the Cross, whose effects it renders present and communicates to us.

This lack of deeper understanding of the true nature of the Mass, of Christ as principal offerer, of the essential identity of the internal act of oblation with that on the Cross was, in the last analysis, the reason why Eck could not answer his Protestant adversaries who harped upon the unicity of the sacrifice of Christ, according to the Epistle to the Hebrews. Iserloh blames it on Eck's nominalistic attitude, his deficient theological power and interest, and on his lack of familiarity with the best of Scholastic tradition. He may quote Thomas off and on, as he quotes so many others, but he has never assimilated the ideas of the prince of Scholastics.

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ROMAN RULE IN ASIA MINOR. By David Magie. Princeton, New Jersey: Princeton University Press, 1950. Vol. I: Text. Pp. xxi + 723. Vol. II: Notes. Pp. 936. \$20.00.

"And to the angel of the church at Pergamum write: Thus says he who has the sharp two-edged sword: I know where thou dwellest, where the throne of Satan is." Thus did St. John write from the Isle of Patmos to the city which, in 133 B.C., had named the Roman people heir to all its possessions. With this bequest of Attalus III, the last king of Pergamum, Prof. David Magie begins his remarkable historical study of Roman expansion in the rich but turbulent lands of Asia Minor. A work of this magnitude could have been written only after many years of preparation; the author, who is now professor emeritus in the department of classics in Princeton, tells us that it was planned in his youth, begun in middle life, and completed in his old age. Few men have made so substantial a contribution to classical scholarship, though that is by no means the only field enriched by this comprehensive study. Only at his own risk can the biblical student or those interested in Christian origins neglect this exhaustive investigation of a most critical period in world history, the diffusion and decline of Roman power in the East.

The difficulties of composing a work on so vast a scale would have deterred a man of lesser energy and determination. As Dr. Magie reminds us, the literary sources for the period are neither abundant nor utilizable except after careful sifting. And the inscriptions, which furnish the most reliable information, still remain, pending the completed collection of the *Tituli Asiae Minoris*, dispersed through countless volumes. But no science, whether

it be epigraphy, papyrology, archaeology, geography, or numismatics, has been overlooked if it could cast some light on the period. The result is that the second volume is the only comprehensive summary we have of existing (and past) scholarship on Asia Minor in the Roman period.

In taking over the Province of Asia, the first of its six provinces in Asia Minor, Rome came to a land permeated with the Hellenic tradition. All along the western coast, from the Propontis to Rhodes, wealthy and powerful Greek cities had long existed. On this shoreline one could see three of the seven wonders of the ancient world. Blessed with excellent harbors at the mouths of rivers, and good highways leading along fertile valleys to the rich interior, populated by an intelligent and industrious people, the Province of Asia was easily the most valuable Rome had yet acquired in its imperial organization. For the sake of historical perspective the author takes us back about a century to examine the preliminary steps leading to the march of Rome's legions across the Hellespont.

It was as the protector of the freedom of Greek cities that Rome first entered on the scene in Asia. First, against Philip V of Macedon at the turn of the second century, and then against Antiochus III who in 197 had embarked on a campaign to restore the Seleucid power in western Asia Minor. Whether Rome's initial step into Asia as the protector of Greek cities resulted in a certain degree of paternalism which weakened the characteristically independent spirit of the Greek is a question which may never be answered. But Dr. Magie tells us that "as far as our knowledge extends, during the period that elapsed between the battle of Magnesia (which broke the Seleucid power) and the formation of the Province, Rome was not guilty of any act of aggression toward the cities nor, with the exception of her harsh treatment of Rhodes, did she make any misuse of her power. On the other hand, there is every reason to believe that a general peace was established in Asia and the welfare of the individual communities promoted."

But the people were soon to learn that the advent of Rome was not an unmixed blessing. Though they had suffered much in the past through bad government, the ruler was at least one of their own race, who spoke their language and understood their customs. Now a new governor arrived each spring from across the sea and with him came public officials to lay new tax burdens on an economy already strained by ruinous wars. They were also soon to find themselves enmeshed in all the long and disastrous wars which coincided with Roman rule in that area. Chief of these was the war with Mithridates who terrorized the eastern provinces of Rome for twenty-five years, and whose history is told in four brilliant chapters by the author.

For an account of the propaganda against Roman avarice and its influence in these wars, see now Eva M. Sanford in *Journal of Near Eastern Studies*, IX (1950), 28-36.

Despite the tremendous losses in men and wealth suffered during the wars of the first century before Christ, by the time of Pompey, and because of his energetic campaigns in the East, Rome had added Pontus, Cilicia, and Syria to its possessions in the East, while native kings in vassalage to Rome had been enthroned in the more remote regions. Magie sums it up well in these words: "Not since the days of the Scipios had a Roman general contributed so greatly to the extension of the far-flung Empire, exacting the toll of blood and suffering which the glory won for Rome by a policy of imperialism demanded from enemy and citizen alike."

The narrative moves rapidly through the period of Civil Wars which ended with the death of the Republic and the proclamation of the Principate in January, 27 B.C. This historic act brought with it important changes in the administration of the provinces, and chapter 19, "The Galatian Province," gives us a valuable case history of typical Augustan procedure in the formation and Romanization of new domains. There is little need to dwell on the unworthy successors of Augustus or on the prosperous period of the Flavians. Suffice it to say that under the latter western Asia saw a widespread development of its natural resources and a level of prosperity never before attained in its long history. The costly and, in the long run, futile military victories of Trajan added little to Rome's glory in the East; at his death he was followed by the most worthy successor of Augustus, Hadrian, whose reign is remembered for his unification of the far-flung Empire. Yet he could not see that this policy of equalization would ultimately contribute to the dissolution of that Empire. With the period of the Antonines conflicts begin to break out on the periphery of the Empire, a sombre warning of the collapse which was to follow. The political power of the army, always a threat under imperial rule, becomes dominant, and woe to the emperor who had incurred the hatred of his soldiers. In the latter part of the third century decay and anarchy had set in and the heavy hand of bureaucracy was already stifling what little remained of the Augustan concept of empire as a commonwealth of self-governing cities. On this dark note the story of Rome in the provinces of Asia Minor comes to a close, masterfully presented by a scholar who has no thesis to prove but a complex situation to describe with all the resources which modern scholarship has put at his disposal.

I am only too well aware that this little summary has scarcely done justice to Magie's achievement. The second volume presents a complete and critical documentation for the scholar who wishes to pursue individual

points further. Both large volumes are beautifully printed and strongly bound, in keeping with the high technical standards which the Princeton University Press has set. Mistakes are exceedingly rare. I call the attention of the printers to the few I noticed. Gaius is called the great-grandson of Augustus (I, 491), but later his grandson (I, 497 and 609). Either Livy or Magie has erred in writing "ea oppida quae *liberae* fuissent" (II, 950, n. 60); Bickerman's name is misspelled (II, 972, n. 3, and *passim*).

On the basis of my own experience in reading the volumes I would suggest that the index be printed at the end of the first volume (or perhaps at the end of each volume as is the custom among some publishers), and that the list of abbreviations be printed at the beginning of the second volume where it is more frequently used. These are minor points in a magnificent work which is a lasting tribute to Dr. Magie's industry and competence.

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FREDERICK L. MORIARTY, S.J.

JOHN KNOX'S HISTORY OF THE REFORMATION IN SCOTLAND. Edited by William Croft Dickinson. 2 vols. New York: Philosophical Library, 1950. Pp. cix + 374; 498. \$15.00.

With the possible exception of the Colloquy at Ratisbon in 1541, long accounts of which have been left us by its participants Melancthon, Bucer, and Eck, no other religious event or chain of events in the Reformation epoch has received so complete a recounting from the persons involved as the "uproar for religion" in Scotland has found in this chronicle by John Knox. Unquestionably, his *History* takes high rank among the infrequent records of important periods penned by their principal actors.

Born about 1514 in the Scottish Lowlands, Knox was a priest by 1540 and five years later had cast his lot with the Protestant George Wishart. He was captured by the French at the siege of St. Andrews after Cardinal Beaton's assassination and was sent to the galleys. By 1549 he was again at liberty and in England, later in Frankfurt, and, subsequent to a flying visit to Scotland, in Calvin's Geneva with his first wife Marjory Bowes whom he married in the spring of 1556. On May 2, 1559, he returned to Scotland at the invitation of the Protestant lords who had signed the "Common Band" in Dec., 1557. There it was that he labored until his death (Nov. 24, 1572) in the establishment of the Protestant Kirk.

His *History* is the "rehearsal . . . of such personages as God has made instruments of his glory" in the fashioning of that Kirk (I, 6). It is also the story of the undoing of the Old Faith wherein, apparently, God saw no further purpose. In its present form, the work consists of five books. Book

II, which describes Scottish happenings from late 1558 to Nov., 1559, was the first section undertaken by Knox, and seems to have been completed before the end of 1559, though it would be touched again seven years later. Book III, covering the period between Nov., 1559, and Aug., 1561, underwent considerable revision in 1566, so that it is difficult to tell any longer when it was originally put together. Apparently, it was in the spring of 1566, while he was in retreat in the west of Scotland, that Knox fashioned Book I, which gives the pre-history of Scotch Protestantism commencing with 1422, revised his two earlier books, and penned a preface (I, 5-6) which makes it appear that he regarded his production as completed. However, within a month's time he had taken up his pen again. No doubt, much of Book IV, carrying the chronicle from Aug., 1561 to June, 1564, was finished before 1566 was done, yet marginal notes indicate that it was still being edited as late as Dec., 1571. Knox himself, however, got no farther. Our present Book V, which continues the story from July, 1564, to Aug., 1567, sees the light for the first time in David Buchanan's 1644 edition of the *History*. Its materials may have been gathered by Knox, but the undistinguished style is not his own (I, xciii-xcv).

Though printed forms of the work stretch all the way from that of Vautrolier in 1586-87 to the popular editions of Cuthbert Lennox, etc., in the 20th century, scholars thus far have been able to rely only upon the text which David Laing prepared for the Wodrow Society in 1846-48. Dr. Dickinson now uses the same manuscript as his erudite predecessor (the "Laing MS" in the Edinburgh University Library), and follows his transcript, though with some necessary corrections and with modernized spelling. The result is a particularly felicitous text which can be cited by all but philologists as a parallel to Laing.

In technical make-up, this new edition is a joy. Its notes, like Laing's, are restrained, yet adequate and always to the point. Ten documents (including the 1560 *Confession of Faith* and the 1561 *Book of Discipline*), which Laing let stay in the text of the *History*, have been printed by Dickinson in the appendices. Thereby the flow of the narrative has been aided considerably. There is a glossary and a helpful note on authorities. The Index of 146 pages is the most exhaustive thing of its kind this reviewer has seen.

