

## BOOK REVIEWS

PROBLÈMES ET MÉTHODE D'EXÉGÈSE THÉOLOGIQUE. By L. Cerfaux, J. Coppens, and J. Gribomont. *Analecta Lovaniensia biblica et orientalia*, 2nd series, XVI. Louvain: Publications Universitaires, 1950. Pp. 91. 50 frs.

The papers published here were presented at the first meeting of the *Colloquium biblicum Lovaniense*, initiated by Cerfaux and Coppens in 1949. The papers deal with one exegetical problem, that of the *sensus plenior*. Coppens defines the problem in a brief preface, and he defines it well; it is not merely to establish the existence of a *sensus plenior*, but to show that it has a solid connection with the literal sense, to fix its proper limits, and to set objective criteria by which it is to be identified. He meets three standard objections against the *sensus plenior*, and, altering the position he adopted in his recent *Les harmonies des deux testaments*, places the *sensus plenior* not under the literal sense, but in a single classification of "spiritual" sense with the typical sense.

The essay of J. Gribomont, "Sens plénier, sens typique, et sens littéral," bases these three senses upon the unity of biblical revelation. This unity appears under two aspects: a subjective aspect, in that the religious attitude of the Israelite approaches that of the Christian as the imperfect approaches the perfect; and an objective aspect, which is represented by the ordinary typical sense. The *sensus plenior* arises from a merging of these two aspects. "The flight of prophetic thought, passing beyond the framework of history, treats it as symbols or prefigurations."

The essay of L. Cerfaux, "Simples réflexions à propos de l'exégèse apostolique," deals with some of the differences between apostolic and modern exegesis. Apostolic exegesis seems at times to ignore the part of the human author and to treat the words of the Bible as direct utterances of God. It treats interpretation as a charism. But in other cases it adverts to the part of the human author; in particular, it does so when comparing the Law to Christian revelation. It also takes account of prophetic consciousness and of purely historical narrative.

The charism is limited to the discovery of Christ in the Old Testament, and does not include interpretation in general. Apostolic exegesis sometimes treats of words rather than ideas. The spiritual light of the Christians, the same spiritual light which illumined the prophets, enables the Christians to see the truths enunciated by the prophets in their full clearness, as the prophets saw them; without this light, the Jews were unable to see beyond the strict letter.

In conclusion, Cerfaux says that apostolic exegesis usually seeks the

obvious and direct sense of the text; but the Christian sense goes beyond the literal sense, as the *sensus plenior* goes beyond the literal sense. The apostolic interpretation of the prophets is both literal and spiritual.

The essay of J. Coppens, "Le Protévangile," is an experimental approach to the problem; *rien ne prouve mieux le mouvement que la marche*. Three preliminary observations of Coppens are worth repeating: the exegesis of the protevangelium must remain in harmony with the great doctrinal themes and the theology of history of which the early chapters of Genesis are an expression; the literal sense must be determined before any other complementary senses can be disclosed; the soteriological, eschatological, and messianic character of the verses must be established before there can be any discussion of a Christological or Mariological exegesis. Coppens approaches the messianic character of the verse through the recent works of von Rad and Zimmerli, who treat the verse as eschatological while denying or ignoring its messianic character; Coppens seeks to show that its eschatology implies its messianism. The question of identifying the two parties in the verse is resolved by taking a middle ground between two current extreme positions; literally, the woman is neither Eve alone nor Mary directly and formally intended by the inspired writer. "The woman" here is collective, designating the sex in general; Mary is included as the woman who excels all other women. Such plays upon the individual and the collective sense of words are, Coppens shows, native to Hebrew idiom. Coppens rejects the typical identification of Eve with Mary. He prefers to call this sense a "sens littéral plénier," although he admits that it could as well be called an implicit or virtual literal sense.

Within the limits of a review, it is impossible to present any extended discussion of these excellent essays; a discussion with exegetes of such competence should be conducted on spacious grounds. All previous discussions of the *sensus plenior* which the reviewer has seen have been surrounded by a cloud of obscurity; no one seems sure what it is supposed to be, nor how it is ascertained, nor what is accomplished if it should be ascertained. A symposium on this subject by these three masters of Louvain, one hopes, would dispel this cloud. The hope has not been entirely fulfilled.

M. Coppens, in *Les harmonies des deux testaments*, classified the *sensus plenior* under the literal sense; in this work he explicitly alters this view, and includes it under the spiritual sense. Yet his exegesis of the protevangelium seems quite clearly to take the *sensus plenior* as a development of the literal sense; indeed, he says that it could be called an implicit or virtual literal sense. The reviewer can do no more than agree heartily with his words in the preface: "Sans doute, on peut hésiter sur la place exacte à

attribuer au sens plénier." Those who defend the *sensus plenior* of the protevangelium, if I have apprehended their mind correctly, are most unlikely to accept Coppens' essay as a true exposition of the *sensus plenior*.

The essay of Gribomont raises more serious doubts. He too states that the categories of *sensus plenior* and typical sense are finally resolved into one. Yet this does not destroy the *sensus plenior*; for this "spiritual" sense is perceived by the inspired writer himself by the implicit subjective knowledge which corresponds to the objective continuity of revelation. Yet he saw it only vaguely, since his vision was obscured by the imperfection of his religious background. Does this not reduce the *sensus plenior* once more to the literal sense? Gribomont would say that it does not, since the correspondence between the two Testaments is substantial, not mathematical, and is expressed by figures and symbols. Thus "a precise solution of the content of the consciousness of the inspired authors is the affair of historians," and need be studied only to that degree which is necessary to avoid misunderstandings. But if the writer is aware of the *sensus plenior*, is it not of the highest importance to determine the content of his consciousness? Is not the *sensus plenior*, and the typical sense as well, reduced to the literal sense?

The essay of Cerfaux hews more closely to historical lines. He suggests that the "literal Christian sense," which means the Christological sense, and which apostolic exegesis sought in the Old Testament, corresponds to our *sensus plenior*; it is "an adaptation and a development" of the literal sense. It is not the exposition of a type; and this is strange, when we recall the classification of Coppens, accepted by Gribomont. Yet it passes beyond the limits of the literal sense, and is in some manner intended by God. But how are we to determine in what manner?

A somewhat quaint remark of Cerfaux may serve as a conclusion. Apostolic exegesis supposed that the Christological interpretation of the Old Testament was the result of a charism. "We must leave to the Apostles the privilege of this kind of illumination." The authors are all aware of, and state many times, the danger of exegetical aberration in the pursuit of the spiritual sense, or of the *sensus plenior*. The reviewer, who has the highest respect for the authors of these essays, does not see how they have prevented this danger.

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THEOLOGIE DES ALTEN TESTAMENTS. Parts III and IV. By Otto Procksch. Gütersloh: C. Bertelsmann, 1950. Pp. 385-787. 14 DM.

The first two parts of this work were released to this country in early

1950 and were reviewed in *THEOLOGICAL STUDIES*, XI (1950), 607-9. Lacking a complete table of contents, lacking even a positive indication as to the course mapped out for himself by the author, the reviewer was faced with the same situation a person finds himself in after reading the first installment of a serialized story. Now that he has read the second and final installment, the reviewer is both pleasantly surprised and partially gratified: surprised at the author's unforeseen but able presentation of the entire matter, and gratified at his own partial success in discovering sufficient clues to predict the general outcome.

The external form of the whole study is perhaps best compared to the well-known work of Prat on the theology of St. Paul. After a clear statement of the methods and principles that have guided his studies, the author devotes the first two parts and a portion of the third to an historical exposition of God's revelations to His chosen people and of their progressive development in the subsequent books of the Bible. This section is labeled *Die Geschichtswelt*. The second and final section, *Die Gedankenwelt*, which is a systematic or theological "cross section" of historical revelation, covers the remaining third of the text. No less than forty pages of scriptural references, with three columns to the page, and an exhaustive index of thirty pages bring the scholarly work to a close.

The author's historical treatment of divine revelation is based upon the source-theory as it is now quite generally and unquestioningly accepted in non-Catholic circles. The oldest portions of the Pentateuch are, of course, the patriarchal narratives. The strongest possible emphasis is placed upon times, places, and events, the establishment of the primitive sanctuaries, for example, which are sifted for clues to the nature and content of the religion of the first Hebrews. The historical antagonism between the Northern and Southern tribes, involving certain religious overtones, goes back to the two wives of Jacob, despite the valiant efforts of Moses and Josue to create a divinely-desired unity. No more than ten pages are devoted to the era of the first three kings of Israel, in consequence of which we are to conclude, it seems, that David had little influence upon the religious beliefs of his kingdom. The reforms of Josias and Esdras, which produced respectively the Deuteronomic and priestly portions of the Heptateuch, exercised a profound influence upon Hebrew life but a restrictive and somewhat detrimental effect upon Hebrew religion. Job, the Psalms, and the Wisdom literature reflect the socio-religious teachings of the priests, who took over the government of God's people after the exile. In general, therefore, the work and influence of the Hebrew kings and priests come off quite badly in the estimation of Dr. Procksch, at least as regards the purity of divine revelation

There remains, then, only the prophet, and it is he who evokes the deepest admiration of the author. Here is divine revelation in its purest source. The book of *Isaiah* is, of course, the work of three men, the last two being post-exilic as is clear from their apocalyptic interests. *Ezekiel*, despite his priestliness, contributed immensely to the purity of the temple-worship that was to dominate the last centuries of *Israel's* existence. But the greatest of the prophets were *Jeremiah* and *Osee*. In his sympathetic delineation of them *Dr. Procksch* is at pains to demonstrate the divine origin of their message—that it cannot be a construction of the human mind—but at the same time he feels their greatness lies not so much in their message as in the messianic import of their lives.

The theological or systematic presentation of the religion of the Old Testament is arranged under three headings, which the author borrows from the justly famous work of *Eichrodt*: namely, *God and the World*, *God and His People*, and *God and Man*. While the “longitudinal section” of divine revelation evinces a real and progressive development of thought, a “cross section” of it cannot fail to manifest its substantial unity. Thus the God who appeared to *Abraham* in the simple guise of an angel, who enveloped the tabernacle of *Moses* and later the temple of *Solomon* in a more nebulous fashion, and who is somewhat philosophically conceived in the later books as the transcendent yet immanent “*God in all*,” is one and the same God. Unlike the gods of the nations, He is the God of the universe, who nevertheless has singled out the descendants of *Abraham* as his chosen race. *Jahweh's* relation to His people is realized and developed between the two poles of their theocratic existence, the covenant of *Sinai* and the messianic hope of the future. This portion of *Dr. Procksch's* theology is by far the most acceptable and valuable to Catholic scholars and readers.

But it is in the final section of his work that the author reveals his hand. Speaking of God's will to unite man to himself, *Dr. Procksch* says: “This reality is therefore an ethical reality, which is identical with truth. But the knowledge of divine truth follows on faith, and thus faith becomes the key to God's revelation to men. This brings us, then, to faith as the central idea of all theological knowledge” (p. 603). This identification of moral reality with divine truth, capable of being penetrated only by faith, would be patient of orthodox exegesis, were it not for the fact that the faith of *Dr. Procksch* (like that of other modern Lutheran theologians) is a non-rational faith. This is clear from the author's insistence on places, persons, deeds, and things to the undervaluing of the actual words and import of divine revelation. Verbal messianism is for him nothing in contrast to real messianism. In final analysis, it is the twentieth-century, Lutheran faith

of the professor of Erlangen which, while taking cognizance of recent critical scholarship, guides him in minting the coin of revelation. The whole study, meant to be truly scientific, turns out to be an a priori arrangement of materials. If reason ought to be employed to offer its "meed of praise" to God, without, however, intruding on the domain of faith—as modern Lutherans hold—then Dr. Procksch's conception of reason is indeed unreason.

The details of this work are of great positive value to orthodox Christians. This is so because an honest man's mind cannot be hindered from breaking through the fog of modern rationalism to the common truth of both faith and reason. But the over-all picture painted by Dr. Procksch, while deeply religious, is typically existential—in the presently accepted sense of the term. Finally, the reviewer recalls that in his previous review he observed a "complete absence . . . of reference to Catholic scholars." A retraction is called for: there is one reference to Lagrange on p. 436.

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DIE KOENIGSHERRSCHAFT GOTTES IM ALTEN TESTAMENT. By Hans-Joachim Kraus. Beiträge zur historischen Theologie, XIII. Tübingen: J. C. B. Mohr (Paul Siebeck), 1951. Pp. xii + 155. 15.00 DM.

Divine kingship in the ancient Near East continues to attract the attention of students of the Old Testament. The present work, presented to the University of Bonn as a *Habilitationsschrift*, arises principally from a discussion of the writings of Mowinckel and Gunkel, although the newer works of Engnell and Frankfort are not ignored. The author is a student of von Rad, Noth, Galling, Eissfeldt, and Hölcher.

The existence of a literary *Gattung* of "enthronement" psalms is now very widely accepted. Mowinckel, who counted forty-six psalms in this group, regarded them as cultic hymns employed in a festival of the enthronement of Yahweh which corresponded to the Babylonian New Year festival; Kraus designates this interpretation as "cultic-mythical." The festival celebrated the creative victory of Yahweh over chaos, and it was, in the opinion of Mowinckel, an ancient Hebrew festival. Gunkel, on the other hand, limited the enthronement psalms to five in number, which he regarded as post-exilic. The enthronement of Yahweh which the festival celebrated was not in the past, but in the remote eschatological future. This interpretation Kraus calls "cultic-eschatological."

Kraus finds no solid basis for either Mowinckel's or Gunkel's interpretation; arguing from the same material, he proposes a novel interpretation

of the enthronement psalms. Mowinckel saw in II Sam. 6 and I Kings 8 a description of the enthronement festival; Kraus, following Noth and Rost, interprets the event described in these passages as a transfer of the ancient amphictyonic covenant feast of Shiloh to Jerusalem. But here Kraus adds a new element: the ancient festival became a "royal Zion festival," celebrating the election of the dynasty of David and of Jerusalem as the royal capital. This festival, he thinks, was celebrated on the first day of the week of Tabernacles. Kraus assigns the following psalms to the *Kultlyrik* of this feast: 132; 78:65-72; 24:7-10; 2; 72; 89:4-5, 20-38; and Gunkel's "Zion songs": 84; 87; 122. Kraus finds no trace in this pre-exilic royal festival of an enthronement of Yahweh.

The royal Zion festival, Kraus attempts to show, is the source of the expectation of a messianic king from the line of David. Deutero-Isaiah is responsible for a further development of this hope: he foretells the return of Yahweh Himself to be king of Israel. This messianic-eschatological theophany is celebrated in the post-exilic New Year festival of the first day of Tishri, "the festival of revelation, the promulgation of the law, and the renewal of the covenant." The post-exilic festival, like the royal Zion festival, contained a procession; but this procession now celebrated the appearance of Yahweh as king. The enthronement psalms are cultic hymns of this festival; Kraus enumerates them as: 47; 93; 96-99.

This theory is presented in a lucid and persuasive manner. The author's criticism of Mowinckel and of the more recent writers of the Uppsala school, who mythologize the messianic hope of the Old Testament, is extremely pointed. But his own thesis leaves some questions unanswered.

The first question is the very question which he puts to Mowinckel: How is it possible that a festival of such significance has left practically no traces in the Old Testament? When we ask this question, we do not imply that we have a complete Hebrew calendar of feasts; but feasts of which we know little or nothing, such as the new moon or the sheep shearing, have at least been mentioned. It is not the existence of these feasts, but their character, of which we are ignorant. Here there is not even an obscure allusion. The efforts of Kraus to show that II Sam. 6-7 contain a description of this festival do not, to this reviewer, carry any conviction. The events are there narrated as purely historical; while it is intrinsically probable that the bringing of the ark to Jerusalem was commemorated, there is no indication of this in the text. Kraus asserts that Psalm 132 by itself is a convincing argument for his thesis. It is no more convincing than the arguments of Mowinckel for an enthronement festival. The whole history of the *Gattungsgeschichte* of the Psalms has shown that they can be understood

in almost any cultic sense that one may choose; and this is not said by way of denial that the cultic interpretation of the Psalms has been productive. But this interpretation demands a solid basis, which must usually be sought outside the Psalms themselves. One can say no more than this, that the theory of Kraus is attractive; perhaps other arguments will appear to give it greater probability.

On the other hand, there is one a priori consideration which renders the theory of a dynastic festival in Israel less likely; and this is the character of the Hebrew monarchy. The dynastic festivals of Egypt and Mesopotamia revolved around the divinity of the king; it was impossible for the Hebrews to adopt such a festival. And since we cannot suppose that the Hebrews celebrated a purely secular holiday, we should suppose, unless some evidence arises which is really convincing, that the reason why this festival is not mentioned is that it did not exist—admitting that this is no more than a presumption.

There are also some obvious gaps between the pre-exilic dynastic festival and the post-exilic enthronement of Yahweh. Kraus has placed all the weight on Deutero-Isaiah. There is a community of language and ideas between the enthronement psalms and this prophetic work, although the title of king is applied to Yahweh only three times in Deutero-Isaiah; but is it not a bold assumption, on the basis of this community, to say that Deutero-Isaiah worked a revolution in the character of the messianic belief, which found expression in a new festival? Yahweh is called king of Israel in I Sam. 8:7; but Kraus dismisses this with the remark, "We can scarcely assume that the title of 'king' for Yahweh was in common use before the exile." Yet this assumption seems scarcely less perilous than that of Kraus.

