

BOOK REVIEWS

BIBLICAL AND THEOLOGICAL STUDIES. By Benjamin Breckenridge Warfield. Philadelphia: Presbyterian and Reformed Publishing Co., 1952. Pp. xlvii + 580. \$4.50.

The chapters of this work are for the most part reprints of articles in various dictionaries or studies which first appeared in the *Princeton Theological Review*, now defunct. Prof. Warfield was a successor at Princeton of the eminent Charles Hodge; there he labored for thirty-three years. His works all show a deeply religious spirit. He was a tower of strength to conservative Calvinism; much of the present work could have been, word for word, the product of a Catholic theologian. Thus, for instance, he states: "I have not undertaken to investigate the possible place of the supernatural birth of Jesus in the various forms of so-called 'Christianity' prevalent in the modern world, many of which stand in no other relation to the Christianity of the New Testament than that of contradiction" (p. 166, also p. 45). And it is remarkable that as early as 1909 he penned these words concerning a school of thought: "It has invaded with its solvent every form of thought and every activity of life. It has given us a naturalistic philosophy . . . a naturalistic science . . . a naturalistic politics (the first fruits of which was the French Revolution and its last may be an atheistic socialism)" (p. xxiv).

In the opening chapter the author states that there is a strong drift away from the frank recognition of the supernatural as a factor in life. This is to be deplored, as "the supernatural is the very breath of Christianity's nostrils" (p. 5). Also fundamental are the doctrines of creation of the universe, the divinity of Christ, and His bodily resurrection. The Trinity is a mystery strictly so called. "The writers of the New Testament felt no incongruity whatever between their doctrine of the Trinity and the Old Testament conception of God" (p. 31). The doctrine "does not appear in the New Testament in the making, but as already made" (p. 32). It is everywhere assumed in the New Testament (p. 55). Credit is given to Tertullian for his brilliant dialectics on this subject (p. 58). "Paul knows no difference between *θεός* and *κύριος* in point of rank; they are both to him designations of Deity" (p. 67). "The writers of the New Testament and Christ Himself understood the Old Testament to recognize and teach that the Messiah was to be of divine nature" (p. 80).

Like his successor at Princeton, the late J. Gresham Machen, he holds the supernatural birth (in our terminology, the virginal conception) of Jesus. He seems to maintain that, were Christ conceived otherwise, He would not be sinless. "Certainly in the Christianity of the New Testament

every natural member of the race of Adam rests under the curse of Adam's sin. . . . And that is as much to say that the redemptive work of God depends on His supernatural birth" (p. 166).

Dr. Warfield sees no conflict between the Christological views of the Synoptics and of St. John. "If they do not, like St. John, record direct ascriptions of precise omniscience to Jesus by His followers, they do, like St. John, represent Him as Himself claiming to be the depository and distributor of the Father's knowledge" (p. 176). They teach the two natures (p. 180). To the rationalist doctrine of a merely human Christ, the author flatly states: "It is historically impossible that the great religious movement which we call Christianity could have taken its origin and derived its inspiration . . . from such a figure as this Jesus" (p. 191).

In regard to the incident related in Mark 3:20-22, the Princeton professor says that Our Lord's relatives had the same dilemma as naturalist theologians. "Jesus' career was not that of an ordinary man; and the dilemma is inevitable that He was something more than a normal man or something less" (p. 215).

"The question of the antiquity of man has of itself no theological significance" (p. 238). The solution which Dr. Warfield offers to the genealogies in Genesis is about the same as given by Bea and other Catholic exegetes. The unity of the race, however, is a fundamental dogma; it is inextricably linked with the doctrine of original sin and of redemption (pp. 254-60).

The doctrine of imputation was thoroughly "worked out only in the discussions which accompanied and succeeded the Reformation." "Protestants . . . were free from the Pelagian bias of Rome" (pp. 263-65). However, Dr. Warfield never employs the extreme language of Barth or Brunner. His is always the calm, balanced language of the scholar.

As would be expected the Princeton professor discusses predestination: "In all this process, the initiative is at every point taken by God, and no question can be entertained of preceding merit on the part of the recipients of the blessings" (p. 297). "There is no place in this teaching [i.e., in the New Testament] for a 'predestination' that is carefully adjusted to the foreseen performances of the creature" (p. 300). Are only a few saved? This cannot be proven from the statement that many are called but few are chosen. What Our Lord says here "is directed to inciting His hearers to strenuous effort to make their calling and election sure, rather than to revealing to them the final issue of His saving work in the world" (p. 338).