A lengthy introduction (I, xv-cix) provides the necessary background for the understanding of the *History* and its author. Dr. Dickinson's sympathies are with the Reformation, yet he has not lost his balance. He gives a sane analysis of the stages in the development of Knox's philosophy of rebellion (I, xxxix-xliii). He is quite well aware that the movement for reform "could include those who had an eye to the wealth of a dying Church

and an interest in its death-bed property" (I, xxv). He recognizes that the freedom of conscience for which the Scotch Reformers fought "was to be liberty to believe only as the ministers themselves believed" (I, liii). And of Knox he remarks that on occasion there is in his appraisals "something more than the wrath of God; there is a narrow hate that diminishes the stature of the man and that chills us as we read" (I, lxxiii).

It is, indeed, true that Dr. Dickinson takes a somber view of the Pre-Reformation Scottish Church, yet even the most recent Catholic student to survey the scene can speak "des abus aussi scandaleux que dans toute autre partie de la Chrétienté" (P. Janelle, in E. de Moreau, P. Jourda, and P. Janelle, *La crise religieuse du XVIe siècle* [Fliche-Martin, *Histoire de l'Eglise*, XVI; Paris: Bloud & Gay, 1950], p. 425). However, there was, too, a brighter side, and to this Dr. Dickinson pays too little heed. Two recent studies which have stressed this aspect—W. E. Brown, "The Reformation in Scotland," in Edward Eyre, *European Civilization* (Oxford University Press, 1936), IV, 489–560, and W. Stanford Reid, "The Scottish Counter-Reformation before 1560," *Church History*, XIV (1945), 104–25—have not been used at all in his volumes.

A remark here and there in the introduction will not stand up under scrutiny. When Dr. Dickinson suggests that in the medieval Church "men might be denied all access to the Word, but men must still believe in the efficacy of the saints, their relics and their miracles" (I, xx), he has fallen prey to propaganda. Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford: Clarendon Press, 1941), would have shown him that the Scriptures were anything but a closed book to the monks and schoolmen of the period, while a reading of the *Imitation of Christ*, I, xviii, would have revealed what it was that thoughtful Catholics of the time looked for from the saints. And though his broad appraisal of Scottish monasticism—"everywhere monastic religion was in disgrace, abbots were dissolute and monks disorderly" (I, xviii)—has a pleasant ring, it must be subjected to a sound sifting of the source material such as Philip Hughes, *The Reformation in England* (London: Hollis & Carter, 1950), I, 36–71, has undertaken for the monasteries of Britain, before it can have much value for historians. Yet with these flaws noted, it is but justice to recognize the extreme care with which Dr. Dickinson has done his work. His edition is a model of its kind, the like of which any scholar would be proud to have fathered.

But when one turns from Dickinson to Knox, he moves from a world of sobriety into one of violent partisanship. The very title of the First Book—"... containing the manner and by what persons the light of Christ's Evangel hath been manifested unto this realm after that horrible and uni-

versal defection from the truth which has come by the means of that Roman Antichrist" (I, 3)—is sufficient clue to the tone of the *History*. The account of the assassination of David Cardinal Beaton on May 29, 1546, closes with the phrase: "These things we write merrily" (I, 79). Speaking of Mary, Queen of Scots, Knox can advise his coreligionists to turn to God, "and then he shall either destroy that whore in her whoredom, or else he shall put it into the hearts of a multitude to take the same vengeance upon her that he has taken of Jezebel" (I, 103). Throughout the chronicle, Mary, or her mother, Mary of Lorraine, before her, is consistently in the wrong, and not a few nasty insinuations are made against the latter's virtue (e.g., I, 40, 75, 79, 94, 321, 322). Doubtlessly it was their attachment to the ancient Church which was the heart of the matter, for Knox was unrestrained in his censure of Rome (I, 84; II, 18). Such rancour led him to the use of a double standard of judgment: when the preacher Paul Methven is convicted of adultery, Knox specifically notes that his crime ought not "prejudge the authority of the doctrine which he taught" (II, 67-68), yet only a few pages back he has described an orgy at Orleans arranged by the Cardinal de Guise (which I have yet to see recorded in any French chronicle) wherein he is quick to see "a fruit of the Cardinal of Lorraine's religion" (II, 35).

Yet Knox is not without his good points. His story frequently has an eye for drama (e.g., I, 14, 37, 72-74, 127-29). It does not always gloss over the limited success of its own party (I, 68, 264-65, 355-56), nor does it refrain from censuring Protestant shortcomings (II, 25-26, 47, 65, 105). Evidence still remains of how concerned Knox was with the accuracy of his record (I, 44, 371). And his habit of incorporating documents into his work, amongst them several running to many pages, reflects very favorably upon his principles as a chronicler. But it does not make him an historian on modern standards. I am not thinking of the inaccuracies of which this account, like many a genuine history, has its share (e.g., I, 29, 30, 55, 75, 94, 139, 153). Far more serious is the deliberate slanting given the narrative in Book II wherein the Queen Regent is taken to task for her dealings with the French foreigners (I, 191, 214, 216, 220), while the negotiations of the Protestants with the foreign English are either passed over or denied (I, 194). Dr. Dickinson has frankly called attention to this difficulty. Book II, he says, "is primarily a 'party pamphlet', a piece of special pleading. . . . Yet in Book III Knox makes amends and the negotiations with England are given without reserve" (I, lxxx). Unfortunately, this "amendment" is not long-lived, for Book IV has an equally tendentious narration designed to make the Protestant gathering after the August, 1563, invasion of the Holyrood chapel appear as a pious assemblage whereas in reality it gives

every appearance of having been intended by Knox to overawe the Queen in her juridical hearing of the case (II, 87-99). What Knox has given us is not history as understood by the present practitioners of the craft; it must be read "as the work of an old-fashioned advocate rather than as the summing up of a judge" (Andrew Lang, *John Knox and the Reformation* [London: Longmans, 1905], p. xi).

Despite its bias, Knox's *History* proves of signal worth to the modern student of the Reformation era. For it reveals facets of 16th century life which we of a later generation tend to overlook. It throws light, for example, upon the dynamics of religious change. That the Protestant party commenced as a minority in Scotland cannot be denied. But a number of incidents—Knox's account is confused: the "Common Band" (I, 136-37) belongs to Dec., 1557, the Bonnets Episode (I, 126) to July, 1558, the Down- ing of St. Giles (I, 127-29) to Sept., 1558—show it to have been composed of determined men whose energy brought about the triumph of their program over the unorganized opposition of the ancient order. Their triumph was not unplanned; "before the Regent attempted to suppress Protestantism, the Protestants, for very sufficient reasons, had set themselves to overturn the established religion" (William Law Mathieson, *Politics and Religion* [Glasgow: MacLehose, 1902], I, 52). Further, it makes clear that the "freedom of conscience" postulate, dear to so many modern non-Catholics, was unknown to Knox and his ministerial associates. On two occasions, Dec. 5, 1558, and July 2, 1559, the Protestant Congregation had solemnly petitioned "that it be lawful to use ourselves in matters of religion and of conscience as we must answer unto God" (I, 157, 195). But when they themselves got the upper hand, as at the Edinburgh Parliament in Aug., 1560, it was made illegal for Catholics to follow their consciences with reference to papal authority and to the Mass (I, 340-41). Knox himself in April, 1563, refused the Queen's request that he exert his influence to prevent the punishing of Catholics "for the using of themselves in their religion as pleased them" (II, 71). With regard to the moderate group in the Congregation who wished the Queen at least to be unmolested in her having of the Mass, it is instructive to see how ready Knox and the principal ministers were to look upon them as backsliders (II, 5, 23). A third element to strike the modern student is the ease with which Scotch Protestants could speak in 1558 and 1559 of the possible future summoning of a "lawful and General Council" for the settlement of religious questions as though the first two convocations of Trent had never sat (I, 155, 195). No doubt that writing off of Trent on the part of the early Protestants goes far towards explaining why Rome's endeavor to get Reformed theologians to the synod had borne so little fruit

(cf. S. Kuttner, "Papal Efforts toward Protestant Representation at Trent," *Review of Politics*, X [1948], 427-36).

The *History* holds interesting witness to an incident in Knox's life the parallel of which appears in the biography of John Calvin. This latter had taken up his ministry at Geneva in July, 1536, only because William Farel had assured him in God's Name of divine wrath were he to refuse the charge (cf. J.-D. Benoit, *Jean Calvin, la vie, l'homme, la pensée* [2nd ed.; Neuilly, 1948], pp. 61-62). At St. Andrews, in April, 1547, the scene was re-enacted when the preacher John Rough notified Knox in God's Name that the Congregation had called him to the preaching office and solemnly warned him of God's "heavy displeasure" should he renounce the same (I, 83). For the man himself, this commission was sufficient, but it did not at all satisfy the Catholic faithful. Ninian Winzet, priest and master of the Grammar School at Linlithgow (till his removal in 1561 for refusing his signature to the new *Confession of Faith*), succeeded in publishing at Edinburgh in July, 1562, his "Last Blast of the Trumpet of God's Word against the Usurped Authority of John Knox and his Calvinian Brethren." Only a few pages escaped the Protestant magistrates, yet what remains stresses the point that the New Testament and all church history, "finds no bishop, priest nor deacon instituted and ordained by the lay people in the holy Catholic Church, but by the Apostles and their successor bishops only" (*Certain Tractates. . . by Ninian Winzet*, edited by James King Hewison [Scottish Text Society, XV; Edinburgh, 1887-88], I, 42).

In harmony with the teaching of the continental non-Catholics (whose views in the matter have been recently rehearsed by Rupert E. Davies, *The Problem of Authority in the Continental Reformers* [London: Epworth, 1946]), Knox and his associates held the principle that all religious questions must be judged solely by Scripture authority (I, 115, 152, 155; II, 18). Here, also, Catholics of the time made objection. In 1558, Quintin Kennedy, Abbot of Crossraguel, argued eloquently in his "Ane Compendius Tractive" (edited by D. Laing, in *The Miscellany of the Wodrow Society* [Edinburgh, 1844], I, 95-174) for the need of an organ within the Church to discern authoritatively the meaning of the Scriptures. Five years later, Winzet's "Book of Four Score and Three Questions," in its 18th Question (ed. Hewison, pp. 83-85), challenged Knox and his fellow ministers to justify their retaining so many ceremonies of baptism and the Eucharist which have their foundation in Catholic tradition rather than in the Scriptures. It is of some significance that Knox never published a reply to the book. The latest historian to treat the matter has suggested that he "must have felt that it would be a waste of time to answer the questions" (Hugh Watt, *John Knox in Con-*

troversy [Edinburgh: Nelson, 1950], p. 47). But it may not be without importance that the Congregation was on record as of May, 1559, in conceding that the Papists had "antiquity of time" on their side (I, 168).