We seem to be left, then, where we began; the kingship of Yahweh is a phenomenon of the "enthronement psalms," and we have as yet no indication why it appears here and rarely elsewhere. This reviewer believes, while he cannot accept the thesis of Kraus as demonstrated, that this little work has clarified the issue considerably, and thrown new light upon the material.

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HUMAN PERSONALITY: ITS HISTORICAL EMERGENCE IN INDIA, CHINA, AND ISRAEL. By H. C. E. Zacharias. St. Louis: Herder, 1950. Pp. viii + 360. \$4.00.

In his earlier *Protohistory* the author maintains the thesis that from palaeolithic times to the Persian Empire man's personality remained undeveloped and latent. It was submerged in his tribe or other society-form, of which he



thought himself a cog without right, interest, or goal apart. The thesis of the book under review is "to ascertain when, where, and how man first learned to discover his own inner life and became fully and habitually self-conscious" (p. 5). The discovery is credited to India, China, and Israel. In each milieu, however, there was respective emphasis on diverse functions of personality. India's thinkers stressed selfhood (*Atman*) as autonomous and indeed sole reality, with perverse logic relegating all else to the category of illusion (*Maya*). Chinese thought, though first stimulated and subsequently influenced by Indian, avoided the latter's excessive introversion through its own interest in man's duties to family and state. Israel owed its unique apprehension of individual dignity and worth, not to human speculation, but to divine teaching on religion and morals.

The theory of *Protohistory* is too hard-riden. Is it antecedently plausible, or do the facts at hand indicate, that "in this stage man has not yet learned to discriminate between himself and his fellow-creatures"?; that "he is merely part of a group, and all his achievements bear the quite impersonal marks of that group"? (p. 5). Surely, rational men (and the author disclaims the suggestion that they ever were less than rational) through banding together into tribal or higher social units did not exchange their rationality for the "herd mentality" of buffaloes. We are as little inclined to credit this as to swallow the current propaganda anent the self-devotion of the happy proletariat in state factories and on communal farms. Self-conscious personality at any cultural level drives man in the path of individual self-interest. The drive is innate and too powerful to admit "submergence in the society of which the individual forms a part" (p. 1). The reviewer hopes he is wrong, but it does seem that Dr. Zacharias is under the spell of Lévy-Brühl and Tylor.

If these remarks are valid, it is inaccurate to speak (cf. subtitle above) of human personality's "historical emergence" in the three countries chosen or anywhere else. Suggested instead is the subtitle "Chapters on the intellectual adventure of ancient man" (if Professor Wilson's brilliant phrase may be borrowed). But, again, what justification is there for assuming that the "intellectual adventure" was localized exclusively in India, China, and Israel? Egypt's Imhotep and the rest of her wise men thought profoundly and correctly on religion and morals, while the theology of the Solar Hymns and of Atonism derives more probably from indigenous speculation than from Hebrew monotheism. Iranians believe Zoroastrianism to be a national product no less than Teheran oil. The reviewer would be interested in any sound proof that they are mistaken (*pace* Dr. Zacharias with his assertion on

p. 62). Finally, is Greece's achievement to be ignored in a purported history of man's struggle to understand himself and his function in the cosmic milieu?

Hebrew influence on Zoroaster, Zoroastrian influence on Indian thought and religion, Indian influence on Chinese philosophy—these are theses which the book defends *à outrance*. In India itself Dravidian superstitions are maintained to have influenced decisively the speculations of the Aryan philosophers. Now, in dealing with remote civilizations, demonstration of cultural interdependence is exquisitely difficult. For arguments must be based chiefly on similarity of ideas and practices together with coincidence in the time of their appearance—criteria elusive in themselves and approximating certainty only when present in overwhelming mass. The historian gratefully welcomes even bits of demonstrated cultural interdependence. He rightly exercises synthetic imagination (“inspired guessing,” it has been called) to theorize on further interdependence which later findings will possibly substantiate. If in his mind, however, theories are not kept isolated from certainties, wishful historical writing supplants objective scholarship.

“Zoroaster is a product of the Mosaic revelation, conveyed to Media by the Israelites transplanted there” (p. 62). The Zoroastrian problem is still in history's “unfinished business” file, awaiting the accumulation of more ascertained facts as well as further “inspired guessing” before it can be solved. M.-J. Lagrange (*DAFC*, II, 1115–35) recognizes Zoroastrian borrowing from Israel only in the matter of the “messianic” kingdom foretold in the Gathas. Multiple Persian influence on India's thought is argued. The political background which renders this possible is neatly sketched (pp. 20–28), though the evidence presented hardly justifies the statements that “Chandragupta was an Indian but thoroughly Persianized,” that Asoka's edicts “are closely modeled on the analogous edicts of Darius the Great.” The rise of Jainism and Buddhism is directly due to Persian Zoroaster. Let the reader form his own judgment on the value of the proof: they are both institutional religions with personal founders, therefore “the conclusion is irresistible that their founding at the time [of Persian contacts] in India was rendered possible only by this [Perso-Zoroastrian] culture contact and indeed is directly due to it” (p. 62). Again: “That this clear and strong ethical basis and moral temper of the Buddha's doctrine came to him from Zoroastrian sources is not only *antecedently manifest* [!], but is in a special manner *demonstrated*” [!] by a passage from which we learn that he admitted to his order, without their having to pass through the ordinary novitiate, members of a fire-worshipping sect because “they believe in karman” (p. 83). Zoroastrianism, finally, “accounts satisfactorily for the monotheistic element in Bhagvatism.”

From India allegedly came the impulse to philosophy in China. The author misprizes Chinese speculative philosophy which, though inferior to Indian and Greek, has its merits. Confucian achievement in political and ethical theory is appreciatively and justly discussed. One may hope that Master Kung's profound influence on the Chinese, individually and socially, will prove strong enough for them to break their present chains. In the course of his study of Israel the author cannot refrain from theory-riding in attributing Atonism (p. 276) and Zoroastrianism (p. 300) directly to Hebrew monotheism. But these are momentary aberrations which do not much mar a coherent and pleasingly readable account of how the chosen people got their philosophy, not by laborious reasoning but by hearkening to God's supernatural pedagogy.

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THEOLOGIE DES NEUEN TESTAMENTS. 2te. Lief. By Rudolf Bultmann. Tübingen: J. C. B. Mohr (Paul Siebeck,) 1951. Pp. 349-444. 3.60 DM.

With the present-day multiplication of books on biblical theology, it was only to be expected that sooner or later R. Bultmann, one of the most prominent of German form-critics, would undertake the preparation of a volume on the theology of the New Testament. Already two fascicles have been published and the third and final is scheduled to appear this year.

This fascicle, the second, is almost entirely devoted to what is entitled "The Theology of Paul and John." In reality it concentrates on John, with far less emphasis on Paul, although the relationship between these two is treated in several pages (pp. 352-61).

Who the author of the fourth Gospel was is not known, nor is it known whether this author or his school wrote the Johannine letters; most likely all were written in the first century. The picture given of Jesus in the Gospel differs from that found in the Synoptics, but the tradition reflected in the latter was known by John, who, however, ignored the Virgin Birth and Bethlehem.

The many dualisms, e.g., light and darkness, freedom and slavery, are an echo of the language of the gnostics whom, however, John firmly opposes. The world is darkness, deceit, death; it has given itself into the power of the devil, but into it came Jesus, the Truth of God. There seems to be a great stress on predestination in John, but freedom to accept or reject Jesus remains.

The sin of the Jews is to be sought for, not so much in their ethics, as with Paul, but in their dogma, in that they confused the natural and the super-

natural in Jesus: because they knew His physical background, He could not be the mysterious Messiah.

In His passion the triumphant element, rather than the suffering, is stressed, and so even the resurrection yields in importance to His death. Baptism and the Eucharist do not play a prominent part in Johannine theology.

Faith is the hearing of the word, and since Jesus is the Word, faith is acceptance of Him. He is both the preacher and the preached. Faith alone is the road to salvation and the resultant purity is merely external, as Luther held.

Christ's commandment of love is new, not in the chronological sense, but because it will be fully realized in the new, that is, in the future life. The object of this love is the community of Christ's followers as they will be constituted in the future.

John was not interested in any specific ecclesiastical organization; the community is the invisible church composed of all who hear the voice of Jesus and accept His word.

In the last few pages of this fascicle Bultmann begins to treat of the development of the early Church, and, while inclining to the spiritual-theory of R. Sohm as against the authoritative-theory of Harnack, he himself distinguishes between the Church as an historical phenomenon and the Church as an eschatological community guided by the Holy Spirit, and declares that those who first enjoyed authority were those possessing charisms, whose words brought about order and tradition.

In passing judgment on this work, the Catholic scholar, while appreciating the close scrutiny of the Johannine text which is manifested, must sincerely regret the almost total absence of any consideration of the authority of the early writers who, as leaders of the Church, were guided in their interpretations by the Holy Spirit as well as by their own human wisdom. He must regret also the sparse reference to modern Catholic literature on the subject.

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THE GOSPEL MESSAGE OF ST. MARK. By R. H. Lightfoot. Oxford: Clarendon Press, 1950. Pp. 116. \$2.75.

One of England's foremost New Testament scholars in this present volume gives us the fruits of his studies on the second Gospel. The work is somewhat composite. The first four chapters were lectures delivered at Cardiff in 1949. Of the remaining chapters one was a lecture, two were articles appearing in

the *Expository Times*, and another was suggested by an article written by Professor Ernst Lohmeyer of Greifswald.

The Cardiff lectures treat of the reception of the Gospel in the Church, the first chapter of St. Mark, Our Lord's Messiahship and the connexion of chapter thirteen with the passion narrative. The other chapters deal with the cleansing of the temple in St. Mark, perhaps the most original and stimulating of all. Then comes the cleansing of the temple in St. John. Another chapter and appendix defend the thesis that St. Mark's Gospel originally ended at 16:8. The final and most interesting chapter is on "Form Criticism and the Study of the Gospels."

Lightfoot's name has often been closely associated with form-criticism, but he disclaims being its champion. However the brief presentation he here gives shows that he sympathizes strongly with the method. First he traces its origin. Then he gives reasons why contrary to a writer in the *Expository Times* he thinks that the "whole basis of the form-criticism theory" is not likely "to dissolve and vanish in a short time" (p. 98). Next he reassures those who fear that the form-critics have undermined the reliability of the Gospel narrative: "It may be said at once that, in the belief of those best entitled to express an opinion on the subject, the historical basis of Christianity, more essential to it than to any of the great religions of the world, is in no danger whatsoever and also that with the help of the gospels the main features of the Lord's character and teaching may become truly and well known to careful thought and study" (p. 103).

Immediately in a footnote comes a clarification of the famous ending of the Bampton lectures which many, among them Fr. Anthony C. Cotter, S.J., thought proved that the author sided with the more radical form-critics: "I take this opportunity to refer to a widespread misunderstanding of the last paragraph of the Bampton Lectures for 1934, in which I said that 'for all the inestimable value of the gospels, they yield us little more than a whisper of [the Lord's] voice; we trace in them but the outskirts of his ways.' This passage was frequently quoted in reviews and notices; but very few indeed of those who thus referred to it seemed to realize that it is almost a quotation from Job 26, 14, to which unfortunately I omitted to give a reference, thinking that the allusion would be at once recognized and would also make clear in what way my words were to be understood. For the patriarch would have been even more grievously distressed than he already was, had he thought that his words would be taken to imply that he had practically no knowledge of his God. The last words of the verse, 'But the thunder of his power who can understand?' show that the point of the passage lies in the contrast between the comparatively small knowledge which in Job's view is all that is at

present available to man, and the boundless immensity which is quite beyond his grasp" (p. 103, note).

Even scholars who disagree not infrequently with the author will testify that the present book is a valuable contribution to the literature on St. Mark's Gospel.

*Weston College, Mass.*

JOHN J. COLLINS, S.J.

DER PROZESS JESU. By Joseph Blinzler. Stuttgart: Katholisches Bibelwerk, 1951. Pp. vii + 171.

No part of the Gospel has been more frequently attacked in recent years than the history of the passion. Many Jews (and some liberal Protestants) are convinced that the Gospel story of the passion has created among Christians an atmosphere of hate which, more than anything else, is responsible for anti-Semitism with its horrible injustices and cruelties. "It is the thought of Christ murdered by the Jews that has made possible all the hatred and the massacres. As long as Christians will not have ceased to cultivate this leaven of hate in their religion called of love, as long as their schools and their prayers will not have banished their original lie, anti-Semitism will live and will not be conquered" (*La terre retrouvée*, I, n. 4 [1947], a Zionist organ cited by the author, p. 1, note 2).

No serious historian today, even among non-Christians, denies that Jesus suffered and died unjustly. Therefore the cardinal question that has occupied all students of the trial of Christ is: Who is responsible for this murder? Blinzler, who has studied all the pertinent literature (which gives his work an exceptional value), lists five answers. The Jews are responsible (1) exclusively, (2) principally, (3) equally with the Romans, (4) accidentally, as an accessory to the crime, (5) not at all. Most of the New Testament apocrypha and some of the early Fathers give the first answer. Strangely, a Jewish tradition preserved in a notice of the Talmud shares this evidently anti-Semitic viewpoint. The majority of Christian exegetes and historians give either the second or the third answer. The fourth response is usual among Jews. These authors limit Jewish responsibility to a very small group of political priests—"Quislings" they are called by Zeitlin (*Who Crucified Jesus?* [New York, 1947]). Very few absolve the Jews from all responsibility—Hans Lietzmann, and, in this country, Pierre Van Paassen (*Why Jesus Died* [New York, 1949]).

The factor that determines an author's answer to the question of Jewish responsibility is his attitude toward the historicity of the Gospels and of the Tannaitic ordinances of criminal jurisprudence. This second point is dis-

cussed thoroughly in *Exkurs VI: Zur Frage der Geltung des mishnaischen Strafrechts in der Zeit Jesu* (pp. 143–49). The Mishnaic rules of criminal jurisprudence were codified toward the end of the second century A.D.; at a time, therefore, when Jewish criminal procedure had long ceased to be an actuality. Even the oldest parts of the *Tractate Sanhedrin*, which Hölscher and Krauss attribute to Rabbi Meir (middle of the second century), warrant no conclusion on the practices of the Jewish court before 70 A.D. Detailed examination indicates that the Rabbis were concerned with a theory of criminal law rather than with the history of a long-defunct court. The weightiest defense of the historical validity of the Mishnaic criminal code was made by I. Abrahams (“The Tannaitic Tradition and The Trial Narratives,” in *Studies in Pharisaism and the Gospels* [New York, 1924]). Blinzler summarizes and refutes his arguments briefly but very convincingly. Any inquiry, therefore, into the legality of Jesus’ trial based on its conformity to the rules of the Mishna is futile, and any objection to the historicity of the Gospel passion narratives founded on a comparison with the Mishna must be dismissed as groundless.

The passing references to Jesus’ death in Josephus, Tacitus, and the Syrian Mara bar Sarapion confirm the three basic facts of the Gospel history: (1) Jesus was sentenced to crucifixion by the procurator, Pilate (Josephus, Tacitus); (2) Pilate proceeded against Jesus at the instigation of the Jewish authorities (Josephus); (3) The Jews are responsible for Jesus’ death (Mara).

Scientific criticism justly maintains that we have in the passion narratives the earliest fixed forms of the Gospel tradition. These narratives, however, are not the minutes of a criminal process, nor were they written only to preserve the memory of the tragedy. They clearly reveal certain apologetic tendencies. “Undoubtedly the tradition seized every opportunity to show that Jesus’ passion fulfills Old Testament prophecies” (p. 18). Moreover, “they betray an endeavor to underscore heavily Jewish guilt in Jesus’ death, with the consequence that the guilt of the Romans does not always stand out as sharply as it should” (p. 18).

Blinzler makes Mark’s account the basis and framework of his reconstruction of the history of the trial. Details furnished by the other Evangelists are fitted into the framework of Mark’s narrative. The arrest of Jesus was ordered by the Jewish authorities and carried out by the native police under their command. *Speira* (Jo. 18:3) designates not Roman soldiery but a band or detail of the Temple police. The preliminary examination before Annas was a private inquiry to obtain material for accusation and to determine the strategy to be followed in the formal process. There is no need to transpose Jo. 18:13 after 18:24.

The trial before the Sanhedrin, a legal process but patently unjust, was held during the night in the home of Caiaphas. The Sanhedrin condemned Jesus for blasphemy and the High Priest pronounced sentence of death, because He declared He was the Messiah. (On the lips of the Jewish High Priest "Son of the Blessed One" is a synonym for the Messiah.) At daybreak the Sanhedrin trial ended with the decision to deliver Jesus to the Roman procurator. Blinzler thus rejects the commonly accepted reconstruction of the trial, which (following Lk. 22: 66-71) places the formal process during a morning session distinct from the night meeting: Luke's change in the order of events is due to reasons of a purely "literary" nature (*Exkurs IV*, p. 139 f.).

The *jus gladii* was the exclusive right of the Roman procurator. Since Pilate would be indifferent to an accusation of blasphemy, the Sanhedrists delivered Jesus to the Roman court as guilty of treason, a capital crime in Roman law. After attempting to placate the Jews by scourging Jesus, Pilate yielded to Jewish pressure and pronounced sentence of crucifixion. The passion narratives of the Gospel (as well as the Acts and Pauline letters) fix the responsibility for the judicial murder of Christ first on the Jewish authorities, then to a lesser degree on the procurator, Pilate.