"Salvation in Christ involves a radical and complete transformation wrought in the soul" (p. 351). "It is uniformly taught in Scripture that man by his sin has . . . corrupted his own heart" (p. 352).

There are two chapters on faith, and faith in its psychological aspects (pp. 375-445). These would furnish material for a Catholic monograph on these same subjects. The last portion of the book is devoted to a reprint of four sermons by Dr. Warfield. Unfortunately this excellent book lacks an index.

Weston College

JOHN W. MORAN, S.J.

L'ANCIEN TESTAMENT ET LES CHRÉTIENS. By P. Auvray, M. Carrouges, M. Nédoncelle, L. Kammerer, J. Levie, A. Gelin, L. Cerfaux, Th. Camelot, J. Leclercq, Th. G. Chiffot, J. Daniélou, A. M. Dubarle, L. M. Dewailly. Paris: Editions du Cerf, 1951. Pp. 244. 480 fr.

The editor of this volume reminds us that modern man's thirst for God is acutely manifested in an increasing desire for direct contact with His revealed word. That the Christian of today may more fruitfully read this word in the *OT*, thirteen leading scholars have collaborated in a very readable, stimulating work of solid popularization. The essays are divided into three sections. The first draws up an inventory of the new resources at the disposal of the Scripture scholar, along with the new climate or atmosphere in which the Bible is read today. A second part informs us how the *OT* was read by the people of Israel, the first Christians, the Fathers of the Church, and the mediaeval exegetes. In a final section three modern scholars of different exegetical tendencies tell us how they read the *OT*. Père Dewailly appends a short lexicon of terms which recur time and again in the essays.

Since some of the chapters presuppose a familiarity with the French intellectual and spiritual environment, and not all are of the same value, it seems better to single out some of those whose appeal is wider and importance greater. Already known for his commentaries on *Divino afflante Spiritu*, Père Levie here reiterates four positive and constructive lessons of the great Encyclical, among which is the primacy of the literal sense in our reading of the Bible. Closely allied to this is the reminder that a Christian exegesis must be, above all, theological, solidly based on a sober, scientific study of the inspired text, to the exclusion of all which is adventitious or extrinsic to the text.

A. Gelin skillfully summarizes the recent work done on Israel's method of reading, or rather re-reading, its own history, in which the ancient narrative is placed in a new context and charged with a deeper meaning. Robert and Podechard are outstanding representatives of this type of research, which may revolutionize our understanding and interpretation of the *OT*. Cerfaux's study of *OT* exegesis by the first Christians is particularly illuminating.

Summarizing a previous and lengthier study on this question, he makes clear the limitations of their approach, tributary, to some extent, of the rabbinic exegesis and later, in reaction to Gnosticism, leaning towards the essentially spiritual significance of the entire *OT*.

The last section brings us to the modern period and, in the persons of Chiffot, Daniélou, and Dubarle, presents three different approaches to the reading of the *OT*. In reading this part one should keep in mind the heated debate which took place in France a few years ago between the champions of literal and of spiritual exegesis. The final paragraph of Père Dubarle's contribution reflects the balanced tone of the whole series: "The modern reader who unites these two methods (literal and spiritual exegesis) may still share the experience of Augustine, the Christian, when the contradictions between the two testaments, which had for so long disturbed him, vanished before his eyes—'Et apparuit mihi una facies eloquiorum castorum, et exsultare cum tremore didici.' "

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FREDERICK L. MORIARTY, S.J.

CRITICAL NOTES ON THE HEBREW TEXT OF THE POEM OF JOB. By William Barron Stevenson. Aberdeen: Aberdeen University, 1951. Pp. viii + 170.

In 1943 W. B. Stevenson delivered the Schweich Lectures of the British Academy which he published in 1947 under the title *The Poem of Job* (cf. M. Cassirer in *Church Quarterly Review*, CXLVI [1948], 102-5; J. Coleran in *THEOLOGICAL STUDIES*, IX [1948], 312-15; G. R. Driver in *Journal of Theological Studies*, XLI [1948], 252-55; L. Koehler in *Bibliotheca orientalis*, V [1948], 55-56; R. T. O'Callaghan in *Biblica*, XXIX [1948], 284-88; H. H. Rowley in *Booklist*, 1948, p. 36). The present volume complements the previous work and is intended to explain and justify the textual emendations on which the translations were based.

As the author states in his preface, both works "present the same general conclusions," namely, that Job of the poem and Job of the folk tale are essentially different in character and behavior; that the Resha'im of the poem are not the wicked in general but a tyrannical ruling class in Job's country; that Job's misfortunes are not due to Satan but to persecution from the Resha'im; that Job's comforters recognize his fundamental goodness and believe that he will be restored to prosperity if he submits to the divine will; and, finally, that the controversy between Job and his friends is provoked by his surrender of faith and by his hostile criticism of God's actions.