Running through the *History*, text after text speaks violently against the "idolatry" of the Mass (I, 120, 250; II, 8-9, 48, 66, 87). How deep Knox's hatred lay is revealed in the statement "that one Mass. . . was more fearful to him than if ten thousand armed enemies had landed in any part of the realm" (II, 12). Once only—at Maybole in Sept., 1562,—did he dispute on the Mass with a Catholic who could stand his ground. This debate with Abbot Quintin Kennedy is but mentioned in the *History* (II, 57); we have to go elsewhere for Knox's transcript of the discussion (edited in David Laing, *The Works of John Knox* [Edinburgh, 1864], VI, 185-220). More frequently he crossed swords with adversaries of lesser merit, like Alexander Anderson of Aberdeen, so ill-grounded in theology as to deny that the Mass is a propitiatory sacrifice, or like Master John Leslie, who could give no help to Anderson, "for I know nothing but the Canon Law" (I, 353).

That points up, I think, one of the serious weaknesses of the Pre-Reformation Church in Scotland. That it possessed a number of scholars is beyond question. W. Forbes Leith, S. J., *Pre-Reformation Scholars in Scotland in the XVIIth Century* (Glasgow: MacLehose, 1915), has drawn up an imposing list of the publications by Catholics of the period, but it is noteworthy that theological treatises are relatively rare among them, and what there is is mostly post-1560 and printed on the continent. In the crucial years, the Winzets and the Kennedys were far too few, and the Church was poorly served by her sons.

She was ill-served, too, by ecclesiastics in the matter of celibacy. No doubt the immoralities of Scottish churchmen of this period are more often over- than under-estimated. But unchastity was a plague of some proportions. At Rome, by 1556, Cardinal Nicholas Sermoneta had a plan in hand for the moral reformation of the nunneries of Scotland (cf. Sermoneta to Pope Paul IV, in John H. Pollen, S.J., *Papal Negotiations with Mary Queen of Scots* [Scottish History Society, XXXVII; Edinburgh, 1901], pp. 528-30). At home, the Statutes of the Edinburgh Provincial Council in 1549 and of the National Council in 1559 (edited by David Patrick, *Statutes of the Scottish Church, 1225-1559* [Scottish History Society, LIV; Edinburgh, 1907], pp. 89-92, 163-65) show clearly that the bishops were aware of conditions and were taking measures to combat the evil. Unfortunately, the conduct of some of their own colleagues was open to reproach, while the memory of David Cardinal Beaton, Primate from 1539 to 1546, was not designed to facilitate their efforts. It is true indeed, that Knox's references

to Beaton's irregularities (I, 76, 79) are based wholly on hearsay, but they find damaging support in contemporary records (cf. David Hay Fleming, *The Reformation in Scotland* [London: Hodder & Stoughton, 1910], pp. 547, 550, 554; John Herkless and Robert K. Hannay, *The Archbishops of St. Andrews* [Edinburgh: Blackwood, 1913], IV, 14, 42, 198-200).

It is a matter of speculation what might have been done in defense of the Catholic faith during the 1550's and 1560's had the hierarchy been of better fibre and able to devise united action. What we know of them—a case in point is Archbishop John Hamilton's procedure at St. Andrews in June, 1559, to prevent Knox from forcibly reforming the cathedral church (I, 181-83)—suggests that their measures against the heretics were anything but adequate. And far more serious was their inactivity in August, 1560, at the Parliament which cut down the Old Church. Of the 13 Scottish sees, two (Brechin and The Isles) were vacant and two (Caithness and Argyll) were held by unconsecrated titulars in 1560. Only four, however, of the other incumbents were present at the Parliament, and one of these (Alexander Gordon of Galloway) was already a Protestant (I, 335). The three Catholic prelates—the Primate John Hamilton, Robt. Crichton of Dunkeld, and Wm. Chisholm, I, of Dunblane—sat silently by while the Protestant *Confession of Faith* was read and "spake nothing" when it was adopted (I, 339).

Father Nicholas de Gouda, S.J., the Papal Nuncio, has left us a memorable account (ed. Pollen, *Papal Negotiations*, pp. 129-39) of how he tried to rally the Scotch episcopate in July-August, 1562, and of how only Crichton of Dunkeld would receive him. Few could have been of the stuff whence martyrs are made. It is scarcely surprising that Adam Bothwell of Orkney, the unconsecrated Robt. Stewart of Caithness, as well, probably, as the unconsecrated James Hamilton of Argyll, had already joined their brother of Galloway in heresy (cf. C. G. Mortimer, "The Scottish Hierarchy in 1560," *The Clergy Review*, XII [1936], 442-50; G. Donaldson, "The Scottish Episcopate at the Reformation," *English Historical Review*, LX [1945], 349-64).

Limited as we are to the bare details assembled in John Dowden, *The Bishops of Scotland* (Glasgow: MacLehose, 1912), we cannot now reconstruct the counter-measures of the prelates who remained true to their trust. We shall have to wait for biographies of a fulness similar to that which Annie I. Dunlop has published in her *Life and Times of James Kennedy (d. 1465), Bishop of St. Andrews* (Edinburgh-London: Oliver and Boyd, 1950), before we shall be truly able to say why their policies proved ineffective.

For the 1560's, at least, this *History* by John Knox will long remain the source whence historians will quarry their story of the Scottish Reformation.

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HENRY G. J. BECK.

THE CATHOLIC UNIVERSITY OF AMERICA, 1903-1909: THE RECTORSHIP OF DENIS J. O'CONNELL. By Coleman J. Barry, O.S.B. Washington, D. C.: Catholic University Press, 1950. Pp. xi + 298. \$3.50.

The present volume is the fourth in the series devoted to the history of Catholic University. This series, under the direction of John Tracy Ellis, is the most important group of books about any single Catholic educational institution in the United States. Father Ellis himself laid the groundwork in his *Formative Years of Catholic University*, and two of his students have published their researches in the administrations of the first two rectors. In the present volume, Father Barry gives us an account of the administration of the third rector.

In a sense, the present volume has not the appeal of its predecessors. They were written against the stormy background of the last fifteen years of the nineteenth century, when the fortunes of the nascent University were intermingled with the violent intramural conflicts of American Catholicism: the "liberal" versus the "conservative" bishops, the school controversy, the McGlynn case, Americanism, Cahenslyism. In a sense, the first three volumes approached a history of the Church in America during those years. While the present volume also has its element of stress and strain, the conflicts were far less important in the history of the Church in America.

As the Rector of the American College in Rome, and as the Roman agent of the liberal bishops, Denis O'Connell played no little part in the conflicts of the American hierarchy. Since his role in those events has largely been told in the previous volumes of this series, the present book quite justifiably treats it summarily. But the events leading to his appointment to the rectorship of Catholic University, and to his resignation from that post, are told in detail, indeed in quite excessive detail.

Many pages of the book are devoted to the financial difficulties of the University. The genesis of the annual collection taken up for the institution throughout the United States is investigated, and the results of the first collections are tabulated. Recounted is the story of the failure of Thomas E. Waggaman, treasurer of the University and investor of its funds, a

failure which nearly dragged down the University to destruction. The labors of the rector, the bishops, and Messrs. Bonaparte, Hamilton, and Jenkins to save the university are rehearsed. Nor is there omitted the intriguing story of the threat of the University's first great benefactor, now married to a French marquise and fallen away from the Faith, to have the University charter voided.

But in spite of difficulties the University grew. Under O'Connell's administration the University began undergraduate work. O'Connell's opposition to this move, as well as many other difficulties with his faculty, led to an open fight in which the professors were bested and the authority of the rector strengthened. The Paulists were instrumental in creating the Apostolic Mission House to train priests for work in home missions. The Dominicans moved their house of studies to the University. A number of other religious congregations began negotiations to locate near the University. A drive for a university church was begun. The beginnings of a Department of Education, designed largely to service the teaching sisterhoods, were made. The University proved of great service in the creation and first activities of the present National Catholic Educational Association. The Catholic public was stirred to an increasing awareness of the existence and the purpose of a Catholic university.

The present volume would have been greatly improved by liberal use of the pruning hook. It is notably diffuse, and filled with rather pointless and quite lengthy citations from the sources. Nor does the author attempt any synthesis; apparently he believes in letting the facts speak for themselves. Documented facts are presented in abundance. The reader cannot but be aware that here is a piece of competent research, worthy to take its place beside its predecessors in the series.

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FRANCIS X. CURRAN, S.J.

CHRISTENTUM IN DER SOWJET UNION. Edited by Wilhelm de Vries, S.J. Waibstadt bei Heidelberg: Kemper, 1950. Pp. 238.

Six professors of the Pontifical Oriental Institute, Rome, have contributed ten articles to survey the situation of *Christendom in the Soviet Union*. There are two historical articles: the first one, tracing the Bolshevik Revolution to the ecclesiastical policies of the Czars of the eighteenth and nineteenth centuries (Ammann), and the second, describing the years of persecution, 1917-1939 (de Vries). The following eight articles are concerned with the present situation: recent writings of the Patriarchal Church are scrutinized

(Ammann), the moral standards and teachings of the Soviets discussed (Tyzkiewics), the methods of Soviet persecution explained (Schweig), and whatever there remains of Church activity in the USSR is described (Olsr). We are informed about the formation of the clergy in modern Russia, about the teaching of dialectic materialism vs. Christianity in the schools, about the opposition "Moscow-Rome" in Church and state propaganda; and, in conclusion, the Soviet view of Communism as the "new humanism" is explained (B. Schulze).

All contributions are based upon original Russian sources which are quoted extensively. And, indeed, it is the great familiarity of the authors with their respective subject matter, their sincerity, and honest admiration for what is being accomplished under most trying circumstances, which would seem to distinguish this book from similar publications.

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PETER MUELLER, S.J.

FIFTY YEARS OF PROTESTANT THEOLOGY. By Carl F. H. Henry. Boston: W. A. Wilde Company, 1950. Pp. 113. \$1.50.

Dr. Henry belongs to a vital group of Protestant thinkers not properly appreciated by Catholic theologians. These men refer to themselves as evangelicals, though others frequently refer to them as fundamentalists. Dr. Albert C. Knudson, a highly respected voice of American Protestantism, does not regard them as desirable guides. He puts it this way: "If a choice had to be made between the sophisticated irrationalism of neo-orthodoxy and the forthright irrationalism of fundamentalism, not a little could be said in favor of the latter. But fortunately no such choice is necessary. There is a more excellent way" (*Basic Issues in Christian Thought* [Nashville, 1950], p. 113). In a note to this opinion Dr. Knudson refers to a defence of fundamentalism which was written by Dr. Henry, though it is not the work considered in this review.