Since the enemies of Jesus did not know the mystery of His being, that He was God incarnate, they can not and should not be accused of deicide. (The New Testament never makes such a charge.) The believing Christian who knows that the "chastisement of our peace was upon Him," views the question of responsibility for Jesus' death from an entirely different perspective than the historian.

An appendix consisting of twelve *Exkurse* and a very complete bibliography evidence the painstaking thoroughness of the author's research. *Der Prozess Jesu* must be read carefully by every serious student of the passion. With the publication of Blinzler's monograph the *Katholisches Bibelwerk Stuttgart* has set a standard of exacting scholarship for future authors in this series of New Testament studies.

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

THE FAMILY AT BETHANY. By Alfred O'Rahilly. Oxford: B. H. Blackwell, Ltd., 1949. Pp. 216. 12/6.

Professor Alfred O'Rahilly, president of University College, Cork, throughout his busy life has made the Gospels his absorbing *parergon*. In the present volume he has collected the fruits of many years of study and meditation on his beloved hobby.



Here he has selected a single topic, the family at Bethany, and around its members has grouped the treatment of all pertinent Gospel material. Preceding each part is a freshly made translation from the Greek followed by detailed notes. These matters which will interest specialists rather than ordinary readers show how well he is acquainted with, and how thoroughly he has pondered, the best literature in this field. We note that he keeps in touch also with writings of American Catholic biblical scholars.

In discussing moot points the author sometimes agrees and sometimes disagrees with famous names. Some of these conclusions do not appear fully convincing, as when it is held that St. Luke meant Jerusalem as the city when he spoke of the sinner in the city (p. 4, note 2).

His translations carefully bring out the Greek meaning. Thus: "You have decided correctly" (Luke 7:43; p. 1); "Do not cling to me" (p. 128). With the modern versions he does not use "penny" or "pence" to express the value of the ointment Mary used. Where the Confraternity Revision and the Protestant Revised Version used "denarii" the author has "dinar." In a footnote, attention is called to the fact that this amount was a day's pay, a bit of erudition which may help the Sunday congregations to become used to the strangeness of "denarius" and "denarii."

A welcome feature is found in the seventy illustrations from paintings and various monuments. There is a spirited defence of the identification of Mary Magdalene, Mary of Bethany, and the sinner in the city. Even though the majority of scholars in recent years have favored three persons, the question, as O'Rahilly well says, remains an open one.

Perhaps a larger reading public in the United States will be reached if footnotes are curtailed. Even scientific works in recent years not infrequently relegate the notes to the end of the book, despite protests from some scholars. Also more quotations from the Fathers and Doctors of the Church would delight the hearts of the faithful. Here too would be a fruitful field for the author's powers as a translator.

*Weston College*

JOHN J. COLLINS, S.J.

GESTES ET TEXTES DES APÔTRES. Translation and notes by F. Amiot. Textes pour l'histoire sacrée, IV. Paris: Fayard, 1950. Pp. 600. 750 frs.

This is the fourth in the series planned and directed by Daniel-Rops. He has sought to make available to the public in modern language versions the original texts required for the study of the history of revelation. The English-speaking world is already familiar with the first volume, entitled in its Eng-

lish dress, *Sacred History*; the second volume is entitled *The Bible, Book of Prayer*; the third, *The Gospel, Life and Message of Christ*. Other volumes are to follow until the completed series numbers ten.

The present volume contains brief introductions to each of the New Testament books from Acts to Apocalypse, translation of the text, and footnotes. All in all, this series should be very helpful to the layman and priest who wish to acquire a greater familiarity with the message of revelation. There is a similar book in English, designed for the aid and use of the non-specialist. It is entitled, *St. Paul and Apostolic Writings*. It does not, however, contain the text of the New Testament books, and is written for younger readers.

The reputation of Father Amiot as a competent Scripture scholar guarantees the trustworthiness of *Gestes et textes des apôtres*.

*St. Mary's Seminary, Perryville, Mo.*

JOSEPH L. LILLY, C.M.

OFFENBARUNG DES JOHANNES. Translation and commentary by Alfred Wikenhauser. Regensburger Neues Testament, IX. Regensburg: Gregorius-Verlag, 1947. Pp. 143.

Dr. Alfred Wikenhauser, since 1929 ordinary professor of the New Testament in Freiburg im Breisgau, in 1931 published a study on the sense of the Apocalypse and now presents a commentary on that much misunderstood book. The volume is part of *Das Regensburger Neue Testament* which channels to educated people the latest fruits of biblical scholarship and would be classed with the Bonn Bible, Pirot and Clamer's *La sainte Bible*, and the *Verbum salutis* series.

The present work is admirable for its scholarship and fine critical judgment. Since for some time the classical commentary on the last book of the Bible has been that of the Dominican scholar, E. B. Allo, Wikenhauser naturally mentions his name whenever he disagrees on major matters. Concerning the general interpretation of the Apocalypse the author agrees with modern writers in discarding the idea that the Apostle intended to give a consecutive history of the Church and the world. One decisive argument against such an interpretation is that the advocates of the theory always interpreted the end of the world as being at hand in their own day. As a result with each century the signs for the Second Coming had to be reinterpreted. St. John, according to Wikenhauser, juxtaposes events which are soon to come and others which refer to the end of the world.

Some items of special interest may be the following. The woman clothed with the sun (Apoc. 12:1-2) is taken to be not Our Lady but the people of Israel which is personified as a woman and brings forth the Messias. And this,

he says, is the common opinion of exegetes (p. 82). Whether any change will come in the wake of the dogma of the Assumption and the use of the text in the new Mass for that feast, remains to be seen. Meanwhile Dominic Unger, O.F.M.Cap., has contributed a series of scholarly articles to the *Catholic Biblical Quarterly*, XII (1950), on the question, "Did St. John See the Virgin Mary in Glory?" He concludes: "It seems a very probable, if not certain, doctrine that John knew of the bodily glory of Mary from this vision, and together with the Holy Spirit, wanted to reveal it to us, to the entire Church, as St. Lawrence of Brindisi observed" (pp. 414-15).

Wikenhauser identifies the first beast of chapter 13 with the Roman Empire, an interpretation confirmed by contemporary Jewish apocalyptic writings (pp. 92-93). The second beast, who is also the false prophet, can be the intellectual and religious influences which uphold the persecuting political authority (p. 97). These two forces threatening nascent Christianity can find a parallel today in state absolutism and secularism which is called, even by some of its adherents, a religion.

The number of the beast, 666, is explained with most authors to mean Nero Caesar written in Hebrew letters. That a man's name should be indicated by numbers does not seem so strange when we recall that Jews and Greeks did not have numbers but used instead the letters of the alphabet. Moreover the use of Hebrew in a work written in Greek would not be unlikely, because the apostle prudently wishes to veil his message, and there was a sufficient Jewish element in the Church from which the Gentiles could easily find the solution of the enigma (p. 97).

The one hundred and forty-four thousand standing on Mt. Sion with the Lamb (14:1) are not the blessed in heaven but persecuted Christians living upon earth in a place of safety and refuge typified by Mount Sion (p. 98). In the question of the millenium Allo had followed Augustine who held that the term designated the whole period from Our Lord's resurrection till the end of the world. The first resurrection, then, is spiritual, that of the faithful from sin by means of baptism. The sealing of Satan in the abyss during this time is not absolute but relative, i.e., the power of Lucifer has been broken (Apoc. 20:1-6). Our author rejects this interpretation and thinks that St. John pictures a bodily resurrection of the martyrs in the first resurrection and their reign with Christ on earth (Jerusalem). But the vision, he adds, is symbolic, and we need not think that any such earthly kingdom will ever exist. The lesson taught is that the martyrs have a special reward, such as Cyprian and other Fathers have held, namely, that only the martyrs are admitted to heaven immediately after death (pp. 129-30). On this point there could be a reference to the decree of the Holy Office declaring that mitigated milleniarism cannot be safely taught (*AAS*, XXXVI [1944], 212).

The Apocalypse was written by the apostle St. John to comfort the Christians facing dreadful persecutions. The present volume will help to convey that message to the present generation.

*Weston College*

JOHN J. COLLINS, S.J.

TERTULLIAN: APOLOGETICAL WORKS. MINUCIUS FELIX: OCTAVIUS. Translated by Rudolph Arbesmann, O.S.A., Sister Emily Joseph Daly, C.S.J., and Edwin A. Quain, S.J. The Fathers of the Church, X. New York: Fathers of the Church, Inc., 1950. Pp. xix + 430.

This, the tenth volume in the Fathers of the Church series, is a welcome addition to patristic translations. It makes available in reliably accurate modern English several works of early Christian controversy which have a definite relevance today, not merely historical importance. Paganism is still rampant; in fact, it is making steady "progress" among the half-educated millions whose view of life is being formed by godless schools and the grossly secularistic tenor of most channels of contemporary mass communication. The Christian, Catholic concept of man's conduct, end, and happiness is alien, even hateful, to a large portion of the modern world. Wherever atheistic Communism is in full power, Christians are again persecuted, often tortured and killed, for that faith which is in them, that light which the surrounding darkness cannot bear. Today the attack on the Church is different in details, but as in the second century it still seeks to undermine the Christian's loyalty to Christ by subtle logic, bald calumny, and the appeal of a hedonistic sensual materialism which makes condescending mockery of all spiritual ideals.

The vigorous counterattacks by Tertullian and Minucius Felix, which this volume presents in a tongue they never knew, may not afford us many direct answers to the arguments of today's enemies of the Church; but they can provide a bracing object-lesson of a serene sense of security within the adamant walls of that eternal truth on which the modern errors will beat themselves to death as did the old ones when the Church was young. And we can use again Tertullian's taunt, that persecutions accomplish nothing except to purify and spread the Church and cast new seed of Christians in the blood of martyrs. (The Pope himself never roused so many American Catholics to public prayer as the Cominform did by jailing Cardinal Mindszenty.)

Tertullian's *Apology*, in Sister Emily Joseph's translation, retains its vehemence, boldness of expression, and impressive learning. The famous qualities of Tertullian's Latin are of course not fully transferable into English, and many difficulties of the text are necessarily smoothed over in the

translation. The version reads well, with a commendable directness and modernity. The rhetorically contrived remark that Christian women were sometimes cast "ad lenonem . . . quam ad leonem" is effectively kept by "to the pander rather than to the panther," and similar effort is made throughout to convey the special qualities of the author's style. Sometimes, though, Tertullian wins: for example, on p. 124, *Leaena* bites off her tongue "that she might . . . not be able to confess the names of the conspirators, even if she should want to, being finally won over" (where the final words seem to imply, in English idiom, that she actually did agree to tell at the end).

Father Quain's translation of Tertullian's *De anima* is wisely based on the new critical edition of the text by Waszink. In general it is done in freely flowing and lucid English, which adheres closely to the text. Some cases of clumsy construction occur, the result of too much absorption with the Latin word order. Thus, on p. 244, there is a jolting redundancy in ". . . is it not a fact that . . . do we not feel that we have parted with a portion of our soul?" So on p. 250, ". . . the vast population of the earth to which we are a burden and she scarcely can provide for our needs" is clear in thought but not the best English syntax. Again, p. 180: "Much less could the philosopher who lives for glory, and, in trouble, must not seek consolation for the injustice he suffers, but rather must show contempt for it." This requires thinking back to the likely Latin wording before it becomes entirely clear. However, anyone who knows Tertullian's style will be understanding when he meets such lapses occasionally.

Father Arbesmann translates, accurately but a bit heavily at times, two small tracts of Tertullian, *De testimonio animae* and *Ad Scapulam*, as well as the highly interesting *Octavius* by Minucius Felix, the first Christian dialogue in Latin. As it covers much the same ground as Tertullian's *Apologeticum*, it is useful to have it in the same volume. It makes spirited, instructive reading.

There is a good general introduction on apologetic literature, a short introduction to each work, brief footnotes explaining references in the text, and a general index. The book is to be recommended: a difficult job well done.

*West Baden College*

RAYMOND V. SCHODER, S.J.

AGAINST THE ACADEMICS. By St. Augustine. Translated and annotated by John J. O'Meara. Ancient Christian Writers, XII. Westminster, Md.: The Newman Press, 1950. Pp. vi + 213. \$3.00.

We have here the third English translation of St. Augustine's *Contra Academicos* to be printed in the past ten years. The others, by Sister M.

Patricia Garvey and Father Denis Kavanagh, O.S.A., are still in print and, in my opinion, all three are of about the same value. Professor O'Meara's notes are accurate and helpful. Commenting on the reading of "the books of the Platonists," for instance, he takes the very reasonable position that these works may have included some writings of Plotinus but there is no reason to exclude other Neo-Platonist writers, such as Porphyry. He suggests that Courcelle has overstressed the influence of Theodorus on Augustine. O'Meara is probably right, though in his more recent work (*Recherches sur les Confessions* [1950]) which O'Meara had not seen at the time of writing, Courcelle dwells even more emphatically on the role of M. Theodorus. There is a notable absence of reference to American studies of Augustine's early period (particularly those of A.C. Pegis and Sister M. Patricia) in the notes to this translation. Even more surprising is the lack of mention of the work of Father Hugh Pope. The printing in this series is usually good but there is a misplaced line at the bottom of p. 124.

*St. Louis University*

VERNON J. BOURKE

THE CONFESSIONS OF ST. AUGUSTINE: Books I-X. Translated by F. J. Sheed. New York: Sheed and Ward, 1942. Pp. xv + 208. \$1.50.

This abbreviated reprint of Mr. Sheed's well-known translation seems to have been issued within the past year or two, because it includes a foreword from H. C. Gardiner, S.J., *The Great Books: A Christian Appraisal*. Obviously, the book is intended for the people who take the "Great Books" courses. Mr. Sheed's version has been extensively reviewed and its merits are known. It still reads smoothly and it still has no notes and no index.

A feeble word might be added in protest against the practice of using the classics in truncated form. Several recent studies of the *Confessions* (Landsberg, Le Blond, and Courcelle) have insisted on the unity of the thirteen-book version, which is what Augustine wrote. True, the last books make hard reading but they complete the hymn of God's praises by an ascent from the visible things of creation to the invisible properties of the Creator. This involves a nice bit of dialectic which the "Great Books" people are overlooking.

*St. Louis University*

VERNON J. BOURKE

MARTINI EPISCOPI BRACARENSIS OPERA OMNIA. Edited by Claude W. Barlow. Papers and Monographs of the American Academy in Rome, XIII. New Haven: Yale University Press, 1950. Pp. xii + 328.

This is the first complete edition of the works of St. Martin of Braga,

sixth-century bishop in the Suevic kingdom of Galicia. Among the works are accounts of the First and Second Councils of Braga, a collection of canons from various councils, three short moral treatises, a *Sententiae patrum Aegyptiorum*, and an interesting sermon, *De correctione rusticorum*, aimed at pagan survivals among recent converts. Also included is the famous *Formula vitae honestae* of which two hundred and ten medieval manuscripts still survive. This treatise seems to have been based on a lost *De officiis* of Seneca and was almost universally attributed to Seneca during the Late Middle Ages.

This edition contains a brief account of St. Martin's life and times and an introduction to each work which summarizes the evidence concerning the date and circumstances of each. The manuscripts are described and evaluated and a construction of the text-tradition attempted. There are five indexes: "Codicum," "Scripturae," "Fontium et imitationum," "Nominum," "Verborum selectorum." The whole volume is a model of scholarship.

Woodstock College

JAMES M. CARMODY, S.J.

REALITY: A SYNTHESIS OF THOMISTIC THOUGHT. By Réginald Garrigou-Lagrange, O.P. Translated by Patrick Cummins. St. Louis: Herder, 1950. \$6.00.

*Reality* represents not the effort of an experimental scientist to analyze the phenomenal manifestations of the corporeal universe, but the attempt of a speculative theologian to present a general view of the ultimates in their existential connotations. Such a study is made possible by an application of philosophical principles to revealed truth—the science of speculative theology. Its effect is a dynamic union of faith and reason. For *Reality* points out the relations that exist between the foundations of metaphysical science and the *fides quaerens intellectum*. Philosophy is necessarily first. It is essential to establish the principles of philosophical thinking—the intelligibility of being, the philosophical law of potency and act—before we can launch into the study of the existential God and of the existential man as manifested to us by the revealed word. For man as he actually exists is ordered to the vision of God as He is.

The book is divided into eight parts, with fifty-nine chapters. Part I, "Metaphysical Synthesis of Thomism," is a brief presentation of the fundamental principles of Thomistic philosophy. Parts II–VI offer a rational approach, following in general the *Summa theologiae* order, to the philosophical problems regarding God and man, together with most of the important questions of dogmatic theology. Part VII examines moral theology (not

casuistry) and spirituality. In Part VIII the author discusses some of his favorite themes, such as the Twenty-four Theses, efficacious grace, and personality.