The author outlines his method of treating textual difficulties (p. 3),

and, so far as it goes, it is quite sound. Nothing is added to the principles, which can be found in any handbook, of dittography, haplography, the use of ancient versions, etc. There are, however, other tools at the disposal of the textual critic and interpreter of biblical documents which cannot now be neglected. Quite apart from the recently discovered Dead Sea Scrolls, which were not available to the author when he wrote *The Poem of Job*, there is the rich body of literature from Ugarit. It is well known that Hebrew poetry owes much to Canaanite sources (cf. W. F. Albright, "The Old Testament and Canaanite Language and Literature," *Catholic Biblical Quarterly*, VII [1945], 5-31). Many words, previously misunderstood even by the translators of the Septuagint, have been identified through the study of the Ugaritic texts; Hebrew syntax and rhythm have been clarified, and new light has been shed on many mythological allusions of the Bible. One glaring weakness of Stevenson's method is his total neglect of this literature and of the suggestions offered by scholars who have worked with it (cf., e.g., the references given by H. L. Ginsberg, *Kivê Ugarîti* [Jerusalem, 1936], p. 136; W. F. Albright's review of Hölscher's commentary in *Journal of Biblical Literature*, LVII [1938], 277).

Since it is obviously impossible to consider every suggestion offered by the author, it must suffice to note a few samples, especially from those places where the author would have been helped by the Ras Shamra material or by the Dead Sea Scrolls.

In 3:8, the text may be read with insignificant changes, which Albright has already indicated: "Let them curse it who cursed Yam, who made ready to challenge Leviathan." The parallel between Yam and Leviathan is obvious. The translation is far superior to Stevenson's "Let binders of spells blackmark it, who are fitted to stir Leviathan."

In 9:13, for Stevenson's "helpers of Rahab," we should render "warriors of Rahab" or "youths of Rahab." Both these meanings are attested in Ugaritic for the root *gṣr*. Incidentally, with no emendation of the consonantal text, Ps. 89:20b may be translated: "I have put a youth above the mighty"; this makes far better sense than any emendation that has been proposed.

The word *t'kūnah* (23:3), translated in the LXX as *τέλος*, is almost certainly the same as *tkwn*, which has appeared in the Dead Sea literature (*DSH*, VII, 13; *DSD*, V, 3; etc.). In the Scrolls *tkwn* clearly means "appointed place," "appointed end," etc. (see the last discussion of W. H. Brownlee, "Further Corrections of the Translation of the Habakkuk Scroll," *Bulletin of the American Schools of Oriental Research*, 116 [1949], 15. The reviewer would prefer to derive the word from *kwn* rather than from *tkn*). This meaning fits the LXX version much better than it does the transla-

tions of Symmachus, the Peshitta, or the Vulgate. It is very possible that in the text of Job we should read the suffix of the first person instead of the suffix of the third.

26:5-14 is filled with Canaanite reminiscences. There is no need to emend *ṣafôn* (v. 7), since this is most likely a reference to the mountain of the north (*ṣrri ṣpn*), a holy mountain connected with Baal, well known from the Ugaritic myths (see the glossary in Gordon's *Handbook*) as well as from some biblical texts, correctly interpreted (Is. 14:13; Ps. 48:3). The expression *naḥash bariaḥ* (v. 13) probably refers to the primeval serpent (see the discussion of Albright in *Studies in Old Testament Prophecy*, ed. H. H. Rowley [Edinburgh, 1950], p. 2, note 9. The pertinent references are given).

It is practically certain that in 39:21 the phrase *b'mq* means "mightily" and not "in the valley." Not only is the word parallel to *b'kōaḥ* but the root *'mq* has been discovered in Ugaritic with the meaning "might," "force" (cf. C. Gordon, *Ugaritic Handbook* [Rome, 1947], glossary, s.v. *'mq*).

These are by no means the only examples of the importance of our new non-biblical materials for the textual criticism of Job; others could be cited from passages which, however, Stevenson has omitted from consideration.

Job is undoubtedly a very difficult book and it does not seem that the time is ripe for any sweeping clarifications of the text. There are many words still not understood; there are certainly textual corruptions and dislocations, though they are probably nothing like the number suggested by Stevenson. Most of the author's textual emendations are not original but have already been proposed in the older commentaries. As is inevitable in treating a book like Job, numerous suggestions are tinged with a great deal of subjectivity. It is hard to see that the author has made any notable contribution to the textual criticism of Job.