Dr. Henry's group will not be dismayed by Dr. Knudson's evaluation of their thought, because they know what he conceives Christianity to be, and they are consciously and deliberately opposed to such a conception. Dr. Henry believes that the Christian message is something that is fixed and given; he does not sympathize with the opinion of those who think that it is something that may be reconstructed, and be differently reconstructed, by every age. Dr. Henry is an orthodox Protestant, and he shares with the Reformers the doctrine that Christianity is given to us irreformably in the Bible. He believes in the propositions set forth in that book, and for that reason he is decidedly cool toward Barthianism or Niebuhrianism which consider the Scriptures as a mere witness given by writers to a revelatory

encounter with God which they experienced through grace. He is somewhat irked that his view is not shared by the better known Protestant theologians, because he thinks that it is a matter of fact that the vast majority of Protestant churchgoers do share it. Dr. Henry, consequently, wishes to speak for real Protestantism and for the inarticulate mass of Protestants who have no interest in liberalism, neo-orthodoxy, personalism, empiricism, humanism, or the other new theories proposed by professors at the more famous centers of Protestant theology.

It is not for us Catholics to take part in the domestic controversies within the Protestant fellowship. However, I cannot let pass the opportunity to say that in their jousts one with the other they are agreed on one thing: Catholicism is no answer to the problems of Christian thought, and must be rejected. In spite of this basic agreement, a Catholic reader cannot help but be convinced that all is not joy and sweet clarity in the Protestant camps. Dr. Henry's group seems to show quite clearly that the doctrines of Dr. Knudson and his colleagues have too little in common with the religion that history has called Christianity, and Dr. Knudson's group seems to be quite right when it points out that fundamentalism does not satisfy the inevitable questions of a thinker who in good faith and Christian simplicity has read something of philosophy and science. The Catholic can only say that if his Catholicism is not the answer, at least no Protestant answer, even by Protestant reckoning, can be validly accepted. As he sees it, the choice is not as Dr. Henry seems to conceive it: evangelical fundamentalism or nihilism; but rather, Catholicism or nihilism.

However, the little book we are here considering relegates the battle between the diverse camps in Protestantism to the background. The little study deals with the evolution of Protestant theology during the last fifty years. It is an admirable presentation of the subject, which entailed the knowledge of an immense literature, much of which is duly indicated. There are only 113 pages in the little book, so one cannot expect a detailed analysis of the different theologies mentioned, but as a clear and vibrant summary of the movement and direction of Protestant thinking the book is splendid, singularly satisfying to the student who wants a synthetic account of the growth of Protestant doctrine. Fundamentalists were once dismissed impatiently as unscholarly and ignorant, but no one who reads this book will believe that such a charge can be legitimately hurled against all fundamentalists. Dr. Henry is certainly a shattering refutation of so easy an accusation.

As Dr. Henry reads the record, Protestant theology at the beginning of the century saw liberalism in triumph. Kantian epistemology, Hegelian

immanentism, naturalistic optimism, Harnackian historicism combined to produce "a Christianity without atonement, without Christ's deity, without the triune God, without heaven and hell—indeed, a Christianity without anything distinctively Christian, for its picture of Jesus had so many foci that it was little better than a blur" (p. 93).

The First World War killed liberalism by the simple tactic of dismissing it as irrelevant. Here in America the revolt against it was slower than in Europe, but Barthianism finally aroused American Protestantism, and Niebuhr proposed his version of dialectical theology. The collapse of liberalism gave rise to other movements besides dialectical thinking, and this latter form of theology never became dominant either in Europe or here. Personalism was developed by Albert C. Knudson, Edgar Brightman, L. Harold DeWolf. Empiricism became the message of the school of theology at the University of Chicago. John Dewey's philosophy, which had no room for God, helped to produce humanism. The evangelicals roused themselves not only to stand four-square on the Bible but also to evolve a biblical theology and apologetic. However, in Dr. Henry's mind, everything but the evangelical theological revival is only the older liberalism after making certain strategic retreats. The only net gain was that Protestantism came out once more for God's transcendence, though even this is not as unambiguous and emphatic as it might be. "From the standpoint of theological achievement, 1950 terminates a mediocre half century; the contrast with the physical sciences, in this regard, is staggering. For Protestant thought, it has been an era of reversal, adjustment and consolidation; there has been little in the way of profound exegesis and exposition which will survive our own times. We have been through neither an era with Augustine nor with Luther and Calvin" (p. 84).

Woodstock College

GUSTAVE WEIGEL, S.J.

DEPTH PSYCHOLOGY, MORALITY, AND ALCOHOLISM. By John C. Ford, S.J. Weston, Mass.: Weston College Press, 1951. Pp. 88. \$1.00.

In June of 1950 the members of the Catholic Theological Society of America, convened in Washington, were enthusiastic audience to Fr. John Ford's discussion, "Depth Psychology, Morality, and Alcoholism." The full text of his scholarly and provocative study subsequently appeared in the official *Proceedings* of that meeting, and is now promised a deservedly wider circulation in this booklet reproduction.

The brochure treats two distinct problems: (1) the general question of subjective morality in the light of depth psychology; and (2) the more

specialized question of moral responsibility in the alcoholic. It is the latter topic which may find more popular appeal, while the author's treatment of the former will almost certainly provoke the professional psychologist and moralist alike to a lively sequel of illuminating polemics.

The question which Fr. Ford undertakes to answer in the first portion of his treatise is best summarized in his own words: ". . . whether the discoveries of psychoanalysis as to unconscious motivation in normal persons force us to the conclusion that their subjective responsibility is destroyed or notably impaired" (p. 10). His ultimate response is a confident negative, which for the moralist carries the assurance that his tract *De actibus humanis* stands substantially unscathed by the claims of Freudian psychology. To Freudian sympathizers, of course, the proposition will be *prima facie* anathema. That conclusion, however, is no glib gratuity on the author's part, but the result of an honest attempt (to which an extensive bibliography bears partial witness) to examine at some length the fundamental concepts of psychoanalytical psychology, to evaluate them objectively in their relation to traditional doctrine, and to indicate the limitations and flaws which psychologists themselves have detected in the theory and practice of Freudianism. Fr. Ford does not presume to annihilate the hypothesis of unconscious motivation, nor does he fail to acknowledge what is of value in depth psychology. But he does deny—and with seeming justification—the right of the Freudian school to contest the substance of Scholastic teaching on human responsibility.

It must be remembered that Fr. Ford, though an established moral theologian, does not profess to be in addition a professional psychologist. Hence it may be that psychologists will discover, or claim to discover, certain inadequacies in his exposition or interpretation of Freudian doctrine. But let critics of the author's thesis be advised that no mere aprioristic clamor, charging naïveté, prejudice, or blind traditionalism, will suffice in this instance to meet the essential challenge of Fr. Ford's conclusions. Until alleged fact be disproven by contrary fact, or illation refuted by valid logic, presumption heavily favors the truth of the author's contentions regarding depth psychology and subjective morality.

The further question of moral responsibility in the alcoholic should be considered obligatory reading by conscientious confessors and spiritual advisors, present and future. From a painstaking descriptive definition of alcoholism, and a discussion of its manifold symptoms, the author proceeds to a penetrating diagnosis of that ailment as a threefold disease of body, of mind, and of soul, controllable but incurable. There follows a careful appraisal of the alcoholic's responsibility for, first, his very drinking, and then

for subsequent activity while under the influence of drink. Here is no zealot's propaganda for universal total abstinence, nor mawkish disavowal of responsibility in the unfortunate alcoholic, nor facile recourse to prefabricated and impractical distinctions; but rather a clinical analysis of moral factors as qualified by medical and psychological facts. To Fr. Ford's recognized proficiency as moral and pastoral theologian, add his researches in cooperation with the Yale School of Alcoholic Studies, his indefatigable promotion of the cause of Alcoholics Anonymous, and his extensive personal experience in the rehabilitation of alcoholics—and it will be difficult to find a more authoritative exponent of the problem at hand.

The author does not exhaust the pastoral potentialities of his subject, but limits himself for the most part to primary moral conclusions. These conclusions, as the basis of intelligent spiritual direction of a growing class of penitents, are of utmost importance to the modern confessor, who will probably join the reviewer in the hope that Fr. Ford will not allow the further pastoral possibilities inherent in this problem to escape the publisher's eye.

Weston College

JOHN J. LYNCH, S.J.

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

This is the third and last volume of Mörsdorf's revision of Eichmann's two-volume work which went through five editions during the author's lifetime, and merited to be accepted as a part of the *Wissenschaftliche Handbibliothek*, a collection of theological textbooks published by Schöningh. Mörsdorf has reworked the text of his master, and has succeeded in recording the canon law as a theological discipline, but according to a juridical method which emphasizes the fact that the law of the Church contains within it the spirit of its Founder. The author has enlarged the original work and brought it up to date by introducing the most recent instructions of the Holy See as well as the latest decisions of the Commission for the Interpretation of the Code of Canon Law. Present controversies are referred to in passing.

The subject matter readily divides this third volume into two equal parts: the author's statement of the fourth and fifth books of the Code respectively, together with his running commentary. The treatise on judicial procedure gives a brief but solid exposition of the law of the Church regarding the organization and functioning of Church courts; a summary of the process regarding the invalidity of Holy Orders; a bird's-eye view of the processes of beatification and canonization. Thirty pages are devoted to marriage

trials with special reference to the *Provida mater* for diocesan tribunals. Penal procedure in general is described, and a section on special procedure against clerics in certain cases brings the first part to a close.

The commentary on the penal law of the Church contained in the fifth book of the Code has, practically speaking, been rewritten, especially the first part dealing with the general notions and fundamental principles of the penal law. A special effort is made to explain the nature of ecclesiastical penalties in general, and to make them understandable. Worthy of special mention is the forty-page exposition of the nature and rules of application of censures in general, and of excommunication, suspension, and interdict in particular. Then follows a short explanation of the meaning of vindictive penalties and their nature. The last part of the treatise on penalties is taken up with a brief but substantial commentary on the penalties imposed for particular crimes, in which the order of these penalties given in the Code of Canon Law is followed.

To those who are well acquainted with the technical terminology of canon law in modern German this work is highly recommended: not only to seminarians but to priests engaged in the practical life of the ministry. It is to be feared, however, that most students and many priests in English-speaking countries will not be able to make much headway with Mörsdorf's modern diction if they rely merely on their everyday knowledge of German. New technical terms have been coined—a favorite pastime of modern German scholars—and old technical terms are hard to understand. Occasionally, but by way of exception only, the author favors his foreign readers with the equivalent Latin term in parentheses.