The substance of *Reality* is not altogether new. It incorporates the lengthy article, "Thomisme," *DTC*, XV, 1 (1946), 823-1023; here and there we hear echoes of the books the author has published in such abundance. In fact, the most unusual feature of the work is that it is a synthesis, whereas most of his other books are lengthy developments. The doctrine is clearly presented, generally succinctly put, at times profoundly stated. The book reads easily and attacks the important issues without lumbering through the usual maze of unimportant details. All the essential questions found in traditional Scholastic theology are proposed, briefly examined, and vigorously solved. *Reality* is too brief and elementary to be of much value to Catholic scholars, too difficult for the uninitiate in Catholic theology, but it should be useful (and I imagine it was intended) especially for Catholic college students and seminarians. Moreover, it provides an excellent opportunity for priests to review profound and vital truths that have dimmed with the passing years. It should inspire the reader to go to the *Summa theologiae*, to rediscover the Angelic Doctor. And a word of praise is due for a very readable translation.

The outstanding fault of the work is, I should say, its excessive and consistent polemical tone. In consequence, much space that might have been profitably used to explain more profoundly the "principles, method, and doctrine" of St. Thomas is given to a fairly continuous recital and refutation of what the author considers the erroneous doctrines of other Catholic theologians. Occasional contrasting of opposed theories may bring out the power and beauty of truth; constant badgering becomes dull and annoying. To show why error is error is far less important than to present the intelligibility of truth.

Again, in his enthusiasm for his own understanding of what Thomism is, Garrigou-Lagrange attributes to St. Thomas as quite evident, certain inferences and conclusions which other excellent specialists are unable to discover in the Angelic Doctor. I refer in particular to the (to many) unintelligible Bannezian theory of efficacious grace and to the essentialist solution given by Cajetan to the existential problem of person. The discussion of these doubtful solutions is developed beyond proportion, while other important and perhaps more fundamental points are slighted. A careful analysis, for example, of the psychological process of the moral act which in St. Thomas has received such deserved development is dismissed in very few and inadequate paragraphs. Had such an analysis been proposed and



the self-determination of the will been understood, there would have been little need for so lengthy an attempt to make Bañez intelligible.

Somewhat less significant are a fair number of inaccuracies. Thus, the *imperium* which takes place after the act of choice should not be confused with the *ratio praeceptiva* which is the supreme act of the virtue of prudence and which, because it specifies the prudential will-act of choice, must precede and accompany it. Again, creation should be treated, as in St. Thomas, from the existential point of view. It is *productio totius esse*. Garrigou-Lagrange's position seems to be that of an essentialist. Moreover, the word *esse* does not mean "being," but the act of existing, existence, the "to be." Another point: the most profound reason in man for his elevation to the vision of the divine essence is that man is made to the image of God, that is, *in similitudine speciei*. This truth is extremely important in solving the problem of man's actual elevation to a supernatural end. Further, the "preternatural" gifts as such are of later vintage. For St. Thomas, immortality and the rest of these "gifts" are the quasi "resultants" of grace. They are never, to my knowledge, called preternatural gifts. According to St. Thomas, when grace was restored, some of the resultants were not reinstated. Finally, the frequent use of later Scholastic terminology and phraseology as if they belonged to St. Thomas is confusing and could be misleading.

*Reality* is one of Garrigou-Lagrange's best efforts. It has many faults, but it does give a clear, vigorous, and sometimes profound understanding of the most important truths of theology. It should help many to know the true and to love the good.

*Creighton University*

HENRI RENARD, S.J.

CHRIST THE SAVIOR. By Réginald Garrigou-Lagrange, O.P. Translated by Dom Bede Rose, O.S.B. St. Louis: Herder, 1950. Pp. iv + 748. \$9.00.

The interesting experiment of making available in English the theological manuals of Father Garrigou-Lagrange continues with this version of his work on the Incarnation and redemption. Those who find the Latin language an insuperable difficulty have at hand in this translation a sound and comprehensive presentation of the Catholic theology of Christ and the atonement with all the qualities so long associated with the work of this renowned Dominican theologian: clearness of reasoning, completeness, and essential fidelity to the doctrine and method of St. Thomas. The section on the Incarnation fills more than two-thirds of the volume, with close to a hundred pages on the "mode" of the hypostatic union. The discussion of the redemp-

tive passion of Christ is prefaced by a study of the nature of the historic redemption as proposed by the teaching authority of the Church in conformity with the data of Sacred Scripture and ancient Christian tradition, and is followed by an excellent synthetic essay on the redemption as a mystery of love. There are very helpful analyses of the threefold victory of Christ over sin, the devil, and death, and on the death, resurrection, and ascension of our Lord. A thirty-page summary of Mariology concludes the work.

The problems which proverbially confront the translator are multiplied beyond count when the original is a textbook of theology written in the technical language of the Schools. Dom Bede Rose has not solved all of these problems. Possibly no one could. An adaptation, perhaps, rather than a strictly literal translation might have succeeded better in conveying the thought of the original to the mind not trained in the subtle accuracies of the Scholastic method. At any rate a different approach might have avoided such pitfalls as "the rational advance of creatures towards God" for "de motu creaturae rationalis in Deum," or "[God] as He is in the beginning of things and their last end" for "secundum quod est principium rerum et earum finis" (p. 5). Similarly, on the subject of the *communicatio idiomatum*, we read: "Thus we shall see that the generally accepted rule, namely concrete words of concrete subjects, both of natures and of properties, generally speaking, can of themselves be predicated of either; but abstract words of abstract subjects cannot of themselves formally be predicated of either" (p. 421), where the original said: "Sic inveniemus regulam communiter admissam, scil. *concreta de concretis*, tam naturarum, quam proprietatum, *possunt de se invicem praedicari* regulariter loquendo (v.g. Deus est homo, homo est Deus); *abstracta vero de abstractis non possunt formaliter de se invicem praedicari.*" Since few pages are free from such lapses, it is difficult to recommend this translation in its present form.

Woodstock College

JOHN F. SWEENEY, S.J.

THE GIFTS OF THE HOLY GHOST. By John of St. Thomas. Translated by Dominic Hughes, O.P. New York: Sheed & Ward, 1951. Pp. ix + 293. \$3.75.

This treatise of John of St. Thomas is too well known to need an introduction. It has long been regarded as the classic treatise on the gifts of the Holy Ghost, and as one of the most profound penetrations and lucid expressions of the thought of the Angelic Doctor on this matter. It is eminently fitted to nourish the growing American desire for more knowledge of the interior and mystical life.

In the historical introduction to this translation there is an intriguing statement: "With the truth of his doctrine guaranteed by his faithful adherence to the teaching of St. Thomas, he subordinated all purely literary elements of his work to clarity of presentation." The statement is rather provocative for, among other things, it seems to imply that St. Thomas' doctrine on the gifts is clear and definite and has been grasped and expressed by John of St. Thomas.

That John of St. Thomas aimed at complete conformity with the teaching of the Angelic Doctor can easily be admitted, for "at his death he protested before the Blessed Sacrament that he had never taught or written anything he did not judge consonant with truth and in conformity with the teaching of the angelic Doctor." But that in the difficult and complicated matter of the gifts he found and expressed the definitive doctrine of St. Thomas is far from evident. For efforts to find that doctrine are still being made. And it is not unusual for the findings of recent studies of St. Thomas' doctrine of the gifts to disagree with one another, and with the views of John of St. Thomas, and this in matters of considerable moment.

Thus Father de Guibert judged that St. Thomas first identified the gifts with heroic virtues and later completely abandoned this view; Father Roy disagrees with this interpretation. And in his turn Father Roy's study led him to believe that St. Thomas had made four different attempts to distribute the gifts satisfactorily, with four different results, none of which seemed to satisfy him.

But apart from this matter of the precise doctrine of St. Thomas, there can be no question of the value of this treatise of John of St. Thomas. It is a superb piece of work and a masterly attempt to find and present the mind of St. Thomas on a most difficult subject. One can easily agree that of John of St. Thomas' "many disputations on Thomism none was more profound in doctrine nor more eloquent of his holiness and apostolic activities." As Father Farrell points out, "being a scholar's work, this book is not milk for babes"; and yet in it "even the most unscholarly will get a glimpse, again and again, of the glory of God in the soul of man."

Father Hughes has given us an excellent translation of this treatise and one that makes much easier reading than the rather heavy text of the original. Two useful introductions have been prefaced to the translation, the one historical, the other theological. The theological introduction aims at placing "the treatise on the gifts of the Holy Ghost in line with the general Thomistic teaching on the spiritual life," and at giving "more detailed consideration to two questions that John of St. Thomas treats very summarily"—on the fruits of the Holy Ghost and the beatitudes.

The present work has three main parts. The first considers the gifts in

general, as found in Sacred Scripture and as distinguished from the virtues. The second deals with the gifts in particular, and has an appendix that gives further consideration to the gift of fear. The third part treats of the number of the gifts and their properties, of the beatitudes and fruits.

For the sake of clarity many of the paragraphs of the sections have been rearranged. A general index, an index of proper names, and an index to scriptural references add considerably to the utility of the work. Some readers may wish that the publisher had chosen to use larger type.

*West Baden College*

E. J. FORTMAN, S.J.

WHAT BECOMES OF THE DEAD? By J. P. Arendzen. New York: Sheed and Ward, 1951. Pp. 279. \$3.50.

Canon Arendzen is one of the pioneers in the work of presenting the truths of Catholic belief in a dress that is both inspiring and intelligible to those not trained in the technicalities of scientific theology. His approach, while far from the modern journalistic style, is a happy combination of doctrinal solidity with charm and power to move the heart. It was a wise decision of the publishers to reprint the present volume, which first appeared in 1926. The essentials of the treatise *De novissimis* are presented under the headings: heaven, hell, purgatory, the limbo of the patriarchs, the limbo of the children, the resurrection of the body, and the particular and general judgments. These chapters are followed by brief but informative essays on the salvation of unbelievers, apparitions of the dead (with some salutary advice for dabblers in spiritism), and the problems human reason meets when confronted with Catholic faith in immortality and the life after death.

The chapter on heaven should prove especially enlightening, setting forth, as it does, the meaning of the beatific vision as a fully vital activity of the whole man, centred about a dynamically intimate union of mutual friendship between the soul and the three divine Persons, the humanity of Christ, Our Lady, and the angels and saints. On the subject of eternal damnation there is an interesting stress on this punishment as the logical result of the sinner's deliberate fixation of will on self-love and self-gratification to the complete exclusion of God. And there is a wealth of common sense in the treatment of the many problems that arise from the exclusion from heaven of those who die with only the stain of original sin on their souls. Canon Arendzen's book can be highly recommended to the lay Catholic who is desirous of deepening his understanding and love of his faith. Three dollars and a half, however, even in these days of rising publishing costs, seems a high price for a reprint.

*Woodstock College*

JOHN F. SWEENEY, S.J.

THE SPIRITUAL EXERCISES. By Saint Ignatius. Translated by Louis J. Puhl, S.J. Westminster, Md.: The Newman Press, 1951. Pp. xiii + 216. \$2.25.

Although some of the former English translations of the *Spiritual Exercises* were well done, it cannot be denied that they left something to be desired. They did not always render the exact meaning of the autograph, but left it at times rather obscure. One of the sources of this obscurity was that frequently words were transliterated rather than translated. Another was the difficulty of rendering in modern literary English the somewhat unliterary Castilian of a Basque who acquired Castilian as a second tongue. Although he expressed his thoughts in a style which is pointed and brief, his sentences are often long and awkward—all of which makes very difficult the problem of a translator. Neither has there been any recent translation which has made fruitful use of the more modern scholarly studies in the *Spiritual Exercises*. In order to make up for these deficiencies, therefore, Father Puhl set himself the task of producing "a clear, idiomatic, and readable translation" (p. viii), the aim of which is "to represent as nearly as possible, idea with idea, Spanish idiom with corresponding English idiom, Spanish sentence structure with English sentence structure, and the quaint forms of the original with the forms common at present" (p. vii-viii). In this he has succeeded laudably. It seems to this reviewer that Father Puhl has given us what is at present the most accurate English translation of the *Spiritual Exercises*.

However, in doing so, he has had to run counter to a certain tradition in the English vocabulary of the *Exercises*. For example, such frequently used expressions as "annotation," "addition," "composition of place," and "election" are translated "introductory observations," "additional observations," "mental representation of the place," and "choice of a way of life." Such changes in translation are justified by Father Puhl, but whether these new and better expressions will ever supplant the others which have become fixed by usage is very doubtful.

Although the translator claims in his preface (p. viii) that he has made every effort to add nothing to the text, he has not fulfilled this intention. In more than twenty-five places he has added headings to various sections of the text. This was done for the sake of clarity and convenience. But, although he indicates these additions in his notes, he should have placed them in brackets when he inserted them in the text, thus indicating that they were his additions and did not belong in the autograph.

In his valuable notes at the end of the volume, notes which are not a commentary, but merely an explanation of the reasons for the translation

adopted, Father Puhl manifests his acquaintance with, and dependence upon, some of the more modern studies on the *Spiritual Exercises*. He is especially indebted to Fathers Feder, Nonell, and Calveras, an indebtedness which he clearly indicates and acknowledges. Some of these notes, however, are placed under the wrong reference number. On p. 167 the note "First Principle" should be under [23], not [22]; the same is true of the first two notes on p. 168. Also, on p. 168 the note "Daily Particular Examen," and on p. 169 the notes, "To which G is prefixed" and "Note" are not placed under their proper number. A few typographical errors might also be indicated. In [6] the cross reference should be [73-90], not [73-79]; in [111] the cross reference should read [264]; in [142] the word is "covet," not "covert."

These minor errors, however, in no way lessen the intrinsic worth of this fine and accurate translation. For those interested in the *Spiritual Exercises* the book is a valuable contribution.

*Weston College*

THOMAS G. O'CALLAGHAN, S.J.

WERKE, I: KREUZESWISSENSCHAFT: STUDIE ÜBER JOANNES A CRUCE. By Edith Stein. Edited by L. Gerber and R. Leuven, O.C.D. Louvain: Nauwelaerts, 1950. Pp. xi + 300. 115 fr. belg.

Edith Stein is not a well-known name outside of Germany. A woman of wide, solid education in philosophy, pedagogy, and letters, she was an outstanding student of Edmund Husserl, founder of the phenomenological school of philosophy at Freiburg University, and afterwards for some years his research assistant. In 1922, at the age of thirty, she was converted from Judaism to Catholicism. Twelve years later she gave up a brilliant career as university teacher, public lecturer, and Catholic youth leader, to become a Discalced Carmelite in Cologne, taking the name of Sister Teresia Benedicta of the Cross. Transferred in 1938 to the convent at Echt in Holland, she carried on her intellectual labors there, until the Nazi Gestapo came for her in August, 1942. She was deported to the infamous concentration camp at Auschwitz, where shortly afterwards she was gassed and cremated.

Doctor Edith Stein was a prolific writer on philosophical and psychological subjects and also the translator of various works of Denys the Areopagite, Thomas Aquinas, and Cardinal Newman. Most of her writings are still unpublished. With difficulty nearly all of them were rescued from an aerial bombardment during the war and placed in the Husserl Archives. The present work is the first of five projected volumes, which will include both hitherto unpublished works and also new editions of some already in print. The volume is very capably edited by Doctor L. Gerber, archivist of the

Husserl Archives, and Father Romaeus Leuven, O.C.D., professor of philosophy and mystical theology for the Holland province of the Carmelites. It was her last and most mature work, the culmination of many years of thought. Unfortunately the last part was still unfinished when she met her tragic end. With painstaking, patient effort the editors collated the manuscript pages and carefully prepared them for publication, describing minutely in an appendix their thorny editorial problems and how they were solved.

In this valuable, somewhat original book Edith Stein studies first the life and career of St. John of the Cross and then his writings one by one. She sees clearly that what they have in common is the sign of the cross, the cross of suffering. By means of excellent analytic and synthetic studies of St. John's works she discovers certain fundamental laws of spiritual being and life; she finds a whole *Kreuzeswissenschaft*, a theology of the cross, both theoretical and practical, a science and a school of suffering. Hence, after a brief introduction on the meaning and basic principles of this *Kreuzeswissenschaft*, she divides the book into three parts. Part I tells of the message of the cross and how it came to John of the Cross in his childhood, boyhood, religious life, priesthood, in contemplation, and in personal experience of suffering. The second part takes up the individual works of St. John and traces the spiritual life from the lowest rung to the highest, all the while relating it to St. John's central doctrine of suffering and the cross. The third part sketches the application of the central theme to the life of St. John, how he lived this theology of the cross and how we may live it, too, if we follow in his footsteps. While not completed, the third part is nevertheless a substantial fragment of some thirty-six pages.

The author has done a solid piece of work. She exhibits a deep, commanding knowledge of the works and doctrine of St. John of the Cross and the pertinent literature, much of which is appended in a bibliography. Her method is more intuitive than logical; her style, simple, clear, and full of verve. Perhaps her phenomenological training is a little too much in evidence sometimes. Her discovery of the cross of suffering as the synthesis of all St. John's life and work, and her delineation and exposition of the kernel truths of St. John's theology of the cross are done in a masterly way. But she is at her best when she is working out this theology of suffering in relation to personality, with the ego, freedom, and person on the one side, and on the other, mind, faith, and vision. With eloquence she tells us why the little phrase "of the Cross" was attached to the name of St. John; that it also should be her own name in religion is significant, for she not only studied but lived St. John's theology of the cross, and in the footsteps of the Master ascended her own Calvary at the end.

SERMON MATTER FROM ST. THOMAS AQUINAS: On the Epistles and Gospels of the Sundays and Feast Days (Advent to Easter). By Charles J. Callan, O.P. St. Louis: Herder, 1950. Pp. vii + 311. \$5.00.