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GEORGE S. GLANZMAN, S.J.

DAS HEILSGESCHEHEN BEI DER TAUFENACH DEM APOSTEL PAULUS. By Rudolf Schnackenburg. Munich: Karl Zink, 1950. Pp. xvi + 226.

This work by a *Privatdozent* in the University of Munich, completed in 1947 but published only in 1950 as Volume I in the new *Münchener Theologische Studien*, is further evidence of the great interest, in German-speaking countries, in St. Paul's theology of baptism (cf. THEOLOGICAL STUDIES, X [1949], 350-51; XII [1951], 240-41). It is divided into two parts of almost equal length: an exegetical treatment of all Pauline texts which concern baptism, and a biblical-theological consideration of the part baptism plays in the divine plan of salvation, in so far as this is presented in Paul's theological system.

In the exegetical section baptism is considered as a bath and as a union with and a putting on of Christ. Particular attention is given to the classical text, Rom. 6:1-11, and, among others, to I Cor. 10:1 f.; 12:13b; 15:29. In this section the author refutes the charge that Paul was influenced by pagan rites, and opposes, as he constantly does in the second half of his book, Dom Casel's *Mysterienlehre* as excessive objectivism.

Paul's entire theological system is based on the fact, handed down by tradition, that Jesus died, was buried, and rose on the third day. The Son of God became Man, experienced ineffable humiliation, and was exalted by His Father as Victor and future Judge. Christ won man's salvation objectively, but for individual application something more was necessary. Christ as the New Head of mankind died and rose, and in this death and resurrection His followers participate through faith in Him and through baptism.

Union with Him is not something external but mystical; it is the "putting on" of Christ. It is therefore not merely an historical event that baptism recalls; it involves real participation in salvation, in the present. But all this affects not only the individual as an individual; it affects him as a member of a society, and this society is the Mystical Body of Christ, the Church. The baptized Christian must ethically live, mystically experience his oneness with Christ, look forward to the fulfilment of the Messianic Kingdom in the Second Coming of Christ.

The author modestly professes to make no new contribution to his subject, but the reader of his *Zusammenfassung* (pp. 204-7) must indeed be grateful to him for expressing so clearly the deep and rich view of St. Paul on the important topic of baptism. His exegetical treatment is a model of rigorous investigation of New Testament texts, and his theological development (pp. 99-204) is in the best tradition of German Catholic thought. The bibliography is very good but war and postwar difficulties made easy access to foreign literature impossible. Three indexes of sources, subjects, and authors add to the utility of the book.

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M. P. STAPLETON

DE DEO CREATIONIS FINEM EXSEQUENTE. By E. Iglesias, S.J., Mexico: Buena Prensa, 1951. Pp. 310. \$5.20.

Many have been fascinated by Aquinas' affirmation that God operates in all other operation inasmuch as He creates all finite principles of action, conserves them, applies them, and uses them as instruments. On this topic Fr. Iglesias published in 1946 his work, *De Deo in operatione naturae vel voluntatis operante*. The thesis was that Aquinas taught mediated concursus and that he was right in doing so. The same contention remains in the present

work, where it becomes the hypothesis of a theory on the nature of divine knowledge and providence, predestination and reprobation, efficacious and sufficient grace.

In substance, the proposal is that, if one accepts mediated concursus, then one moves out of the context of the controversy *de auxiliis* into the context of the thought of St. Thomas and, though all difficulties do not vanish at once, still one is incomparably better off. For the context of the controversy was set by Scotus, who invented immediate concursus and did so because of his theory of divine knowledge (p. 148 f.). But in the writings of Aquinas divine omniscience and the efficacy of divine will rest on the absolute perfection of God. Hence there is no need to postulate immediate concursus to make God omniscient and to endow His will with efficacy, and so there follows a great mitigation of the problem of reconciling divine dominion with human freedom. For it is immediate concursus that conflicts with contingency and liberty, and not at all divine omniscience and efficacy. Inversely, it is not immediate concursus that makes grace efficacious, but divine omniscience and efficacy (pp. 163, 188, 194, 290).

I believe the foregoing, as a general scheme, to be valid and correct. In my opinion reservations have to be made on the author's contentions for mediated concursus; these I have expressed on a previous occasion (THEOLOGICAL STUDIES, VII [1946], 602 ff.). I find completely unacceptable, however, the effort to deduce divine knowledge of the futuribles from divine knowledge of the possibles without any recourse to divine wisdom; and as the author believes that he succeeds, where it seems clear to me that he fails, his whole position becomes, in my judgment, ambiguous.