A thirty-page index covering all three volumes brings this work to a close, and is a great help to the reader to find the topic he is looking for.

St. Mary's College

ADAM C. ELLIS, S.J.

PRAELECTIONES IURIS MATRIMONII. By Th. M. Vlaming. Revised by L. Bender, O.P. 4th ed.; Bussum, Holland: Paul Brand, 1950. Pp. xx + 574.

This is the fourth edition of a book edited three times by the original author, Th. M. Vlaming. Since the third edition was published more than thirty years ago (1919), the present revision may well be the means of rescuing it from the inevitable fate of an outdated canon law manual.

In his revision Father Bender has made certain changes in the form of the book. Without sacrifice of content, he has combined Vlaming's two volumes in one; he has employed a closer type in printing the new edition; he has

changed over from Vlaming's somewhat catechetical style to an outline-essay style, a change which makes for much smoother reading.

Since he intended to make the book available for more general use, he has omitted all passages dealing with local Dutch law, both civil and ecclesiastical. His own contribution includes, besides what was necessary to bring the book up to date legally, much valuable material treating the moral and ethical aspects of marriage, as well as many pastoral hints, making the book much more than just a textbook on marriage law. He has, of course, followed the order of treatment found in the Code, except that for didactic purposes he postponed his treatment of cc. 1043-45 until he had handled the individual impediments.

In discussing the ends of marriage Bender pays special attention to the meaning of marriage as a *remedium concupiscentiae*. He makes the point that it is not a cure for concupiscence merely in the sense that it provides a legitimate outlet for the sex appetite. If it did nothing more than this, it is not clear just how much remedial value it would have. For, although in the abstract it is easier to direct the sex appetite than to suppress it altogether, it is also true that satisfying the sex appetite actually whets it. And marriage does place a limit on it. Marriage serves as a *remedium concupiscentiae* chiefly in this, that in placing a limit on this appetite it also provides an incentive that makes this limit not only acceptable but even desirable. The love for spouse and children which it fosters goes counter to the inordinate tendencies of concupiscence. Marriage, of course, is not an infallible protection or assurance against these tendencies but marital love does put a very powerful restraint on them.

On the difficult subject of polygamy and divorce in the Old Testament he inclines toward the more recent opinion that such practices were objectively as wrong in those days as they are now. The Jews, of course, were people of their own times, and because of the hardness of their hearts were blinded to the wrong involved. As a result, they were not subjectively culpable. Bender favors this explanation both because of the lack of evidence for a dispensation and because of the difficulties involved in admitting such a dispensation. How can a general dispensation which prevailed over such a long period of time be reconciled with our arguments for the necessity of unity and indissolubility in marriage? Also, if such a dispensation did exist, was it limited to the Jews or did it extend to the other peoples of the time? On this subject Bender departs from Vlaming who was inclined more toward the view that the Jews enjoyed a dispensation from the law of unity and indissolubility.

He disputes Vlaming's opinion also on the right of the pastor to inquire about occult impediments (chiefly *crimen*, since it has its origin in sin). Vlaming denied this right to the pastor and maintained that it was the duty of the confessor to handle such impediments. Bender argues that, although they pertain to the internal forum, they cease to belong to the sacramental forum once the sin has been forgiven (if any sin is involved). Neither Vlaming's nor Bender's treatment of this subject is altogether satisfactory. I am inclined to think that it might have been handled better if treated from the viewpoint of the *nupturientes* rather than from that of the pastor or confessor. Certainly, the pastor may and should acquaint the prospective marriage partners with the impediments that would make their marriage invalid or illicit. He should also inquire whether they are conscious of the existence of any such impediments. If the couple so wish, they may reveal even occult impediments on this investigation. But the question is: Are they under obligation to reveal such impediments to the pastor or could they legitimately use a mental reservation? Those who would be embarrassed by revealing such impediments to their pastor could certainly make use of some kind of evasive answer. However, the impediment must be removed before marriage. If, therefore, they cannot reveal it to their pastor, they must go to a confessor or else forego the intention of marriage.

While discussing the subject of dispensations from impediments Bender wonders if a certain liberality in dispensing from mixed religion and disparity of cult is not watering down the whole notion of an impediment. Is not an impediment becoming merely something that must be removed before marriage rather than something which should actually impede marriage? It would be difficult to prove this statistically since it would be impossible to get figures on the number of marriages prevented because of such impediments. But Bender is inclined to believe that such statistics would show that ecclesiastical impediments rarely prevent marriages.

He favors the opinion that double vasectomy does not constitute impotency. In doing so he is equivalently denying that testicular semen is required for potency. In handling the objections against this opinion he ignores the fact that the constant practice of the Rota is against it. He fails to mention also that both Pius XI and Pius XII have granted dispensations *super ratum et non consummatum* in cases where the incapacity to ejaculate testicular semen was proved but could not be shown to be permanent (*Periodica*, XXXIII [1944], 216). Otherwise, he defends his position quite forcefully.

While inclining toward the lenient opinion in regard to what constitutes impotency he takes a rather strict view toward what is licit to couples who

have become impotent after a valid marriage. He would hold that immodest touches engaged in by such couples would be gravely sinful even though there were no danger or intention of the complete act.

He does not like the distinction between *ius* and *usus* often made in speaking of intentions in regard to the marriage act that would invalidate the marriage. Authors who make this distinction maintain that the intention to deny the *ius* to the marriage act would invalidate the marriage; the intention to deny the *usus* would not. Bender maintains that this distinction is meaningless. To give someone the right to use something and to give him the use of something are exactly the same thing. One can give another the *ius radicale* to something and deny him the *ius utile*, but one cannot give another the *ius utile* to a house, for instance, and deny him the use of the house. The right which one hands over in marriage (or at least, which the marriage contract gives) is not the *ius radicale in corpus* but only the *ius utile*. To hand over this right is exactly the same as to hand over the use. Hence, one cannot give the one and exclude the other. Bender has a point here but I am not sure that the distinction cannot still be used. Certainly, one who hands over a right to use something cannot exclude the use of that thing on the basis of justice (commutative). But why is it not possible to exclude the use of it on the basis of chastity or fidelity, or even with a consequent violation of the virtue of justice? It is not altogether clear to me that this intention is an impossibility.

Father Bender is to be congratulated both on his decision to undertake this new edition of Vlaming and his execution of the task. Those interested in the subject of marriage law will find the book quite stimulating, and though they may not side with Bender in all his opinions, they will agree with me that he has taken a clear and definite stand, and supported it with weighty arguments.

West Baden College

JOHN R. CONNERY, S.J.

MISCELLANEA LITURGICA IN HONOREM L. CUNIBERTI MOHLBERG. Vol. II. Rome: Edizioni Liturgiche, 1949. Pp. 570. \$6.00.

Dom Kunibert Mohlberg, monk of Maria Laach, is a "grand old man" among liturgists, as he has been writing and editing in this field since 1906. Consequently for his seventieth birthday (April 17, 1948) the customary tribute of special essays by colleagues and disciples grew into two enormous volumes, the former (1948) embodying twenty-five such contributions, the present volume having twenty-eight further articles from far and near, from old and young.

A special "extrinsic" interest attaches to the first essay, "De ordine Missae secundum Tertulliani *Apologeticum*," for it was written by Archbishop Joseph Beran in the Dachau concentration camp, and is published while he is again in the protective custody of the communists. The heroic prelate shows himself remarkably familiar with *Tertulliana*, and by picking up the fragments that have a Eucharistic bearing shows that a good deal of confirmation may be added to Justin's unique descriptions.

An intriguing linguistic problem is the nub of Brinktrine's study, "Der Vollzidher der Eucharistie nach dem Brief des Papstes Gelasius (+496) an den Bischof Elpidius von Volterra." A papal expression there used is so strange that it has been debated endlessly, especially in the epicicis literature: "Nam quomodo ad divini mysterii consecrationem coelestis Spiritus invocatus adveniet, si *sacerdos et qui eum adesse deprecatur, criminosis plenus actionibus reprobetur?*" A careful inspection of contemporary papal documents and letters discloses that Gelasius very often used "sacerdos" as meaning bishop; hence in this famous *crux interpretum*, if "sacerdos" is the bishop, the puzzling "et qui" refers to presbyter(s) consecrating with him.

A study of the *cursus* of what we might style "paraliturical" ninth-century prayer-forms is offered by Di Capua, "Lo stilo commatico in alcune preghiere del periodo carolingio."

In his own studies Mohlberg has always kept a place for the rites of the Orient, and mutual relations between these and the rites of Rome, so it is not surprising that the veteran Byzantinist De Meester should have contributed "L'archimandritat dans les Eglises de rite byzantin."

We have all been made freshly conscious lately of the best prayer-forms for celebrating Mary's Assumption into heaven. Abbot Capelle's study shows that this was a timely interest in the seventh century also, "La messe gallocane de l'Assomption: son rayonnement, ses sources." The key position of the *Missale gothicum* (*MS Reg 317*), edited by Mohlberg among others, here receives fresh light from various angles, particularly a tenth- or eleventh-century Silos Sacramentary (*MS Brit Mus Addit 30, 845*).

It is somewhat strange to find so little space devoted to the Roman Mass as we have it. On the historical side is Loew's paper (in which "Roman" refers rather to the city of Rome, than to the rite of the Apostolic See), "Il codice MS A 14 della Biblioteca Vallicelliana (del sec. IX) e il suo contributo alla liturgia romana." Noting the current insistence that the people be brought again to respond *Amen* after the Canon, Dom del Alamo modestly suggests to the Holy See that the entire *Per ipsum* be designated for recitation aloud, "La conclusión actual del Canon de la Misa."

The distant realm of the sacramentaries is well represented in these

studies. Alban Dold provides his valuable and customary "Beachtenswerte Fragmente alter Sakramentare und Missalien." Professor E. Bourque adds a note on that codex of the Chapter Library, Prague, so recently edited elsewhere by Dold, "Un hybride dans la classe des Gélasien du VIII siècle: l'énigmatique sacramentaire bavarois de Prague O. LXXXIII." Dom L. Eizenhoefer adds fresh entries to the Gelasian Concordance first made in 1939 by George Manz to embellish the second edition of Mohlberg's *St-Gall 348*, "Ergänzungen der Konkordanztabelle zu Cod. Sangall. 348."