Fr. Charles J. Callan, O.P., consultant of the Pontifical Biblical Commission, editor of the *Homiletic and Pastoral Review*, noted for his writings in Scripture and homiletics, has culled excerpts from St. Thomas' *Summa theologica*, his scriptural commentaries, and other works to illustrate and enrich the Sunday Epistles and Gospels. The result is naturally gratifying, for we must remember that the Angel of the Schools won fame not only as a writer and lecturer but also as a distinguished preacher.

In perusing the various selections one notes appreciatively how appositely the solid theology of the *Summa* is used for the pulpit. In the passages dealing with Our Lady we may detect the Angelic Doctor's profound and almost instinctive devotion to the Queen of the Angels.

Parts of the book which particularly pleased this reviewer were: the Immaculate Conception (pp. 6-11); the exposition of the text of Rom. 12:1: "I beseech you . . . that you present your bodies a living sacrifice" (p. 87); the duties of men to their neighbor: "Not even a hermit can avoid more or less influencing the world around. Whether we will it or not, we are all integral parts of the social order, and as such we cannot evade responsibility" (p. 290); the appearances to Mary and the holy women (pp. 296-99): e.g., "In the little home of Nazareth He beheld in His Blessed Mother from the dawn of His mortal years that perfect illustration of the spirit of unselfishness, unflinching sacrifice, devotion to duty, untiring labor, and unremitting love which were to be the characteristic marks of His own life" (p. 296).

The following paragraph dealing with the Easter appearances to the Holy Women gives a good example of St. Thomas' concise and solid method of commenting on the sacred text: "That our Lord's first appearance on the resurrection morning should have been to His holy Mother, as tradition tells us, and to the other devoted women of whom the Gospels speak, excites no wonder. It was only fitting that they who had been most faithful to Him during life and in death, when deserted and scorned by others, should be made the first to share in His triumph and to herald it to the world. Women received from our Lord only what they had deserved. He knew what they were and are, for He made them, soul and body. He understood their finer qualities of mind and heart: their unquestioning and ready faith, their instinctive purity, their tender sympathy, their intuitive perception and grasp of spiritual values, their unselfish and tireless devotion to the good, the noble, and the holy. This explains at once why they were more devoted to Him and why He favored them" (p. 298-99).

The book is attractively printed and the style clear and polished, as we



have come to expect from the distinguished author. May he soon gratify us with other similar volumes!

*Weston College, Mass.*

JOHN J. COLLINS, S.J.

KARDINAL CONTARINI ALS KONTROVERSTHEOLOGE. By Hubert Jedin. *Katholisches Leben und Kämpfen im Zeitalter der Glaubensspaltung*, IX. Münster: Aschendorff, 1949. Pp. 48. 2.25 DM.

The happy discovery of thirty letters written by young Contarini to two friends, Vincenzo Quirini and Tommaso Giustiniani, has enabled Monsignor Jedin to throw light on Contarini's early religious development and on the Cardinal's disputed role in the Church's conflict with Lutheranism. The letters, preserved in the archives of the Camaldolese monastery near Frascati, reveal that young Contarini was associated with a group of Venetian nobles, who in their desire for a moral reform in the Church set about modeling their own lives on the spirit of the Gospel. This band, that had formed at the University of Padua, read Holy Scripture, the Fathers, the classical theologians of the Middle Ages, Aristotle and Plato; but above all they worked energetically at their own ascetical formation. In the year 1511 three of this circle, Quirini, Giustiniani, and Giorgi, left the world and became Camaldolese monks. Contarini did not follow his friends into the cloister. On the occasion of his Easter confession in the same year he had an experience that relieved a severe inner crisis through which he was passing and turned his thoughts from the religious state. The conviction came over him that neither penance nor vows, but only trust in the redemption of Christ who has satisfied for all sin, could bring peace to his troubled soul. The experience orientated his future life and his later relations with the Lutheran schism. Twelve years later in a letter to Giustiniani, dated February 7, 1523, he wrote: "No one can justify himself by his works; man must have recourse to the grace of God and this he receives through faith in Christ." Equivocal though these formulations may sound, it would be unjust to give them a Lutheran interpretation. Contarini's *Confutatio articulorum seu quaestionum Lutheranorum*, written about the year 1530, bears witness that he belongs to the school of Paul-Augustine-Thomas.

Characteristic of this refutation is the author's determination to defend Catholic doctrine without recrimination, but with full understanding of the religious viewpoints of his opponents and with due regard for the positive truth he could find in their teachings. His Easter experience of 1511 helps to explain his irenic interpretation of the Lutheran doctrine on original sin, confession, and the Eucharist.

In the conference held at Regensburg in the year 1541 between Catholics and Protestants, Contarini, under the influence of Gropper, subscribed to the double-justification formula, which required not only an inherent, though imperfect, justice through the infusion of sanctifying grace, but also the imputation of the very justice and merits of Christ Himself. This deviation from orthodoxy will be judged more leniently if one recalls that the Council of Trent had not as yet defined the formal cause of justification, that the conference at Regensburg was the last desperate, but futile, attempt to heal the schism, that Contarini unreservedly submitted his private judgment beforehand to the final decision of the Holy See.

The author announces the separate publication of the text of young Contarini's letters in the *Archivio per la storia della pietà*, issued by Giuseppe de Luca, and concludes the present brochure with a German translation of Contarini's *Confutatio articulorum seu quaestionum Lutheranorum*.

Monsignor Jedin, professor of Church history on the theological faculty at the University of Bonn, by his numerous research studies has established for himself a reputation as the outstanding historian of the Reformation period. He is a collaborator on the monumental *Concilium Tridentinum*, published by the Görresgesellschaft, and is engaged in writing a critical history of the Council of Trent. A preliminary historiography of the Council appeared in Rome in the year 1948 and was followed a year later by the first volume of his *Geschichte des Konzils von Trient*.

The present work bears the traits characteristic of Monsignor Jedin's scholarship: a mastery of source material, a vast erudition even on marginal questions, a sympathetic understanding of his subject, and a modest impartiality of judgment.

*West Baden College*

CLEMENT J. FUERST, S.J.

SEMIKAH (ORDINATION): A STUDY OF ITS ORIGIN, HISTORY, AND FUNCTION IN RABBINIC LITERATURE. By J. Newman. Manchester: Manchester University Press, 1950. Pp. ix + 174 + xxiv. 18s.

The Hebrew word *semikāh* means literally the "imposition" of hands. But its common translation as "ordination" is rather misleading. Whereas Christian ordination is the bestowal of the sacrificial priesthood, Semikah has nothing to do with any such sacerdotal ordination. The ceremony whereby the Hebrew high priest received his hereditary office consisted essentially in the pouring of oil on his head, while the ordinary Hebrew priests were inducted into their office by the bestowal on them of their priestly vestments; the laying-on of hands formed no essential part of these ceremonies. On the

other hand, Semikah in the broad sense is any ceremony whereby a man becomes a Jewish rabbi, and a rabbi is not a priest but merely an official teacher of Jewish law. In the more restricted sense, as treated in this book, Semikah is the bestowal of jurisdiction on a Jewish rabbi to act as judge and to give authoritative decisions on important matters of Jewish law and practice. In this sense Semikah was apparently in vogue only for about the first four centuries of the Christian era. The attempt of Rabbi Berab and his followers in the sixteenth century to restore this juridical Semikah proved unsuccessful. But with the rise of the new state of Israel this restoration has again become a live issue.

The author follows the more common opinion of placing the origin of Semikah in Moses' imposition of hands on Josue as his successor. But the first occurrence of Semikah in the technical Talmudic sense he would place in the first century before Christ, merely because Gamaliel the Elder, who lived at that time, happens to be the earliest rabbi mentioned by that title in the Talmud. It is, however, a rather gratuitous assumption of the author to claim that anyone who was called "Rabbi" during this period necessarily had received the Semikah ceremony. The Gospels show that Christ was commonly addressed as "Rabbi" by His countrymen, who also knew that He had not even received formal rabbinical training, to say nothing of His having received any ceremonial imposition of hands by another rabbi.

Apart from rabbinical scholars, few will find this work of much interest. Its chief source is naturally the Talmud, and its style and presentation reflect the peculiar argumentation of that work, which to non-specialists appears to be a hopelessly confused discussion of unimportant minutiae. Yet Rabbi Newman deserves credit for his courageous attempt to assemble all the material in the Talmud and in its commentaries that has any bearing on this matter. If he can find no satisfactory answer to various questions which he raises, the fault is not really his but is due to his Talmudic sources which are so often obscure and even contradictory.

*The Catholic University of America*

LOUIS F. HARTMAN, C.S.S.R.

THE JEWISH PEOPLE AND JESUS CHRIST: A Study in the Relationship between the Jewish People and Jesus Christ. By Jakob Jocz. London: S.P.C.K., 1949. Pp. x + 446. 21s.

It was Hitler's ambition to solve the Jewish problem in Europe in a most effective way, by the physical extermination of the Jews. His monstrous twin, Stalin, also means to solve it by destroying Judaism. The Jewish Autonomous Region of Birobidjan in the Far Eastern province of Siberia

was set apart as a sort of Jewish national home, the Communist version of Israel. But, in accordance with Communist ideology, it was to be a godless Israel, which might use Yiddish but in which there was no room for Hebrew, Bible, Talmud, for anything that constitutes Judaism in the traditional sense. Hitler killed the Jews, Stalin kills Judaism. But, in spite of the Hitlers and the Stalins, the Jews are still with us, and the problem remains, a political problem, but also a religious, theological problem which will find its solution in God's own time and way, in spite of the crimes and blunders of men.

The Jewish problem is still with us, more so perhaps now than some years ago when politicians and professional anti-Semites were discussing it for their ungodly purposes. We have become more aware now that there is a theological side to it, more important than the merely material, political, economic, or national issues. The proof of this is to be found in the abundant literature of the last few years on the subject. I mention here only some recent works which have escaped the vigilant attention of Dr. Jocz or have appeared after his book. Thus, for instance, *Israël et la foi chrétienne*, by H. de Lubac, J. Chaine, L. Richard, J. Bonsirven (Fribourg, 1942); *Destinées d'Israël*, by Charles Journet (Paris, 1945); *Jésus et Israël*, by Jules Isaac (Paris, 1948). The Jewish problem was the main topic discussed from the biblical and theological point of view by prominent Catholic scholars at the Spanish Biblical Week, Sept. 18–23, 1950. For a full report the reader may be referred to Fr. Juan Prado's long note in *Sefarad* (1950), pp. 489–98; it would take too much space merely to mention the topics treated. Studies of this kind take us much above the level of such recent publications as P. Van Paassen's *Jerusalem Calling* (New York, 1950); the new book of Malcolm Hay, *The Foot of Pride: The Pressure of Christendom on the People of Israel for 1900 Years* (New York, 1950); and several of the books of James Parkes in the long series of his publications on the problem.

Dr. Jocz' work belongs to the class of books which deal with the theological side of the problem: not a partisan discussion which can only embitter feelings, but a conscientious study of the facts. This characteristic of the book is well brought out by Dr. D. Daube, the Jewish scholar, in his preface to the work: "If we of the Jewish faith desire a discussion based on facts and not on prejudices, we must acknowledge the phenomenon of Jews accepting baptism from pure motives" (p. ix). If Jewish "liberals" allowed themselves to be guided by such fair-mindedness, they would refrain from impugning the moral and intellectual integrity of Dr. Zolli, for instance. The question examined by Dr. Jocz is the relationship between the Jewish people and Jesus Christ. At times different issues come up which might seem to take us

away from the main theme, but in fact the author does not lose sight of the essential problem. Dr. Daube in his preface notes this quite correctly: "... the conflict between Synagogue and Church always has been and still is about the question of the divinity of Jesus, not about any minor issues." The divinity of Jesus is the essential problem—not the authority of the Law, which will find its solution without difficulty once the other question has received its answer. After a brief introduction (pp. 1–11), the author comes at once to the core of the problem: Jesus Christ and the Synagogue (pp. 12–65). We have here a discussion of the attitude of the Sadducees and of the Pharisees. Those familiar with recent Jewish literature on the Gospels will recall that the New Testament presentation of the Pharisees has been questioned by Jewish authors. There is an analysis of the calumny of the person of Jesus, which includes the references to Jesus in Talmud and Midrash and in the odious *Toledoth Yeshū*.

The third chapter is on "The Church and the Jews" (pp. 66–96). In the judgment of the author, perhaps unduly influenced by the works of James Parkes—there are numerous references to Parkes in the notes to this chapter (pp. 339–48), though the author recognizes that Parkes is "strongly influenced by the Jewish point of view" (p. 18)—the *Church* is responsible for much of the misunderstanding. But is it the Church or churchmen? Abuses there were unquestionably, but do the facts really bear out the conclusion: "... between Jesus and the Jews stands the *Christian Church*" (p. 96; italics in the text)? More reading on the other side, a more sympathetic understanding of the circumstances of time and place, might result in a more *nuancée* interpretation. (To p. 71 ff. might be added for reference, Robert Wilde, *The Treatment of the Jews in the Greek Christian Writers of the First Three Centuries*. Washington, D.C., 1949. Pp. xviii + 239.) Pius XI is really not a sort of exception in the view that "spiritually we are Semites" (p. 95). (Cf., for example, the fine note by H.-I. Marrou, professor at the Sorbonne, "The Saints of the Old Testament in the Roman Martyrology," *Mémorial J. Chaine* [Lyons, 1950], pp. 281–90.) The statement: "There are still countries in Europe where anti-Semitism and Catholicism are almost synonymous. A popular way of demonstrating one's love for the Church is to hate the Jews" is far too sweeping. Apparently the author is not aware of what was done for the Jews by the clergy and people in France, for instance, when it was under the heel of Hitler. Nor does the author know the texts published in *Sefarad* (1949), pp. 259–61, which reveal the attitude of Franco Spain towards the Jews. In fact, the founding of *Sefarad*, a Christian publication devoted to Jewish studies, during the war, shows quite clearly the real mind of Catholic Spain about the Jews.

The fourth chapter, "Contemporary Judaism and Jesus Christ" (pp. 97-145), is a valuable exposition of modern Jewish views of Jesus (orthodox and liberal Judaism), and of the Jewish "Leben-Jesu-Forschung." The fifth chapter, "Primitive Hebrew Christianity" (pp. 146-200), is concerned substantially with the "Jewish Christians" of the early period. This section includes also a very interesting review of the place of the resurrection in the origin of faith in Christ (p. 149 ff). Chapter Six, "Contemporary Hebrew Christianity" (pp. 201-61), studies the Christian missionary work among Jews. This review of a subject which is not widely known is quite valuable. This missionary work is due to Protestants. There is rather little to offer on the Catholic side in the modern period. However, the work of the brothers Ratisbonne should be mentioned. The Franciscan Fathers in Jerusalem also deserve a mention for their Hebrew publications destined for Jewish readers.

The seventh, and last, chapter, "Judaism and Christianity" (pp. 262-322), deals in a first section with the "Theological Issues": unity of God, view of man, free will, sin, mediation, the Messiah, Torah, revelation; this is a valuable presentation. A second section, "Israel and the Nations," reviews such questions as Jewish universalism, Jewish particularism, Israel's election, Israel and the Church. The last paragraph sums up clearly the Jewish position (according to Kohler): "no religion can claim absoluteness." God, according to some, has manifested Himself to both Jews and Christians; the Jew, in loyalty to the Torah, must go his own way according to the eternal covenant with God; "truth" is not denied to Christianity, but it is not *Jewish* truth (p. 320). Dr. Jocz argues forcibly against such a duality. The Christian is bound by the covenant to go to all the world and especially to the lost sheep of Israel. "God's word is *one* word, and God's way is *one* if it is *the* way of God." Here we meet the fundamental question: the person of Jesus, the divinity of Jesus. "The Synagogue's 'no' and the Church's 'yes' is not 'no' and 'yes' to each other, but 'no' and 'yes' to Jesus of Nazareth, the Son of God" (p. 321).

The notes to the several chapters are grouped at the end (pp. 323-424) and are followed by a good—though not altogether complete—bibliography (pp. 425-35) and by indices (pp. 437-46).

In spite of some shortcomings pointed out above, Dr. Jocz' work is a very valuable contribution from which much can be learned. The New Testament student and the theologian will find the book very helpful and stimulating. As noted by Dr. Daube in his preface, the author insists throughout on the essential problem: the divinity of Jesus; all the rest is secondary.

SHOLEM ASCH UN KRISTNTUM. By H. Lieberman. New York: Om Publishing Co., 1950. Pp. 256. \$3.50.

The profound upheavals which have occurred in Jewish life and thinking within the present generation have issued in a crisis at the theological level. It is from this aspect that the present criticism of the novels of Sholem Asch summarizes one of the extreme viewpoints in the current controversy making its appearance in Yiddish-language circles in this country. And the question under debate is: What is the legitimate attitude of a Jew toward the place occupied by Jesus Christ in his own history and tradition?

The very fact that such a question has been raised is some indication of the great distance that these circles have come from the standpoint of an older generation to whom the New Testament was practically an unmentionable word. The present emphasis upon toleration and Jewish-Christian relations has given impetus to the kind of syncretism set forth in Einstein's *Cosmic Religion*. A compromise with former intransigence has been made possible by adopting the rationalist explanations of the origins of Christianity, thus allowing a niche in the Jewish hall of fame for Jesus of Nazareth whose original teaching was, after all, quite within the rabbinical tradition, and the forerunner of the humanitarianism of the "Judeo-Christian" development.

But the extremes reached by Sholem Asch, hinting at the very divinity of Christ, and taking a distinctly Christian standpoint on other aspects of the life of Jesus in a series of novels originally published in Yiddish and subsequently translated into English, have drawn fire from Lieberman in defence of the Orthodox and Talmudical position. It is the author's contention that Asch has done a great disservice to his own people by joining the opposition in what he describes as an unending warfare ("aybige milkhomeh") between Judaism and Christianity.

We find in Lieberman a surprisingly explicit apologetic for Judaism: since Christ's public life was directed to fellow Jews, and the men of that generation rejected those teachings, the case must rest with the decision of those who were first-hand witnesses. Not only is this decision not open to challenge, but it is disloyalty for a Jew to even raise the issue. Regarding the positive content of Judaism, Lieberman calls upon the usual rabbinical loci, and makes the "Rambam" a kind of *symbolum fidei*.

Despite his concentration upon Catholic sources to play the role of the adversary the author is not uniformly successful in defining the position of Christianity. More accurately, he fails to define Christianity itself. Taking advantage of the confusion arising from the application of that term to diverse sects and interpretations of history, he attributes to Gospel-principles

such aberrations as pacifism (p. 36) and the kind of eschatology conjured up by the higher critics (p. 47).

Even the attempt to define Judaism in terms of some doctrinal content is not as successful as it would appear on the surface. Despite an apparent "deposit of faith" supposed to be held, and to have always been held, by all Jews as an unchanging core of belief, the exposition betrays the real abandonment of definite tenets by a selectivity calculated to provide common ground for all those who today call themselves Jews. That all should agree upon the rejection of Christ is the point which Lieberman has set out to prove. But in the process the basis of agreement is laid bare.

Why should there be agreement in rejecting, let us say, the doctrine of the Trinity, when the "Oneness" to which it is supposed to be opposed is so equivocal as to provide a formula for such deism, let alone pantheism, as we find ventilated in the synagogue of modernism? The real argument of Lieberman is actually a fallacy of the emotional order, the *argumentum ad verecundiam*. Underneath the formulae of traditional belief, there runs the ultimate appeal which is one of group-loyalty. And the basis of that loyalty is, at times, quite frankly outside the pale of rational apologetics. One may belong to the Jewish community and still be a "freethinker" as long as his solidarity is still expressed by circumcision (p. 93). It is interesting to note the superiority which this group-identification is supposed to confer (p. 116), while the same writer complains of the doctrine *extra ecclesiam nulla salus* (p. 165).

Taking the novels of Sholem Asch one at a time, the author takes the occasion not only to repeat the charge of disloyalty with characteristic Yiddish invective (p. 19), but to attack the chief doctrines of the Church systematically and with the vehemence of ridicule that has always made the Talmud repugnant to Christian sensibilities. The basic arguments are not new. *The Nazarene* teaches the divinity of Christ: but such a concept is incompatible with the Shema. It is noteworthy in this connection that Lieberman accepts the fact that Christ and the Gospels claim that He was God (p. 57).

Criticism of *The Apostle* is an occasion to attack Pauline theology. Here the *argumentum ad verecundiam* is most telling because of the paradox that the Law of Moses was a law of "sin" and "death." This presentation is entirely unworthy of an author whose wide reading must surely point to what lies behind such a paradox. Or else such quotations as that from Jacques Maritain (p. 99) were never read in context.

Sholem Asch's *Mary* provides the opportunity to review not only Mariology, but the allied doctrines of original sin, redemption, and satisfaction. Here we see the assertion so often repeated by modern Jewish writers that



the concept of an intercessor is foreign to the Old Testament! The exposition of Catholic doctrine is in large measure an accurate review of development from the Fathers, through the theory of Anselm and the Scholastics, to the expression of later writers like St. Alphonsus Ligouri—at least as far as the array of quotations goes. He has successfully uncovered some very unfortunate ones, like the expression of one devotional writer who spoke of the “omnipotence of Mary.”

On the intellectual level, an apostolate to the Jewish mind must not only reckon with an ingrained horror of anthropomorphism and the over-all problem of dogmatic progress, but above all with the more general blindness of the modern mind to the concept of the supernatural. Time and again the argument of Lieberman against the Church is the “other-worldliness” of her doctrines, and the chief recommendation of modern Judaism lies in a naturalism which is regarded as its own justification.

But perhaps the greatest barrier is an emotional one. Christianity is identified with every form of hostility to Jews as a group, even when the source is actually anti-Christian. The concentration camps of the Nazis are the fruit of Christianity (p. 114); the Christian religion is the source of perennial hatred to Jews (p. 256), and is even responsible for the slaughter of European Jews in our own times (*ibid.*); meditation on the passion of Christ gives rise to pogroms (p. 79); and the education of children in Catholic schools perpetuates a situation which Lieberman calls “a sleeping volcano” (p. 6). On the emotional level we are faced with a real phenomenon of anti-Christianity.

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FRANCIS COSGROVE, S.J.

EMIL BRUNNERS LEHRE VON DEM SÜNDER. By Hermann Volk. Münster: Regensberg, 1950. Pp. xix + 246.

Kant's doctrine of basic evilness (*das radikale Böse*) in a modified version, and the more strictly existential aspects of Ebner's *Du-Philosophie*—such, it would seem, have been since his break with Barth the chief operative ingredients in Emil Brunner's theology of sin and the sinner. The scant attention accorded the second ingredient in Professor Volk's lengthy exposition of this theology (almost as long as Brunner's own exposition in *Der Mensch im Widerspruch*) results in a lack of intelligibility which the remarking of other similar yet less significant dependencies, such as those on von Oettingen, Kähler, König, etc., never wholly remedies.

Brunner's use of Ebner is fundamental, no less in his doctrine on sin than—as Lorenz Volken has admirably demonstrated in his *Der Glaube bei Emil Brunner*—in his doctrine on faith. It is precisely that which gives at least

suasive justification to the theory of *Wahrheit als Begegnung* that is to be found in as early a work as *Der Mittler* (1928) and has come increasingly to the fore in later years, making moderately understandable, for instance, his deduction of the doctrine of man the *Spiegelbild* from II Cor. 3:18 (*Der Mensch im Widerspruch*, p. 520) and founding the complementary theory of the word of God as *Anrede* or *Anruf* rather than *Rede* (*op. cit.*, p. 87). Finally, it is Ebner, wedded now to Kant transformed, that is at the back of Brunner's concept of the twin constituents within man the image: the abiding element, the *Seinstruktur*, which is man's intellectuality and actual response to God; and the variable element, the *Gehalt*, the modality—either affirmative or negative—of the actual response. In such a philosophic context it is possible for Brunner to teach the basic sinfulness of all men, even the “un-natured” condition of the sinner (*op. cit.*, p. 84), and yet maintain against Barth that the sinner remains theological (*op. cit.*, p. 96).

For all its seeming thoroughness, Professor Volk's work is not a wholly satisfactory transcript of Brunner's thought.

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ELMER O'BRIEN, S.J.

GUIDE TO THE DOCUMENTS OF PIUS XII (1939-1949). By Sister M. Claudia, I.H.M. Westminster, Md.: The Newman Press, 1951. Pp. xxviii + 229. \$6.00.

In the past the importance of the Pope's written and spoken words has been almost negated by the general inaccessibility of the papal pronouncements. The *Catholic Periodical Index* has been a help in recent years but this second *Guide* by Sister M. Claudia fills an obvious need.

The title describes the work, and the enumeration of the contents of one entry will indicate its value. Number 473 is the Christmas Allocution of 1942. The author has listed seven publications in which the Italian text may be found, together with one Dutch and six English translations. For extracts and summaries there are three language lists: English, French, German. For commentary on the Allocution, twelve items are indicated. As far as this reviewer has checked, the references are all exact.

The documents are entered in chronological order and there is a single index of subjects, titles, names. There are also three useful bibliographies: “General Collections of Documents,” “Biography and General Comment,” “About Papal Documents.” This last title should read: “About Papal Teaching.”

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EDMOND F. X. IVERS, S.J.

**TWO WAYS OF LIFE: CHRISTIAN AND MATERIALIST.** By F. Sherwood Taylor. Westminster, Md.: The Newman Press, 1949. Pp. viii + 111. \$2.00.

Prevalent among men today is that mechanistic theory of life which esteems as real only that which is directly or indirectly tangible or sensible. In more developed form, this philosophy maintains the following dogmatic principles: (1) only from scientific observation and experiment can data be derived for a useful picture of the world; (2) what is not observable in this manner is to be regarded as non-existent; (3) all observations will, eventually at least, be expressible in terms of mass, length, and time; (4) man and other beings, living and non-living, are interdifferentiated only by grades of structural complexity; (5) there is no evidence of purpose in the world. Briefly and in outline, these are the tenets of materialism.

Admitting the value of certain elements of this construction as a means of controlling and shaping the material world, the author of *Two Ways of Life* rightly insists that "as a philosophy of the material world, it is less a solution than an intelligent restatement of our problems" (p. 40). Inadequate as it is, even on such familiar grounds, materialism is an utter bankrupt in matters escaping the scales of mass-time-length.

Dr. Taylor argues mainly from the materialist's own principles of economy and utility, and the effect is both a stinging indictment of materialism and a scientific defense of Catholic Christianity. The canons of scientific method which, by gross illogic, many materialists think peculiarly their own tool, are pressed into sharp service. The author's argument, put briefly in the preface, runs as follows: ". . . the truth of a scientific theory is in fact tested not so much by scrutinizing the manner in which it was derived, as by testing its usefulness in explaining natural phenomena and enabling men to predict and control them. It is obvious that the same method is applicable to schemes of doctrine and to all manner of philosophies of life, and this book is an attempt to apply it to the two principal philosophies of the present day, Christianity and materialism. Science commends the test of experiment and Jesus Christ said 'Ye shall know them by their fruits': so an examination of the effect of the adoption of one or the other philosophy upon the life of Man, as individual, family, or state, should reveal their respective worth" (p. v).

The first chapter sets up the terms of the experiment by explaining what is meant by a philosophy of life and what are the tenets of materialism and Catholic Christianity in this regard. As an epitome of the latter, Dr. Taylor quotes the Principle and Foundation of St. Ignatius.

In the next chapter there is a discussion of the "difficulties that stand in the way of accepting either system as a working hypothesis, which acceptance must precede the great experiment of testing it by living according

to its tenets" (p. 15). To be acceptable, such a general philosophy must involve no logical fallacies nor deny or conflict with facts it intends to explain; it must be applicable to all classes of phenomena and be of use to its holder. The question at issue in this chapter is that of truth, and the professional apologete will enjoy Dr. Taylor's skillful approach to an old problem.

The third, fourth, and fifth chapters describe the effects of the two philosophies upon one's inner life, personal relationships, and relations to the state. The fertility of Christianity and the futility of materialism are forcefully contrasted throughout.

The author's conclusions are presented in the concluding chapter, and may be summarized in his own words: "This philosophy, then, of the Catholic Church presents to us a perfect scheme of life. A social life of mutual love and assistance, without the strife of commerce or war; a natural family life in meekness and charity; an outer individual life of contemplation of the beauty, harmony, and purpose of the universe; an innermost life of drawing near to the unspeakable love and peace of God Himself. It may be hard to renounce the sensualities that keep us from it; it may be hard to withdraw ourselves from the materialistic habit of mind: *but there is an unanswerable case for investigation*" (p. 111).

Dr. Taylor, Curator of the Museum of the History of Science at Oxford, has done no small thing in writing this small book. He has utilized his competent knowledge of the scientific method as a means to point up the validity of Catholicism as the only true way of life. He has given us a manual for approaching the materialist of good will. To all materialists, he has given matter for thought.

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F. X. LYNCH, S.J.

CHRISTIAN EDUCATION IN A DEMOCRACY. By Frank E. Gaebelein. New York: Oxford University Press, 1951. Pp. ix + 305. \$4.00.

BEYOND HUMANISM. By John Julian Ryan. New York: Sheed and Ward, 1950. Pp. 143. \$3.00.

The two volumes under review constitute together a striking witness to the need of our time. In many respects they differ fundamentally, one from the other. *Christian Education in a Democracy*, composed by Dr. Gaebelein, is the report of a special committee of the National Association of Evangelicals; *Beyond Humanism* is the work of a distinguished Catholic teacher and author. Yet, as they survey contemporary American education, secular and Christian, they achieve an impressive agreement upon the problems

confronting Christian educators and upon some of the means of overcoming them. The writers are aware of the extent to which a triumphant secularism has infected Christian education itself. Their criticisms of the "cultured gentleman" ideal and of the over-specialized, aimless education offered by non-Christian colleges, and often imitated by the Christian, are incisive and in substantial accord. Their recommendations, moreover, although sharply at variance on many essential points, concur in general aim: the achievement of an education that will be Christian not in its background alone, but at its very center—an education conducted by a faculty profoundly rather than nominally Christian, and designed to train students in effective Christian thinking and devoted Christian living. What Dr. Gaebelein says of the N.A.E. report can be said also of Mr. Ryan's book: "This, then, is a manifesto, not a mere dispassionate survey. On controversial questions it takes sides. Like all Christian witness, it seeks a verdict."

Of the two books, *Christian Education in a Democracy* is, as its title indicates, the more concerned with the specific context in which Christian education exists here and now, and with the attendant difficulties. It is, furthermore, unlike Mr. Ryan's book, concerned with all levels of formal education as well as with the educational role of the family. In spite of being a "manifesto," it summarizes and frequently discusses opposing ideas, Christian and non-Christian alike, and undertakes a judicious assessment of the various factors in each major problem explored.

Chapter IV, "Christian Education looks at the Public Schools," should be of particular interest to Catholic readers. Originally prepared by Bishop Leslie R. Marston, of the Free Methodist Church, this chapter contains a thoroughly lucid discussion of its complicated subject. The naturalistic philosophy underlying much modern educational theory is effectually criticized, while the contributions of that theory to educational practice are adequately recognized. Deeply deploring the judicial interpretations which have turned the principle of the separation of church and state into a defense of secularism in education, Bishop Marston nevertheless proceeds from the fact of this interpretation and, without the heat or the wishful thinking too often characteristic of religious criticism of the public school's position, explores the avenues of action open to Christian parents and educators. He urges Evangelical support of the "released time" program, but recognizes that today a Christian education is possible only in a thoroughly Christian school. The achievements of the parochial schools, both Catholic and Protestant, are recorded, but the author rests his hopes for Protestant education in general upon independent Christian schools, especially upon parent-controlled day schools which would be, for Evangelicals, non-denominational

and open to all who subscribe to the fundamental Evangelical beliefs. Whatever the grave weaknesses of such a solution, it may well represent the chief possibility for Protestantism as a whole. The entire discussion is invaluable for Catholics who wish to understand the genuine difficulties faced by conservative Protestants in dealing with the public-school problem as well as in establishing schools of their own. Also of special importance is the chapter on "Christian Education and the Home," with its recognition of the primary importance and the proper freedom of the Christian family.

As the integrating principle of Christian education, *Christian Education in a Democracy* can offer only what Evangelical belief prescribes—the Bible. The study of the Bible is to be at once scholarly and ardent, leading not alone to knowledge, but to Christian living. That great good is accomplished by such biblical study is indisputable, yet it will seem to non-Evangelical Protestants as well as to Catholics that the weaving of humane and scientific studies into a simply scriptural pattern is a hard, not to say dubious, task. The N.A.E. report touches only briefly and, perhaps necessarily, rather vaguely upon the relationship of the biblical center and the non-biblical periphery. The foreseen end is the penetration of the whole by a spirit engendered at the center, but the tacit denial of an important position to philosophy makes impossible a distinct intellectual bond between the parts of the whole. One must beware of slighting the power of "a Christian spirit," however broadly defined, but the extreme reliance on "spirit" seems to place the Evangelical program at the mercy of the vagaries of individual experience. The dangers of too exclusive concentration on biblical studies alone may be seen in the chapter on Bible schools or institutes; a strictly biblical education can result in a piety admirable for its intensity but depressingly narrow in its reading of life—a fact of which Dr. Gaebelein and his collaborators are not unaware. In other words, the limitations of the Evangelical proposals proceed not from the personal inadequacies of the N.A.E. committee members, but from the inadequacy of Evangelical doctrine. The proposals themselves, however, lead one to wonder how Mr. Ryan, in *Beyond Humanism*, could lump together all non-Catholic educational theories as if they were at best secularly humanistic. Many Protestant schools and colleges would refuse to endorse the ideas which Mr. Ryan lists as "non-Catholic" in his over-simplified Appendix C; to look no further than Dr. Gaebelein's book is to see that the rigid "Catholic"—"non-Catholic" division is invalid.

It is regrettable that *Christian Education in a Democracy* does not supply a bibliography, since the thoroughness of this study within its area suggests that it might have offered an unusually helpful one.

John Julian Ryan's *Beyond Humanism* is focused throughout on the specific problems of Catholic college education. Its aim is to develop, as specifically as possible, a plan to rescue Catholic higher education from any compromise with secular education and to turn it entirely to the direct service of God, to the sacramentalizing, in Christ, of nature and civilization. Like Dr. Gaebelein, Mr. Ryan seeks first of all for the integration that will produce a completely Christian education, and envisages the educated man not as the possessor of learning but as the possessor of the art of intelligent Christian living, as, ideally, "the priest-prophet-maker-ruler." Believing that this art can, under the proper conditions, be effectively *taught*, Mr. Ryan declares the first principles of integration to be "those of Charity . . . and skill." The Catholic artist is the sole justification of the liberal arts college, which must provide him with "the intention and technique needed for restoring all things in Christ." To achieve its goal, the Catholic college, while retaining many of the present disciplines, must so redirect them, so reshape their communication, that it will be largely transformed into something new.