New light on the influence of the so-called Leonine Sacramentary on the Mozarabic rite is afforded by Dom Coebergh's study, "Sacramentaire léonien et liturgie mozarabe." Spain was also the setting for the charming story told in de Urbel's study, "El último defensor de la liturgia mozarabe," and the Bollandist De Gaiffier traces to Spain a sermon which the Martyrology attributes to Leo the Great, "Le prétendu sermon de s. Léon sur s. Vincent mentionné dans le martyrologe romain."

The Ambrosian rite is here represented by two studies: E. Cattaneo's "I canti della frazione e comunione nella liturgia ambrosiana," and Heiming's on the early adoption in Italy of Alcuin's week-day votive Masses, "Die mailändischen sieben Votivmessen für die einzelnen Tage der Woche und der Liber Sacramentorum des sel. Alkuin."

A monastic setting or connection is a note that is common to several of these papers, which could be grouped as follows: F. Masai, "La 'Regula Magistri' et l'histoire du bréviaire"; P. Siffrin, "Der Collectar der Abtei Prüm im neunten Jahrhundert"; A. Strittmatter, "The Mass-formulary for the Feast of St. Benedict in Walters MS 11"; A. Van Dijk, "The Customary of St. Benedict's at Polirone"; R.-J. Hesbert, "L'Office de la commémoration des défunts à Saint-Benoît-sur-Loire au XIIIe siècle"; and A. A. Schmid's "Auf den Spuren Leonhard Wagners."

The library manuscript deposits are treated by Dom Radó, "Mittelalterliche liturgische Handschriften deutscher, italienischer und französischer Herkunft in den Bibliotheken Südosteuropas."

Handschin's "Gesungene Apologetik" is a study of parody uses of *Victimae paschali laudes* (including an anti-Lutheran one, *Pessimas Lutheri fraudes*), and other sequences.

As a link with the living problems of today is Paladini's treatment, "La controversia della Comunione nella Messe."

Essays not specifically liturgical are: A. Frutaz, "Una diaconia diocesana in Egitto"; J. B. Villiger, "Die Hagiographie als Ausgangspunkt für historische Arbeiten"; P. Schindler, "Zur Abfassung des Galaterbriefes"; A. Romeo, "Il termine *λειτουργία* nella greicità biblica"; and I. Cecchetti,

"*Tibi silentium laus.*" *Tibi silentium laus* is a critical variant of *Te decet hymnus*, and it would seem to be the best place to end this review.

The great drawback of such a collection is the absence of a topical index.

St. Mary's College

GERALD ELLARD, S.J.

LITURGIE ET LANGUE VULGAIRE: Le problème de la langue liturgique chez les premiers Réformateurs et au Concile de Trente. By Herman A. P. Schmidt, S.J. Translated from the Dutch by Dom Suitbert Caron, O.S.B. *Analecta Gregoriana*, LIII. Rome: Gregorian University, 1950. Pp. 212.

Fr. Herman Schmidt of the Gregorian University Theological Faculty tells us in the introduction to this work that while the question of the right of vernacular languages to a place in the public cult of the Church urgently demands an answer, up to the present at least no "critical theological study" nor any "complete historical survey" of the problem has been made, though a number of praiseworthy contributions dealing with the subject may be found in isolated chapters of larger works or in dictionary articles. For his part the author does not intend to essay a definitive solution in this volume of the *Analecta Gregoriana*, but does hope to break ground for the full scientific treatment by contributing one of the necessary preliminary monographs.

As the precise field of this study Fr. Schmidt has chosen the subject of liturgical languages in the writings of the early Reformers and of the Council of Trent. And he thus states the aim of his work: "to give clearly the mind of the Council of Trent on the use of liturgical language so that there will remain no doubt as to what the Council decreed." But since the intention of the Fathers at Trent can be understood only in the light of the Reformation theory of cult, the first part of the monograph is devoted to the teachings of Luther, Zwingli, and Calvin on the nature of Christian worship.

That Christian cult is and should be a cult of the Word awakening and stimulating the interior cult of faith, that the Mass is but a souvenir, a "*nuda commemoratio sacrificii in cruce peracti*," that in assisting at Mass we believe in the New Testament and profess ourselves children of the promise: all this was the common teaching of the early Reformers. And the equally common and logical conclusion of the Reformers was that such a cult ought not be celebrated in a language which the faithful do not understand. If Luther in the early days of the Reform showed himself slow to reduce theory to practice by establishing the vernacular as the only language for divine worship, the reasons are not hard to discover. There were pru-

dential considerations: the danger in appearing from the first a complete revolutionary, and the danger in taking away too quickly forms and rites to which many were still attached and for which in the beginning Luther did not think he could provide a substitute artistically and emotionally adequate. And there was a consideration of principle, too; for Luther, maintaining at least in his early period his doctrine of the liberty of the Christian conscience, could not constrain individuals or local autonomous communities to give up ancient rites to which they still clung.

It is then in the light of the Reformation doctrine and practice that we are to understand the attitude of the Fathers at Trent and the true sense of their doctrinal and disciplinary decrees on liturgical language. Fr. Schmidt studies at some length the two series of debates on this subject. The first series ran from Dec. 3, 1551, to Jan. 24, 1552, and though it did not issue in any solemn pronouncements it is of great importance because of the influence it had on the second series of debates. This series began on July 19, 1562, and concluded on Sept. 16, the day before the twenty-second session, at which the Council solemnly ratified its decision on the place of vernacular in the liturgy.

To the Protestant theory on the nature of Christian worship with its natural corollary that worship must *de jure* be conducted in a language intelligible to all, the Council replied in its ninth canon (*DB*, 956): "Si quis dixerit. . . lingua tantum vulgari Missam celebrari debere. . . A. S." It is precisely the theoretical necessity of the "lingua vulgaris," founded on the heretical concept of the nature of the Mass itself, that the Council anathematizes by its carefully chosen "lingua tantum vulgari." There is of divine will and by divine revelation no necessity of celebrating Mass in the vernacular. So too in the *caput octavum* (*DB*, 946) the Council maintains that, while the Mass does contain much enlightenment for the faithful, "non tamen expedire visum est Patribus ut vulgari passim lingua celebraretur."

Fr. Schmidt expounds the sense of these pronouncements in declaring that it is *de fide definita* "non essentialiter necessarium est lingua tantum vulgari Missam celebrari debere," and that the liturgical principle concerning language contained in the deposit of faith may be enuniated "quod ad essentiam attinet, Missa per se indifferens est circa usum alicuius determinatae linguae." The determination of the language to be employed in public worship is for him a question of "negative suitability" (*convenance négative*), by which he understands "contingent or problematical suitability," that, namely, which arises not from considerations of metaphysical structure or essential perfection, but simply and solely from the circum-

stances under which a thing is to be realized here and now. Consequently that which is highly suitable in one set of historical and psychological circumstances may be less suitable or unsuitable in very different circumstances.

In the face of the Protestant theory and the sixteenth-century Protestant attack the Tridentine Fathers could not but retain prevailing and ancient customs, since any other course would at the time have been certainly confusing and very probably disastrous. But in adopting their position they sedulously refrained from incorporating into their decrees any of the argumentation advanced by some bishops and theologians to prove "special qualities" of the Latin language.

Today one would imagine that few theologians would sustain the thesis of *linguae sacrées* inherently better suited for public worship. But Fr. Schmidt does adduce citations from the writings of the celebrated Dom Guéranger to show that he maintained a dogmatic basis for the usage of certain languages and blamed other liturgists for offering purely apologetic arguments to justify the Church's insistence up to the present on languages no longer understood by the faithful. This part of the study in which the author brings together the conciliar discussion on the use of vernacular in the Mass is perhaps the most interesting and useful for students in this field.

Since he makes little pretense to be either seer or reformer, Fr. Schmidt does not clearly commit himself to a judgment on the possibility or the need for an admission of modern languages into the liturgy today. Uncompromising in his opposition to any theory of "consecrated languages" and conscious of the benefits which might accrue from liturgy in the vernacular, he does not in the reviewer's opinion champion the cause of vernacular liturgy. He is prepared to give full weight to the claims that can be made for stability in public rites and for attachment to traditional usage, so long as these claims are not pushed beyond measure.

He even points the difficulty of satisfying modern needs and desires on this point, when he contends in the concluding section of his work: "Everyone recognizes that the problem will not be solved by the translation of the old rite into a modern language. . . . The translation of a liturgical formula is in the last analysis something dead, something mechanical; across the translation one hears the ancient tongue, and the poetry of the original is lost. If then we abandon Latin for the vernacular, we shall not be content with translations. There will have to be a vital transformation. After being steeped in the Latin liturgy, one will have to create from it another in the vernacular. That alone will give new life to the ancient rite; a translation, however faithful, will always be at best a clear photograph or a reproduction.

It is because of these practical difficulties that the [Latin] rite has maintained so long its traditional form. For it is evident that when the need for change will make itself felt, the traditional rite will have to be of the flesh and blood of the new generation." And the author is not inclined to minimize the risks that will be run in bringing forth a transformed liturgy textured of the present and yet organically continuous with the past.

West Baden College

STEPHEN E. DONLON, S.J.

THE CANON OF THE MASS: ITS HISTORY, THEOLOGY, AND ART. By Jerome Gassner, O.S.B. St. Louis: Herder, 1949. Pp. 404. \$5.00.

This is a work of really massive scholarship in which the author presents the impressive amount of erudition on the Canon of the Mass which he has gathered over many years of scientific research and exhaustive investigation in this field. Every page in the book proclaims his extraordinary competence to write on this subject. He knows it with the sure and complete knowledge of the thoroughly equipped scholar, and as the reader turns over the pages he is almost overwhelmed with the growing volume of facts that pour forth in a steady stream on the history of the Canon, its theology, its foundations in Scripture and tradition. The writings of the Fathers, the authoritative declarations of Popes and councils, and the various liturgies, eastern and western, have all been laid under contribution, and he has incorporated into the book the best results achieved by the finest scholars who preceded him. For priests and seminarians especially it is an extraordinarily rewarding volume.

The book contains nineteen chapters, of which the first nine present general aspects of the Canon as a whole, and the last ten detailed studies of the individual prayers which make up the Canon. These latter studies are almost microscopic in their thoroughness and supply a wealth of not generally known facts which are always interesting and not infrequently fascinating. It is only after the reader has finished these latter studies that he is able to appreciate the author's insights into the Canon as a whole presented in the earlier chapters. One has to be very much on top of the subject to grasp the full force of his conclusions on the Canon "as doctrine," "as sacramental," "as a work of art."

One of the great merits of the book is that, as the foreword declares, "it is not a subjective or sentimental interpretation of the Canon." It is a thoroughly scientific work and the reader acquires a growing conviction as he moves on that he is in contact with the main stream of Christian tradition on this central act of Catholic worship. Yet it is not written in the dry,

formidable style of a rigidly scientific treatise. The author has the faculty of combining accuracy and thoroughness with an easy style which frequently takes on pleasingly devotional overtones. It is not meant to be a formal work of devotion. Nowhere does the author indulge in exhortations or fervorinos. Yet it will achieve the ends of a devotional book far better than many that are formally such. For if ever the expression "to know is to love" has pertinent application, it is in regard to the Canon of the Mass. The author seeks directly merely to extend and deepen the reader's knowledge of the Canon. But the best devotional works are those which have a strong theological undergirding and present the truths of the faith in such attractive fashion that an increase in devotion results as an unbidden by-product. Such is this work. The reader learns that not only every prayer in the Canon but almost every word in it has its own history. It has been the object of intense and prayerful study by saints and scholars, its roots extend far back in tradition, and it comes to us loaded with associations and implications. The result is that the old, familiar phrases take on a new radiance and the priest who recites them daily must feel towards them a correspondingly new awe and reverence.

For this reason the book will be a valuable addition to the library of any priest who loves the Mass and is eager to learn more about it. Liturgists and professors of sacramental theology will find in it a useful reference work. Pastors, teachers of religion, moderators of study clubs, and others engaged in the work of promoting knowledge of the Mass among the faithful will find in it a wealth of edifying and interesting material which can easily be adapted to the different mentalities of various groups.

Weston College

LOUIS E. SULLIVAN, S.J.

SPINOZA ET LE PANTHÉISME RELIGIEUX. By Paul Siwek, S.J. 2nd ed.; Paris: Desclée de Brouwer, 1950. Pp. xxxiv + 309.

P. Maréchal used to tell his students that they could find no better introduction to modern philosophy than the writings of Spinoza. The wisdom of this counsel can be shown in various ways. For one thing, Spinoza employs a straightforward and uncomplicated Latin, which is readily understood by those accustomed to Scholastic treatises. Furthermore, his definitions are precisely formulated and usually adhered to with rigor—a characteristic not at all common among modern thinkers. And for all his sensitivity to the problems of the Cartesian world in which he lived, Spinoza really hammered out his world view against a medieval background. He was nurtured upon the medieval Jewish philosophical, theological, and cabbalistic sources,

which also had their repercussions upon the medieval Latin mind. Although not very well acquainted with the Latin Christian writers of the high Scholastic period, Spinoza did make a careful study of current Scholastic textbooks. This is reflected in much of his terminology and in many of the objections which he envisaged against his doctrine. Similarly, he approached Descartes with his medieval and Scholastic readings in mind and thus made Descartes more comprehensible to students having a somewhat similar formation. Finally, in comparison with many subsequent thinkers, Spinoza retained an objective standpoint and an interest in high metaphysical speculation. Whatever their doctrinal quarrel with him, Scholastics feel somewhat upon familiar terrain in dealing with Spinoza.

Were I permitted to comment upon P. Maréchal's advice, it would be in order to make three additional remarks. First of all, a reading of Spinoza should not be confined to the *Ethics* and should not even begin with that book. It is impossible either to grasp the drift of the definitions with which the *Ethics* so abruptly begins or to subject them to relevant criticism, unless one has first studied at least the *Treatise on the Improvement of the Understanding*. The *Treatise* provides the methodological presuppositions, apart from which the *Ethics* seems to be an airtight and formidable system, but nevertheless an extremely arbitrary and undiscussable one. Secondly, it is only prudent to become relatively familiar with recent scholarly investigation of disputed issues in Spinoza's philosophy. Finally, I would suggest as a companion to Spinoza, Berkeley's *Three Dialogues between Hylas and Philonous*. Berkeley does not share all the features noted above in favor of starting with Spinoza. But he does have the prime quality of being concerned about the crucial questions of human destiny. And his literary genius is sufficient to make the empirical way of viewing things readily comprehensible to anyone familiar with English. He can teach us how to think our philosophy in the English tongue. The starting points of his various arguments are well within the range of common sense and the technical procedures are held to a minimum. English-speaking Scholastics would find in Spinoza and Berkeley a balanced combination for an introduction to the main types of modern European thinking. The rationalist and the empiricist would conspire to provide a sense of the distinctive methods and serious convictions generated in recent centuries.

In connection with the second recommendation made above, there is no better general study on Spinoza than Father Siwek's well-known book. Originally issued in 1937, it now appears in a second edition. The changes in the latest edition are not very considerable. One chapter has been omitted, several sections have been transformed, account has been taken of recent

literature. Perhaps the most important addition is a critical discussion of the theory of the divine attributes advanced in Harry Wolfson's *The Philosophy of Spinoza*. On this issue, which has always divided Spinoza's commentators, Wolfson holds that there is only a formal distinction between attribute and infinite substance, whereas Siwek argues for a real, objective meaning of attribute. The dispute is a significant one, since Siwek's charge that Spinoza endangers the divine unity and makes a contradictory synthesis of thought and extension in God, hinges upon the objective conception of attribute.

Siwek's book contains three parts: a biography and discussion of Spinoza's sources, an exposé of his system and religious views, and a criticism. Each part is based upon an exhaustive study of the sources and the best modern commentaries. It is the sort of book which can be relied upon for its accurate explanations, and acute, but always well-informed, evaluations. With its aid, the student can make a well-orientated study of Spinoza himself.

St. Louis University

JAMES COLLINS

KIERKEGAARD: *THE MELANCHOLY DANE*. By H. V. Martin. New York: Philosophical Library, 1950. Pp. 119. \$3.00.

This little book on Kierkegaard holds a peculiar interest for Catholics. It was originally published in England by the Student Christian Movement Press, an Evangelical outlet. The author is himself a minister, who reacted strongly against the theological liberalism popular during his student days. But instead of following along the skeptical path of higher criticism, he became convinced by Karl Barth's attack upon modernism. Martin no longer regards himself as a Barthian but is indebted to him for an introduction to Kierkegaard, in whom was finally found a satisfactory view of Christian life. As Martin puts it: "I discovered in this Danish thinker a man after my own heart. His thought answered to my own religious needs and problems in a way I had not found elsewhere." The two pivotal convictions derived from Kierkegaard are the sense of utter guilt before God and the correlative recognition that one is completely at God's disposal, without any "rights" of one's own. Around these themes, then, the meaning of Christian existence is to be expounded for contemporary Protestant believers.

This is the special value of the book: it presents Kierkegaard as a living influence upon Protestant minds of our day. The chapters are brief; the thought and language are simple; the quotations from Kierkegaard and

other sources are always apposite. There could be no more direct and reliable way of finding out exactly what Kierkegaard means for Protestants who are in reaction against modernism and yet who are uneasy about Barth's grim evangel. Rapid sketches are made of most of Kierkegaard's key notions, especially in so far as they bear upon the nature of faith. Most interesting of all are the two concluding chapters of the work. In the one, Martin attempts to formulate Kierkegaard's religious significance; in the other, he faces the question of Kierkegaard's attitude toward Protestantism and Catholicism. Both points are highly instructive for those who have to deal with sensitive religious minds.

Kierkegaard is hailed as the morning star of a new Reformation in Christian theology, and his doctrine is called the theology of the unconditional. Absolute demands are made upon the believer for the first time in a world in which even religion is a watered-down accommodation to hesitant, natural intelligence. There is a shift from the "what" or content of faith to the "how" or personal manner of the act of faith. No contradiction is set up between these two aspects, but Kierkegaard holds that the only cure for spiritless formalism is to emphasize what faith means in terms of personal cost. What sets him off from other nineteenth-century theologians is his clear grasp upon the supernatural and paradoxical character of Christian revelation. He had to swim against the popular current of assimilating Christian doctrine to the accepted, yet ever changing, views in philosophy, psychology, or some other profane science. He pointed out that, whatever other relation might obtain between Christian faith and the natural disciplines, the former truth is not founded intrinsically upon the latter and will survive the changes in scientific fashions. In a more concrete way, Kierkegaard claimed that most people are living under the illusion that they are Christians, whereas in fact they think and act according to merely natural, pagan standards. What is the test of this statement? The extent to which the average churchgoer accepts and acts upon the teaching that to live in Christ is to die to oneself and the world. Most people do a rather comfortable job of dying to self and world! Kierkegaard restores to Christian consciousness a sense of the utter chasm separating the relative and the absolute, the finite and the unconditioned. At the same time, he increases our reliance upon God and our union with Christ in faith.

Martin then challenges Georg Brandes' remark that a serious reading of Kierkegaard will drive a man either to Catholicism or complete unbelief. On the contrary, the author contends for the essentially Protestant cast of Kierkegaard's mind. But in doing so, he also exposes the inadequacies and compromises of contemporary Protestantism. Kierkegaard always regarded

the relation between Catholicism and Protestantism as being one between a building and its buttress, a norm and its corrective. Kierkegaard himself preferred the role of the corrective and the position of the buttress. But he was never so absent-minded as to forget that buttress and building cannot stand separately. Martin agrees with Kierkegaard that what Protestantism lacks is the monastery, i.e., the visible sign of the costliness and single-mindedness of the following of Christ. Kierkegaard wanted a combination of Luther's simple and utter trust in God with the Catholic insistence upon a practical imitation of Christ in our visible actions. The synthesis which Martin finds attractive is the Catholic ideal of renunciation of the world and the Protestant motive of giving up all things not in order to gain merit but out of pure confidence in Christ's saving power.

Thus this theology of the unconditional brings around to a full swing an entire epoch in Church history, confronting us once more with Luther's questions but without Luther's distracting passions and political entanglements. This portrait of Kierkegaard as the disturbing conscience of contemporary Protestantism is a salutary warning against fictitious notions of a Catholicizing or atheizing Kierkegaard. Whatever the attractions of Catholicism and unbelief, Kierkegaard deliberately preferred to remain the grand inquisitor of the Protestant establishment.

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DER SINN PHILOSOPHISCHEN FRAGENS UND ERKENNENS. By Dietrich von Hildebrand. Bonn: Peter Hanstein Verlag, 1950. Pp. 98.

This epistemological work of Dietrich von Hildebrand, Fordham Professor of Philosophy, was slated for publication in Germany in 1933, when Hitler came to power and reduced the voices of independent thought to silence. Finally, after tyranny and war, the book has been able to make its appearance. It has lost nothing of its intense freshness, its timeless and deep interest. Not a mere restatement of often-expressed ideas, but, in all its classical, integral objectivism, a new approach, it is destined to become one of the great sources of epistemological literature. In the wide scope of problems treated, the problem of "cognition a priori" especially stands out. It is one of the oldest of problems. In fact it goes back to Plato's discovery in the *Meno* that there is knowledge which carries with it a mysterious mark of inner certainty. But from the very moment of discovery this problem was entangled with others. Plato connected it with the problem of the origin of such knowledge. Secondary considerations in the history of the problem often overshadowed the central phenomenon of a knowledge, self-evident, yet

not tautological, absolutely certain, yet by no means trivial in content, open to the human mind, yet not simple to grasp.