Like Mr. Ryan's *Idea of a Catholic College, Beyond Humanism* is a constantly exciting work and a controversial one. The number of stimulating ideas packed into the relatively few pages and the sometimes unfortunately prophetic manner of delivery make almost impossible an adequate description of the program set forth in this book. Among the items of primary importance is the role of craftsmanship in education. In what might superficially be called a wedding of the craft guild and the academic community, Mr. Ryan describes the relationship of teacher and student as literally that of master and apprentice. The student-apprentice, through the disinterested (liberal) study of the arts (making things or giving performances) and through the example of the teacher-master (of arts), is to be trained for admission into the company of masters. Essential to this plan is a basic course in which craftsmanship, or art, itself would be studied, so that its philosophy, once understood, would serve to unify all other studies. The chapter in which the possibilities of this course, with its interplay between concrete making and philosophical principles, are worked out is one of the most interesting in the book, and the happy adaptation of Socratic discussion, workshop, and lecture to a single purpose deserves the closest consideration by all educators.

As the emphasis on craftsmanship suggests, Mr. Ryan is constantly aware that men, however rational, however committed to a spiritual goal, live and act in a physical world and possess bodies as well as minds. It is in protest against a too rationalistic education, with its reliance on abstract formulas,

that he sets up his ideal of artistic training for artistic action, or, in other words, of sensory-intellectual training for sensory-intellectual action. It is to engage the whole human being that he seeks what Jacques Maritain calls the freeing of the intuitive power. For Mr. Ryan, therefore, the cogitative sense, that power by which a man facing a real situation instinctively yet reasonably judges its meaning and its demands, calls for special attention. One of the most eloquent and provocative passages in *Beyond Humanism* is that in which this cogitative sense is described as the power *naturaliter christiana*, serving as the link between the spiritual and the sensitive, between the intellect-and-will above and the sense-and-impulse below, and enabling man to feel the impact of all things as minor incarnations, as physical and metaphysical at once.

So valuable is page after page of *Beyond Humanism* that every Catholic interested in educational theory will read it, and it may be hoped that many non-Catholics will also come to know it. Yet the book is, as I have said, controversial, and adverse criticisms or objections may well be directed against many things in it. The apparently arbitrary and incomplete chapter-bibliographies will seem, to some readers, symptomatic. Administrators may, with justice, stand aghast at Mr. Ryan's bland disregard of the practical problems posed by such a college as he proposes. Some educators will be disturbed by the intensely militant tone (and military imagery) of the book—even the Catholic teacher may feel uneasy at being described as "an officer in charge of the cadets of the Church Militant." Many readers will lament the readiness with which the present system of education is dismissed without considered discussion and without recognition of the educational theories of other informed and sincere Catholic writers. There is indeed some reason to believe that Mr. Ryan may be impatiently urging an apparent short cut to supernatural ends at the expense of a way that seems more complicated but that does possess its own virtues. Finally, the absolute demands of Mr. Ryan's theory may lead to serious doubts about the practicality of his whole program. In the name of high ideals, *Beyond Humanism* urges the Catholic college to rid itself of the mediocre students who constitute a large portion of the student body, and to abandon the policy of admitting inferior students on the grounds that they might otherwise go to non-Catholic colleges. There is no consideration of the possibility that Catholic higher education has responsibilities towards young men and women of above average, but not of the highest, intelligence. As the strenuous program of Mr. Ryan's ideal college unfolds, it becomes increasingly clear that in fact, if not necessarily in intention, the proposals of *Beyond Humanism* would result in the training of a small elite by a small elite; however



desirable this training might be, the problem of education for the majority of those now in college would seem to remain unchanged. How uncompromising, how unreal Mr. Ryan's demands sometimes become may be illustrated by his argument that the Catholic teacher must be "a combination of spiritual master, master artist, master scientist, leader, and therapist," and must be efficient in each role. As the description of an ideal, this might be effective; as the statement of a necessary minimum, it is almost meaningless. The result of such unqualified language is that *Beyond Humanism* remains a stimulus to thought and to action, but as a whole does not become the guide to both that it might have been.

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COSMOLOGY: ELEMENTS OF A CRITIQUE OF THE SCIENCES AND OF COSMOLOGY. By Fernand Renoirte. Translated from second revised edition by James F. Coffey. The Philosophical Series of the Higher Institute of Philosophy, University of Louvain, Belgium, V. New York: Joseph F. Wagner, 1950. Pp. xi + 256. \$3.50.

Renoirte has pondered Poincaré, digested Duhem, scrutinized contemporary Scholastics, and produced a specialized text that centers exclusively on the main issues of a reputable philosophy of nature and of science. The book is good so far as it goes, and valuable as a depository of some definitively assured points in the unfinished business of reconstructing an apt cosmology for our times. But there are shortcomings, more or less serious.

Related exclusively "to the physico-chemical sciences and to the philosophical problems to which they give rise" (p. xi), the volume is blocked into three parts: "(1) a critical study of some questions in positive science [pp. 1-97]; (2) the elements of a critique of scientific knowledge [pp. 98-174]; (3) the elements of cosmology [pp. 175-239]" (p. xi).

Part I successfully formulates and illustrates in terms of physical chemistry what Bridgman has dubbed the "operational definitions" of physical science: "all physical properties [are] defined by the description of the process by which we are aware of this property and measure it" (pp. 27-28). Hence, "a chemical species . . . is a portion of matter which possesses in a constant manner a collection of properties measured with precision, properties which always go together as an indissoluble bundle" (p. 33). Moreover, "there is always a well-marked gap between the measurements of the properties of two neighboring species, however similar they may be" (p. 34). Hence "the natural classification of the elements is so independent of the property chosen as the basis for the classification that the families can be obtained automatically no matter what property is studied" (p. 48). These points are well made.

But precision falters when it is said that "the study of X-rays therefore permits us to discover the elements in all their combinations and thus gives a proof of their permanence throughout all the chemical combinations" (p. 54), because scientifically ascertained similarity of structure before and after combination neither proves nor disproves permanence of individual identity throughout process. This latter is a problem of completely different character.

Part II undertakes "to study successively just what facts, laws and theories are in physics" (p. 100). And we are told correctly that: "... the discontinuity of matter and electricity is not a law but a fact. Laws express only the quantitative relations between magnitudes measured approximately. But the question can be asked whether the magnitudes which are measured vary in a continuous or a discontinuous manner. This is no longer a question of the relation between measurements but of the structure of the measurements themselves. . . . We have here, therefore, an experimental affirmation on the structure of things and not on their quantitative relations" (pp. 152-53). And this insight leads the author to an excellently formulated distinction between "quantitative properties and intensive properties" (p. 125), distinguished by the fact that "quantities are measured, but intensities are *marked*" (p. 129). It follows that "arithmetical operations performed upon quantitative magnitudes have a physical meaning" (p. 126), whereas "arithmetical operations performed upon the numbers measuring intensive properties do not have an immediate physical significance" (p. 129).

It is clearly noted that "laws do not express the efficient cause of phenomena" (p. 133). For efficient causality is an "asymmetrical relation which unites in one direction, and not reciprocally, a cause with that which is called an effect" (p. 134), whereas a law is "a functional relation which is not asymmetrical and which unites measurements only" (p. 135). And even when  $t$  occurs as a parameter, "the antecedent precedes the consequent but the law does not state that the first is the efficient cause of the second" (p. 136). These remarks are well taken. But precision falters when Renouirte espouses an ideal of epistemological absolutism that clashes with tradition and incorporates the worst features of Poincaré's conventionalism. For the author claims that "since all bodies influence one another, in order to express a law with perfect exactness it would be necessary to take into account everything that exists. The only true law would be the total description of the world" (p. 146). But this is to restrict truth to humanly impossible statements of complete comprehension and absolute adequacy, and conversely to endorse and encourage a sort of irresponsible agnosticism. For from scientific research of the highest calibre "only a schematic image of reality is obtained" (p. 146), presumably not true and hence untrustworthy.

Nor is this latent scepticism corrected by the just claim that: “. . . physical theory is not *based* on experience, it is *confirmed* by experience. In other words, physical theory does not start from experimental facts; rather it tries to show where one must start in order to have experimental results. Or again, physical theory attempts to discover what are the fundamental properties which ought to be attributed to things, and what relations must be established between the changes of these properties in order to permit the deduction of other relations equivalent to those given in observation” (p. 131). For this precise description tends to portray what physical knowledge man possesses as a more or less arbitrary construction of scientific intelligence. And the issue explodes when it is remarked that “the physicist does not pretend therefore to give a real explanation. The most that he affirms can be expressed as follows: things are of an unknown nature, but they behave in such a way that if these particular measuring processes are applied to them, numbers will be obtained having approximately these relations between them” (p. 155). Renoirte realizes that the function of theory is to “explain” phenomena, and that “explains” is a logical relation whereby laws are implied in theory and deducible from it (p. 162). And he therefore concludes that “if all the experimentable conclusions so far deduced coincide with the actually observed facts, then the theory is a good one even though no one can say it is true” (pp. 172-73).

This issue of scientific truth is important and must be confronted. What Renoirte and others appear to forget is that logical truth formally resides in the judgment or statement. Every statement, however, expresses a relation between at least two arguments (subject and predicate, if you will). It is furthermore inevitable that the *relata* be subsumed under some one or other conceptual scheme whence, in particular, their names are constructively derived. Moreover the logical truth of a (relational) statement is itself a relation of conformity to the state of affairs in question. And it is sufficient that this conformity be negative, not positive, inadequate, not comprehensive and complete. It is therefore crucial to observe that the truth of a statement certifies the *relation* that it expresses but does not authorize as uniquely correct the conceptual scheme in terms of which the *relata* are named or described. This is to say that *things do not have proper names* but that they are ontologically related. A verified physical law is a *true* statement in so far as it expresses a relation between constructively conceptualized *relata* that is identical, so far as it goes, with a real relation between ontologically structured phenomena. This relation, once validly enshrined in a physical law, is a permanent scientific acquisition. It may be absorbed but will recur again in a newly formulated conceptual scheme of later theory. For a physical

law characterizes the field of a relation, the domain and counterdomain of which are isomorphic with real states of affairs that are themselves the field of a real relation. True scientific knowledge thus is a relation of identity (partial, perhaps, but asymptotically progressive) between two relations, one real because its relata are real, and the other rational because its relata are conceptualized. Progress from one conceptual scheme to another and better one is a matter of efficient methodology, not truth. And choice between two conceptually irreducible but equally verifiable theories is precisely that—a matter of choice, not of truth.

Part III is properly cosmological and is dedicated to “(1) an exposition of mechanism . . . ; (2) the solution of some problems raised by dynamism; (3) the classical exposition of the notions of prime matter and substantial form; (4) a critical exposition of the proofs of the hylomorphic theory” (p. 181). Because the treatment is in general responsibly mature, one regrets the more that Renoirte employs the questionable tag: “the ultimate explanation of all things” (p. v) as the philosopher’s task, and unabashedly confesses that “we wish to find a sufficient proof for the hylomorphic theory” (p. 212), as if it were a dogma to be defended at all costs rather than a discovery that experience may or may not disclose to conscientious analysis. These are methodological blemishes.

It is Renoirte’s contention, open to serious criticism in default of acceptable proof, that “substantial change, in the strict sense of the term, is not necessary for the proof of hylomorphic theory” (p. 226). But it would be sufficient. For “if there are substantial changes, then it follows that the substances are essentially composed. But we do not know, as a matter of fact, if there are substantial changes in the strictly material world” (p. 225). For “all the bodies have all the properties, only in different degrees. Since a change in degree does not necessarily involve a change in nature, the properties give no criterion for discerning a change in the strictly material world” (p. 225). Nor is this all. For “in the strictly material world we have no criterion for affirming that such a body is one and only one substance” (p. 225). Substantial change, therefore, in the strictly material world of physics and chemistry eludes successful investigation on two crucial counts: (1) there is no scientific criterion for determining the individual subjects of change, if any; (2) there is no scientific criterion for ascertaining the magnitude of the change, if any. But since no measurement process whatever can deliver anything other than changes of degree, it is a mistake to suppose that there ever was or ever could be a scientific criterion for an affirmation of substantial unity or essential difference. These are matters of philosophic estimate and of metaphysical judgment which interpret and evaluate the factual evidence

on which they depend indeed but transcend in character. There is no "proof" of essential differences. But there may be many good reasons for affirming that they exist. This painful confusion reappears by contrast when Renoirte later concedes that "we have here [in organic assimilation] beyond all possible doubt an example of substantial change" (p. 226). For the criterion here is not scientific, but blandly philosophic.

To the too long list of alternative (or accumulative) "arguments" for hylomorphism, Renoirte adds his own. It runs as follows: "in order to be material, it is necessary and sufficient for an object to be spatio-temporal" (p. 233); "it must be in some place at successive moments" (p. 235), and the crucial inquiries are: "What is the nature of a being which has its duration by passing through mutually exclusive instants?" (p. 237), "What is a substance which becomes?" (p. 237), not becomes different, even accidentally, but simply becomes successively. The answer proposed is hylomorphism, expounded in terms of determination and indeterminability.

This analysis is curious, confused, and inconclusive. It is curious because at a time when relativity theory and quantum mechanical indeterminacy are the co-ordinates of physical research, Renoirte resurrects and belabors an insight more properly Newtonian. In the contemporary context it is difficult, if not impossible, to be seriously impressed by the dictum that "to be material is to be spatio-temporal." The analysis is confused and confusing because it is not clear whether "spatio-temporal" is reducible to the categories of quantity-quality, or rather refers to the altogether different context of contingent existence and conservation or continuous creation. If the former, one is indeed led to the act-potency structure of substance and accidents. But since Descoqs it has been clear that this structure does not imply hylomorphism. If the latter, then one is led to hylomorphism wherever act-potency occurs after the manner of Bonaventure and the Scotists. But this is a profitless pursuit. The analysis is inconclusive because Renoirte fails to distinguish between "succession" and "in succession." Succession involves change and, when the change is great enough, implies hylomorphism. But "in succession" neither involves nor implies either. I fear that Renoirte's conception of a "being which has its duration by passing through mutually exclusive instants" (p. 237) is the construct of an imagination overimpressed by the familiarity of a too real time. There are indeed irreversible phases of things in process but there are no instants which exclude each other among the world's furniture.

There is a topical index and an index of proper names. The format is good and the typography excellent. But I note the following errors: p. 4, line 19, for "charges" read "changes"; p. 29, line 7, for "most" read "more"; p. 158,

line 28, delete "it"; p. 188, line 17, for "in" read "is"; p. 191, line 9, for "Ray" read "Rey"; and p. 231, line 24, for "possible" read "impossible."

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CONNAISSANCE DU TEMPS. By Ernest Huant. Paris: Lethielleux, 1950. Pp. 155. 350 frs.

The author here undertakes to depict "the spectacular agreement that obtains between the results of a direct analysis of elementary time-consciousness and the latest reports of modern science concerning the time-concept" (p. 129). For "if it is completely absurd to pretend to examine the problem of time from a unique philosophical or psychological point of view, thus overlooking strictly scientific data, it would be equally fatuous to follow the opposite procedure and lop off whatever contributions psychological analysis can bring to the purely physical aspect of the problem" (p. 123). And if one adopts the mathematical metaphor of "convergent waves" as a transcendent vocabulary for all time-fields, the conclusion is offered on an ambitious scale that "the converging waves of time . . . reveal a fundamental structural law of the entire universe" (p. 152). The information here deployed is vast and accurate in the main, the presentation is vibrant and clear even when transformed into analogical mathematics, the correlations interesting if not always important or profound. But the final integration is more sincere than successful. Cosmic formulae are not so handily constructed.

The brochure first describes the role of time in classical mechanics, relativity theory, and the contemporary physics of quanta (pp. 17-64). The upshot is that: ". . . passing from the determined or determining object in motion of classical mechanical theory on to the 'world line' of an event in the four dimensional relativity continuum, then to the quantum discontinuities governed by the indeterminacy relation, we have witnessed with surprise the complete disappearance of the concept of time which once appeared to form the invisible framework of our sensory perceptions. In its place arose an energy function . . . ultimately reducible to a function of predictions, subject to probability ratios" (p. 121).

In "Time and Biology" (pp. 82-118) we are informed that "from a chronological point of view functional simultaneities make precise the fundamental notion, latent in so many biological theories, that the organism is more than a sum of its parts, and makes possible an image, if not a definition, of an organism as the common locus of functional simultaneities in process" (pp. 89-90).

In "Time and Psychology" (pp. 119-38) it is noted that "past and future

are integrated into consciousness by two forms of absences, differentiated for us by varying possibilities of action" (p. 121). For the past one knows that he no longer possesses these possibilities of action. And the future is psychologically inconceivable "except as the area of possibilities of action" (p. 128). But here "action means first of all and above all *choice* among these possibilities" (p. 128). Thus in a global conspectus: ". . . the future is the domain of possibilities of presence and arrangement and different interactions of electrons, protons, photons, the total result of which will effect the impact of a photon on our senses or scientific registering apparatus. The future is precisely the locus of multiple possibilities that control the occurrence of this impact. From the possible to the matter of accomplished fact, or more exactly, to the accomplishment of the same, action will proceed following the path of the probability functions which we have seen first intrude upon and then dominate all of modern physics" (pp. 128-29).

Moreover "we have the inherited habit of characterizing the present moment by the actual perception of some phenomenon. . . . But the present of our perception is already the past for the phenomenon by means of which we desire to characterize the present exactly. . . . Hence the present is a notion so restricted that it is destroyed by the very fact that it is achieved" (p. 131). Hence "we rediscover in psychology also the identical influence of the observer on the observable that has proven to be the major preoccupation of all modern physics" (p. 132).

This sample correlation is typical of the others presented. They are interesting, if not always important or profound. It is inevitable that there should appear on the fringe of science ambitious books that are at least impatient and premature when they are not implausible or preposterous. There is no index.

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JOHANN GEORG HAMANN: AN EXISTENTIALIST. By Walter Lowrie. Princeton: Princeton Theological Seminary, 1950. Pp. 44. \$.75.

Walter Lowrie, the distinguished translator and biographer of Kierkegaard, has now called our attention to one of the major influences upon Kierkegaard: Johann Georg Hamann. The Danish thinker often referred to his German predecessor in matters concerning the nature of faith, the place of humor in religious writings, the distinction between historical and eternal truths, and the appropriate style for conveying non-systematic truths. Hence there is solid historical ground for Lowrie's association of Hamann with the existentialist movement. Rightly, however, the author is suspicious of the present free-and-easy use of the term "existentialism."

Hence he takes the trouble to offer a definition of this standpoint. It covers not only opposition to systematic idealism but also a positive concern for man's relation with the living God, the historical character of man as correlated with the historical Incarnation, and the need for a total response to God on man's part, such that the passions as well as reason are brought into play. This is a minimum basis upon which at least all members of the religious wing of existentialism would agree. Since these features are also prominent in Hamann, he can be included in the ancestry of existentialism as so described.

Although this is only a forty-four page pamphlet, it is packed with interesting details and suggestive excerpts from Hamann's writings. The essay is divided into two parts, the first being mainly biographical and the second a brief analysis of Hamann's major works. Hamann was born in Königsberg in 1730, attended the university there for a while, was won over by friends to the Enlightenment, and went to London on a trip that proved disastrous both financially and morally. While in London, however, he underwent a deep religious experience and conversion, induced by a heartfelt reading of the Bible as a message addressed personally to himself. Hamann emerged a firm believer in Christ's divinity, a staunch Lutheran, and a firm opponent of the Enlightenment. After a number of vagaries he settled down in his native city to a life of meditation and writing, carried on under squalid conditions. He was on friendly terms with the leading rationalists in Germany: Kant, Herder, Mendelssohn, and Nicolai, as well as with Lavater and Jacobi. His friendship for the former group did not prevent him, however, from making radical attacks upon their position.

Hamann's style is extremely allusive, obscure, and aphoristic, making it difficult for us to pierce through to his meaning. Even Goethe, who admired him greatly and followed his practical advice scarcely at all, admitted that Hamann wrote sibylline utterances that required several readings to be grasped. This stood in the way of popular acceptance of his views, but he was willing to pay this price in order to distinguish his approach from that of the rationalists. Among his best books are *Socratic Memorabilia*, *Esthetics in a Nutshell*, and *Golgotha and Scheblimini*. Hamann broached many themes that are now central for existentialism and for neo-orthodox Protestantism. His stress upon the Bible as opposed to ecclesiastical authority, faith as confidence, the impotence and impudence of rational proofs in divine matters, and similar contentions not only rehabilitated Luther in an age of rationalism but also provided ammunition for Kierkegaard and the crisis theologians.

Lowrie apparently wrote this essay without knowledge of the historical-



critical edition of Hamann's *Sämliche Werke* now being edited by Josef Nadler and published by Thomas-Morus Presse (Verlag Herder, Vienna). Nadler spent twenty-five years preparing this new text, the first to include the entire *Nachlass* and to incorporate the changes indicated by Hamann for the books published during his own lifetime. Nadler's edition is to be in six volumes, the first two of which have already been issued (1949-50). Any really thorough analysis and criticism of Hamann's thought will have to be based upon this edition. Lowrie also makes roundabout reference to Nadler's own study, the exact title of which is *Johann Georg Hamann: Der Zeuge des Corpus Mysticum* (Salzburg: Müller Verlag, 1949). This is an indispensable but not a definitive study on the "Magus of the North" and his eighteenth-century environment.

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ONTOLOGIE DER PERSÖNLICHKEIT. By Manfred Thiel. Berlin: Springer-Verlag, 1950. Pp. xxiii + 635.

The author of this book warns us explicitly against passing final judgment upon what is only the first of three closely connected volumes. Apparently the second volume is already in the publisher's hands and is being kept from publication only by economic reasons. Certain themes are barely mentioned here, the reader being referred to an extensive treatment to be given them in subsequent volumes. Moreover it is difficult to determine the exact proportions of the author's doctrine. He devotes only a few pages, for instance, to the problems of God and a supernatural revelation, and it is impossible to know whether he intends to add to these remarks later on. Hence it is somewhat perilous to base a critical report upon this first volume alone.

Nevertheless, some notion of Thiel's general tendencies is even now forthcoming. His book is symptomatic of what may prove to be a new phase in German philosophy. It was perhaps to be expected that the nation which gave birth to the great systematists should be the breeding ground of the existentialist reaction against systematic pretensions in philosophy. The German existentialists agreed with Kierkegaard in challenging Hegel's notion that a complete, organic system of truth is within the competence of the human mind. It was fashionable during the last two decades for philosophers to disclaim the ideal of systematic construction. A counter-current was bound to set in, however, and Thiel's treatise represents a swing in the opposite direction. One of its major aims is to give system a respectable place once more in philosophical discussion. As such, this purpose is a com-

mendable one, since reason can never permanently forego its right to bring its findings to a coherent, well-organized, thoroughly sifted condition.

But there are systems and systems. Unfortunately Thiel believes that the systematic ideal can be saved only by reviving the tradition of German idealism. Hence his ontology is primarily a doctrine of the self-development of the concept. He subscribes to the Hegelian contention that the concept undergoes self-diremption, dichotomizing itself into thought and being. Taken abstractly by itself, each pole is an empty schema requiring concrete filling. The special sciences are not equal to the task of healing the breach between thought and being, the universal and the particular. This is rather the task of ontology, which is the supreme human discipline. It has both a speculative and a practical moment, embracing what are usually called metaphysics and ethics. Hence it is always an ontology of personality: the reunion of thought and being occurs in man and occurs there as a moral triumph as well as an intellectual one.

Thiel does not display an anachronistic desire to resurrect classical absolute idealism in its original form. In his speculative sections, he brings in the new evidence from physics, biology, and the other sciences. Emphasis is laid upon space, time, and evolutionary genesis as the interpretative principles for studying how beings actualize themselves and communicate with each other. This framework is not meant to provide any comfort to realism but to demonstrate the "distance" which the concept develops within itself between mind and object. That this is not merely a revival of Hegel's notion of "self-alienation of the concept" seems to be indicated by the absence (at least in the first volume) of any identification between the concept and the divine mind. For this same reason Thiel disagrees with Hegel about whether the system of truth can ever be completed. He holds that every achieved result generates a new movement beyond itself toward the horizon of being in its fullness. This goes beyond Hegel's doctrine of the sublation of every synthesis save the final one, since in principle there can be no final one. Otherwise the dynamism of philosophical research would be quenched.

This substitution of approximation for definitive roundness of system betrays the influence of existentialism. Thiel appropriates some of Heidegger's ideas about the orientation of man toward being and the incommensurability between being as such and every particular embodiment of being. He thinks that Heidegger tends toward anthropocentrism, however, and proposes that the all-embracing concept, rather than man, be placed at the center of speculation. Jaspers and Plotinus are mentioned with the greatest respect. They contribute to the theory of the eternal

progression of thought and its inability to reach the supreme unity. This leads to an attitude of constant self-transcendence with respect to any conceptual formulation of the real. Jaspers also helps to account for the ethical tone of the approach. Thiel makes a review of the leading ethical philosophies since Kant, including Max Scheler's study of the material content of ethics and Nicolai Hartmann's hypothesis of a spiritual but wholly immanent pattern of conduct. Thiel recognizes the need to synthesize the motif of personality development and that of social morality. In the latter sphere he advocates a free, socialistic state as the German answer to the conflicting Russian and American socio-political orders. But he warns that the state is not self-enlivening. It requires inspiration and direction from a philosophy that views man as open to being and ever in search of a healing of the wound caused by the internal split of the concept.

Despite its length and comprehensive survey of scientific and philosophical opinions, this book does not accomplish very much. Its leading principles are the commonplaces of systematic absolute idealism brought up to date. Its importance lies rather in the fact that it indicates a new trend to stress the idealistic foundations of existentialism and to give it systematic formulation. But Thiel's dogmatic affirmations about the nature and self-articulation of the concept in and through human personality are not as yet given critical justification. The perspectives opened up by this ontology of personality remain blurred and hypothetical.

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## BOOKS RECEIVED

[All books received are listed here whether they are reviewed or not]

### *Scriptural Studies*

- Borgongini Duca, F. Le LXX settimane di Daniele e le date messianiche; con introd., appendici, due grandi tavole fuori testo, un fascicolo di tavole chronologiche ed illustrazione. Padova, Pont. Basilica del Santo, 1951. xxxvii, 374 p.
- Jones, Alexander. Unless some man show me. N.Y., Sheed and Ward, 1951. xi, 162 p. \$2.50.
- Martin, Daniel W., C. M. A guide to Old Testament history. St. Louis, Kenrick Seminary, 1951. 150 p. \$1.50.
- Rowley, H. H., ed. The Old Testament and modern study; a generation of discovery and research; essays by members of the Society for Old Testament study. Oxford, Clarendon Press, 1951. xxxi, 405 p. \$6.00.
- Schnackenburg, Rudolf. Das Heilsgeschehen bei der Taufe nach dem Apostel Paulus; eine Studie zur Paulinischen Theologie. München, K. Zink Verlag, 1950. xvi, 226 p. (Münchener Theologische Studien, I. Historische Abteilung, 1. Band)
- Schneider, Bernardinus, O.F.M. "Dominus autem Spiritus est" (II Cor. 3, 17a) Studium exegeticum. Rome, Catholic Book Agency, 1951. vii, 216 p.
- Stonehouse, N. B. The witness of Luke to Christ. London, Tyndale Press, 1951. 184 p.
- Windisch, Hans. Die Katholischen Briefe; erklärt von Hans Windisch; 3., stark umgearbeitete Auflage von Herbert Preisker. Tübingen, J. C. B. Mohr, 1951. vi, 172 p. (Handbuch zum Neuen Testament, 15) DM 9.-

### *Doctrinal Theology*

- Bouessé, Humber, O.P. Un seul chef, ou Jésus-Christ, chef de l'univers et tête des saints. Paris, J. Gabalda, 1950. 251 p. 360 fr.
- Brinktrine, Johannes. Einleitung in die Dogmatik; als Manuskript gedruckt. Paderborn, F. Schöningh, 1951. 79 p.
- Buescher, Gabriel N., O.F.M. The eucharistic teaching of William Ockham; a dissertation. Washington, Catholic University, 1950. xxvii, 175 p.
- Daniélou, Jean. Advent; tr. by Rosemary Sheed. N. Y., Sheed and Ward, 1951. 181 p. \$2.50.
- Ecclesiastica Xaveriana; organo de las facultades eclesiásticas de la Pontificia Universidad Catholica Javeriana. Volumen I. 1951. Bogota, 1951. 302 p.

- Feckes, Carl. Das Mysterium der heiligen Kirche; ihr Sein und Wirken im Organismus der Übernatur. 3. Auflage. Paderborn, F. Schöningh, 1951. 287 p. DM 8.80.
- Harrington, M. Calvary and community; the Passion and the Mass. N. Y., Sheed and Ward, 1951. xv, 329 p. \$4.00.
- Iglesias, E., S.J. De Deo creationis finem exsequente. Mexico, Buena Prensa, 1951. viii, 310 p. \$5.20.
- Iglesias, E., S.J. De Deo in operatione naturae vel voluntatis operante. Mexico, Buena Prensa, 1946. 405 p. \$4.50.

*History and Biography, Patristics*

- Mersch, Emile, S.J. The theology of the Mystical Body; tr. by Cyril Volbert, S.J. St. Louis, B. Herder, 1951. xviii, 663 p. \$7.50.
- Neubert, E. De la découverte progressive des grandeurs de Marie; application au dogme de l'Assomption. Paris, Spes, 1951. 206 p. 385 fr.
- Paissac, H., O.P. Théologie du Verbe: Saint Augustin et Saint Thomas. Paris, Editions du Cerf, 1951. 246 p. 780 fr.
- Parente, Pietro. Dictionary of dogmatic theology, by Pietro Parente, Antonio Piolanti, Salvatore Garofalo; tr. from the 2d Italian ed. by Emmanuel Doronzo, O.M.I. Milwaukee, Bruce, 1951. xxvi, 310 p. \$4.50.
- Pittenger, W. Norman. The Christian sacrifice; a study of the Eucharist in the life of the Christian Church. N. Y., Oxford Univ. Press, 1951. xi, 205 p. \$3.50.
- Quadrio, Giuseppe. Il trattato "De Assumptione Beatae Mariae Virginis" dello Pseudo-Agostino e il suo influsso nella teologia assunzionistica latina. Romae, Univ. Gregoriana, 1951. xv, 428 p. (Analecta Gregoriana, 52)
- Rahner, Hugo, S.J. Maria und die Kirche; zehn Kapitel über das geistliche Leben. Innsbruck, Marianischer Verlag, 1950. 127 p.
- Schoeps, Hans Joachim. Vom himmlischen Fleisch Christi; eine dogmengeschichtliche Untersuchung. Tübingen, J. C. B. Mohr, 1951. 80 p. DM 3.80.
- Augustinus, Saint. Commentary on the Lord's sermon on the mount, with seventeen related sermons; tr. by Denis J. Kavanagh, O.S.A. N. Y., Fathers of the Church, Inc., 1951. vi, 382 p. (The Fathers of the Church, 11)
- Augustinus, Saint. La foi chrétienne; texte de l'édition bénédictine, introductions, traduction et notes par J. Pegon, S.J. Paris, Desclée, de Brouwer, 1951. 521 p. (Oeuvres de Saint Augustin, 8)
- Augustinus, Saint. Letters; tr. by Sister Wilfrid Parsons. N. Y., Fathers of the Church, Inc., 1951. xxii, 420 p. (v. 1 [1-82])

- Augustinus, Saint. Les révisions; texte de l'édition bénédictine, introd., traduction et notes par Gustave Bardy. Paris, Desclée, de Brouwer, 1950. 662 p. (Oeuvres de Saint Augustin, 12)
- Basilus, Saint. Homélie sur l'Hexaéméron; Texte grec, introd. et traduction de Stanislas Giet. Paris, Editions du Cerf, 1950. 538 p. (Sources chrétiennes, 26)
- Beck, Henry G. J. The pastoral care of souls in South-East France during the sixth century. Romae, Univ. Gregoriana, 1950. lxxii, 414 p. (Analecta Gregoriana, 51) Available from the author, Immaculate Conception Seminary, Darlington, N. J. \$3.50.
- Brandon, S. G. F. The fall of Jerusalem and the Christian Church; a study of the effects of the Jewish overthrow of A.D. 70 on Christianity. London, S.P.C.K., 1951. xx, 284 p. 30/—
- Broderick, John F., S.J. The Holy See and the Irish movement for the repeal of the union with England, 1829-1847. Romae, Univ. Gregoriana, 1951. xxvii, 237 p. (Analecta Gregoriana, 55)
- Clemens Alexandrinus. Les Stromates, I; introd. de Claude Mondésert, S.J.; traduction et notes de Marcel Caster. Paris, Editions du Cerf, 1951. 180 p. (Sources chrétiennes, 30) 780 fr.
- Colson, Jean. L'évêque dans les communautés primitives; tradition paulinienne et tradition johannique de l'épiscopat des origines à saint Irénée. Paris, Editions du Cerf, 1951. 134 p. (Unam Sanctam, 21) 360 fr.
- Groner, J. F., O.P. Kardinal Cajetan; eine Gestalt aus der Reformationszeit. Fribourg, Société philosophique, 1951. 78 p.
- Hyma, Albert. Renaissance to Reformation. Grand Rapids, Wm. B. Eerdmans, 1951. 591 p. \$6.00.
- May, J. Lewis. Cardinal Newman. Westminster, Newman, 1951. 309 p. \$3.25.
- Müller, Guido, S.J. Lexicon Athanasianum. Lieferung 5-9. Berlin, W. de Gruyter, 1951.
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- Royer, Franchón. The Franciscans came first. Paterson, St. Anthony Guild Press, 1951. xi, 195 p. \$2.50.
- Walz, Angelus, O.P. Saint Thomas Aquinas; a biographical study; tr. by Sebastian Bullough, O.P. Westminster, Newman Press, 1951. xi, 254 p. \$3.50.

*Ascetical Theology, Devotional Literature*

- Alzin, Josse. Voici venus les jours du prêtre; méditations sacerdotales modernes. Paris, Editions Spes, 1951. 291 p. 370 fr.

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