It seems to this reviewer that von Hildebrand's contributions to the clarification of this problem are of utmost importance and should secure for him, by themselves, a place of high honor in the history of philosophy. Von Hildebrand is objectivistic in his approach. It is the very character itself of what he calls "genuine essences" (*echte Wesenheiten*) which enables the mind to penetrate them, to grasp their inner luminous "suchness," while other types of "such" being do not allow of a similar intellectual penetration. Where we have "genuine essences" the mind is able to do what St. Thomas calls so tellingly "intima rei legere," while in other types of knowledge the character of the object allows only for an approach from without. Essential necessity and natural necessity are clearly distinguished.

The role of "experience" is clarified in its different functions. The hidden ambiguities of the expression "independence of experience" are clearly brought to the fore—as there is in general a great work of clarification and disentangling done in this volume.

Of the many topics which are treated, perhaps one of the most important is that of the twofold "theme" in knowledge—the notional and the contemplative. It is carefully elaborated in its many aspects.

It is impossible to give here any fair idea of the richness, profundity, and philosophical strength of this book. It is to be hoped that it soon will find its translator who will make it accessible to the English-speaking world. It deserves the most intense interest since it is one of the rare philosophical publications in our time which bear witness to the word of Ernest Hello: "Truth is one and always new."

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BOOKS RECEIVED

- Aschendorff, Münster: *Kardinal Johannes Gropper (1503-1599) und die Anfänge der katholischen Reform in Deutschland*, by Walter Lipgens (pp. x + 259, 14.00 DM); *Die Liturgie der Sakramente*, by Joseph Pascher (pp. 282, 7.50 DM); *Liturgisches Jahrbuch* (I [1951]), ed. by Joseph Pascher (pp. 214, 13.50 DM).
- Ch. Beyaert, Bruges: *Le Verbe de Vie*, by Ivan Kologrivof (pp. xxv + 259, 84 fr. belg.).
- Bruce, Milwaukee: *Previews and Practical Cases (Code of Canon Law, V: Delicts and Penalties, cc. 2195-2414)*, by Owen M. Cloran, S.J. (pp. xvi + 350, \$4.00); *De poenitentia, II: De contritione et confessione*, by Emmanuel Doronzo, O.M.I. (pp. vii + 988 + 49, \$10.00).
- The Catholic University of America Press, Washington: *The Symbolism of the Baptismal Font in Early Christian Thought*, by Walter M. Bedard, O.F.M. (pp. xv + 61, \$1.00).
- Tip. do Centro, Porto Alegre: *O fim da criação nos escritos de Leonardo Lessio*, by Urbano Thiesen, S.J. (pp. xxii + 115).
- Editions du Cerf, Paris: *La sainte Bible: Le Lévitique*, trans. by H. Cazelles (pp. 136, 270 fr.);—: *Isaïe*, trans. by Auvray and J. Steinmann (pp. 256, 510 fr.);—: *Le livre de Jonas*, trans. by A. Feuillet (pp. 36, 75 fr.); *Jean Chrysostome sur l'incompréhensibilité de Dieu* (Sources chrétiennes), trans. by Robert Flacelière (pp. 320, 720 fr.).
- Editions de Chevetogne: *La prière de Jésus: Sa genèse et son développement dans la tradition religieuse byzantino-slave* (pp. 109, 40 fr. belg.).
- University of Chicago Press, Chicago: *The Burden of Egypt*, by John A. Wilson (pp. xix + 332, \$6.00).
- Delachaux et Niestlé, Neuchâtel: *Commentaire du Nouveau Testament, X: L'Épître de Saint Paul aux Philippiens* (Pierre Bonnard), *L'Épître de saint Paul aux Colossiens* (Charles Masson) (pp. 159, 9. fr. 50 suisses); *L'Homme selon l'apôtre Paul*, by Herrade Mehl-Koehnlein (pp. 50, 2 fr. 75 suisses).
- Farrar, Straus, and Young, Inc., New York: *Eugenio Pacelli, Pope of Peace*, by Oscar Halecki (pp. viii + 355, \$3.50).
- The Fathers of the Church, Inc., New York: *Tertullian, Apologetical Works; Minucius Felix, Octavius* (Fathers of the Church Series), trans. by R. Arbesmann, E. J. Daly, and E. A. Quain (pp. xix + 430).
- Peter Hanstein, Bonn: *Die heilige Schrift des Neuen Testaments*. Supplementary volumes I, II: *Theologie des Neuen Testaments*, by Max Meinerz (I: pp. xii + 248; II: viii + 389).
- Herder, Freiburg: *Handbuch der Dogmengeschichte, IV: Sakramente und Es-*

- chatologie*; Part 3: *Busse und Letzte Ölung*, by Bernhard Poschmann (pp. ix + 138, 12.00 DM); *Gesammelte Schriften*, II: *Die Mysterien des Christentums*, by Matthias Joseph Scheeben (pp. xxxi + 778, 28.00 DM).
Katholisches Bibelwerk, Stuttgart: *Der Prozess Jesu*, by Joseph Blinzler (pp. vii + 171).
- P. Lethielleux, Paris: *Présence de saint Joseph*, by Albert Bessières, S.J. (pp. 200, 350 fr.).
- Letouzey et Ané, Paris: *La sainte Bible*, VIII, Part 2: *Les livres des Macchabées*, trans. by M. Grandclaudeon (pp. 237).
- The Macmillan Co., New York: *Better a Day*, ed. by John P. Leary, S.J. (pp. vii + 341, \$4.00).
- Marietti, Torino: *Theologia biblica*, III: *De Incarnatione*, by P. F. Ceupens, O.P. (pp. 241).
- David McKay Co., Inc., New York: *The Early Days of Maryknoll*, by Raymond A. Lane (pp. viii + 311, \$3.00).
- J. C. B. Mohr (Paul Siebeck), Tübingen: *Theologie des Neuen Testaments*, Lief. 2, by Rudolf Bultmann (pp. 96, 3.60 DM); *Die Königsherrschaft Gottes im Alten Testament*, by Hans-Joachim Kraus (pp. xii + 155, 15.00 DM); *Urchristentum und Geschichte*, I: *Grundsätzliches und Neutestamentliches*, by Hans von Soden (pp. ix + 278, 18.00 DM).
- Münchener Verlag, München: *Constantin der Grosse und sein Jahrhundert*, by Joseph Vogt (pp. 303).
- The Newman Press, Westminster: *Guide to the Documents of Pius XII (1939-1949)*, by Sister M. Claudia, I.H.M. (pp. xxviii + 229, \$6.00); *Living the Mass*, by F. Desplanques, S.J. (trans. by Sister Mary Constance) (pp. xx + 180, \$2.75); *The Case of Therese Neumann*, by Hilda C. Graef (pp. xix + 162, \$2.50); *Treatise on Preaching*, by Humbert of Romans (trans. by Dominican students; ed. by Walter M. Conlon, O.P.) (pp. xiii + 160, \$2.50); *St. Augustine, Against the Academics* (Ancient Christian Writers), trans. by John J. O'Meara (pp. vi + 213, \$3.00); *Meditations on the Gospels*, 3 vols. in 1, by Bishop O. Prohaszka (pp. xxxi + 833, \$5.50); *The Spiritual Exercises of St. Ignatius*, trans. by Louis J. Puhl, S.J. (pp. xiii + 216, \$2.25).
- Oxford University Press, New York: *Christian Education in a Democracy*, by Frank E. Gaebelein (pp. ix + 305, \$4.00).
- Penguin Books Inc., Baltimore: *Buddhism*, by Christmas Humphreys (pp. 256, \$0.35).
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- Gerald M. Spring (pp. xxvi + 188, \$3.50); *The Kingdom of Jesus*, by John Dashiell Stoops (pp. xxiv + 172, \$3.75); *D. H. Lawrence and Human Existence*, by Fr. William Tiverton (pp. xv + 140, \$3.00); *John Wesley's Journal*, abridged by Nehemiah Curnock (pp. 433, \$3.75).
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- Verlag der Quelle, Feldkirch: *Vom Nichts zum Sein*, by Josef Santeler (pp. 119, 18.30 S).
- Ronald Press, New York: *The Philosophy of Evil*, by Paul Siwek, S.J. (pp. ix + 226, \$3.50).
- Editions de l'Abbaye de Saint-André, Bruges: *Essais sur la Christologie de saint Jean*, ed. by Dom Jacques Dupont (pp. 320, 100 fr. belg.).
- Saint Anthony Guild Press, Paterson: *Whom My Soul Loveth*, by Benedict Ballou, O.F.M. (pp. xl + 304, \$2.00); *National Catholic Almanac: 1951* (pp. 816).
- Ferdinand Schöningh, Paderborn: *Die Herrlichkeit der Sakramente*, by Erzbischof Georges Grente (trans. by Johannes Brinktrine) (pp. 296, 8.80 DM); *Das Dogma der Himmelfahrt Mariens*, by Eduard Stakemeier (pp. 56, 1.80 DM); *Katholische Marienkunde*, III: *Maria im Christenleben*, ed. by Paul Sträter, S.J. (pp. 390, 14.70 DM).
- Henry Schuman, Inc., New York: *Muhammadan Festivals*, by G. E. von Grunebaum (pp. viii + 107, \$2.50); *Great Catholic Festivals*, by James L. Monks, S.J. (pp. xii + 110, \$2.50).
- Sheed and Ward, New York: *The Confessions of Saint Augustine (I-X)*, trans. by F. J. Sheed (pp. xv + 208, \$1.50).
- Spectrum, Utrecht: *Stromata patristica et mediaevalia*, I: *Sancti Aurelii Augustini sermones selecti XVIII*, ed. by D. C. Lambot, O.S.B. (pp. 151, \$2.50).
- Scuola Tipografica Pio X, Roma: *Principi e carattere dell' esegesi di s. Gerolamo*, by Angelo Penna (pp. xvi + 235).
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- Joseph F. Wagner, Inc., New York: *Cosmology: Elements of a Critique of the Sciences and of Cosmology*, by Fernand Renoirte (trans. by James F. Coffey) (pp. xv + 256, \$3.50).
- Weston College Press, Weston: *Depth Psychology, Morality, and Alcoholism*, by John C. Ford, S.J. (pp. 88, \$1.00).