Quite rightly Fr. Iglesias maintains that God knows the possibles, not as mere assemblages of abstract properties, nor merely as contained virtually in finite causes, but in themselves and in the setting of their circumstances, conditions, and causes. However, he argues that in each such setting there is a knowable, necessary nexus between the possible event, considered concretely, and its circumstances. Because the nexus is knowable, it follows from divine omniscience that God knows it. Because the nexus is in the field of the possibles, it follows that this divine knowledge is prior to any act of divine will. On the other hand, though the nexus is necessary, it is to be conceived on the analogy of "Socrates, dum sedet, necessario sedet," and so it cannot conflict with contingency or liberty. Hence the author concludes that God, prior to any act of will, knows what He could produce through the mediation of created free wills (p. 88 f.).

This conclusion, I submit, is either trivial or contradictory. It is trivial if it means that God knows that under determinate circumstances Peter, since

he is free, could either sin or not sin. It is contradictory if it means that God knows that under determinate circumstances Peter would sin. For in the very circumstances in which Peter sins, (1) it is possible for him to sin, for that is what he does, and (2) it is possible for him not to sin, for he is free. Hence, the same possible circumstances must bear two nexus; on the author's showing both must be necessary; but the terms of the two nexus are contradictory, for the one is sinning and the other not sinning; and it is impossible for both of a pair of contradictories to be necessary.

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BERNARD LONERGAN, S.J.

THE LIVING CHRIST. By John L. Murphy. Milwaukee: Bruce, 1952. Pp. 228. \$3.75.

The author writes that his book is directed not to the learned but to the ordinary reader, and that his aim will be achieved if at the close the reader will possess a clear and correct answer to the oft-repeated question: just what is the Mystical Body of Christ? The present reviewer believes that the writer has accomplished his objective with very marked success.

The title, *The Living Christ*, has been selected because this is a work about the Mystical Christ as He lives on in the members of His Mystical Body, and it aims at a more comprehensive understanding both of the God-Man and of the reader himself, stressing the full import of Catholic life and responsibility. An outline of the Encyclical on the Mystical Body of Christ and our union with Him in it is followed by seventeen brisk chapters, retailing in a clear, direct, unpretentious style an orderly exposition of the words of the Holy Father. The language is precise, yet familiar to the ordinary reader, and abounds in apt illustrations and appropriate analogies. Throughout ambiguity and vagueness are happily missing, and while the thought element is that of the Encyclical, the theological background, where desirable, is supplied. A more straightforward commentary, couched in a more chaste style, would be difficult to find.

Where there is so much to be praised and recommended, the reviewer trusts that it will not be unseemly to point out a few oversights, in order that subsequent editions may be entirely flawless. The statement on page 24 that the physical body of Christ is physically present *only* in heaven, while susceptible of an orthodox interpretation, might readily be misunderstood. On page 57 we are told that we do not know *why* God decided to create, except that He created out of love. The Vatican Council answered the question (sess. III, ch. 1). On page 59 it is set forth explicitly that there is no "middle path" between heaven and hell, though many reputable theologians would assign unbaptized children to some such manner of life. Finally there would

seem to be confusion (p. 61) between actions which are supernatural and those which are meritorious, since actual grace suffices for the former, though not for acts strictly meritorious.

The book makes easy, pleasant reading. To the Catholic it will impart a richer appreciation of his faith, and to the non-Catholic it will afford an intimate acquaintance with the Church and her position in the world. It will be welcomed by the study club moderator, by the teacher of religion in high school and college, as well as by the individual reader.

Woodstock College

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

DE CORREDEMPZIONE BEATAE VIRGINIS MARIAE. By Juniper B. Carol, O.F.M. Vatican City: Vatican Press, 1950. Pp. 643.

At the close of the Third National Convention of the Mariological Society of America, held in New York last January, an announcement was made, on behalf of the Most Reverend John J. Wright, Bishop of Worcester, that a Marian Award would be conferred annually on an active member of the Society in recognition of some outstanding contribution to Mariology. By unanimous vote, the first recipient of this award was Juniper B. Carol, O.F.M., president of the Society. The award could not possibly have gone to anyone else. The long list of works by Fr. Carol on various aspects of Mariology, particularly on Our Lady's co-redemption, has made him the foremost Mariologist in America; and publication of *De correptione Beatae Virginis Mariae* has raised him to the front rank of the world's specialists in the field of Marian theology.

The mammoth book is the first volume in a new theology series edited by the Franciscan Institute, St. Bonaventure, New York. Introduced by this distinguished work, the series is a project to be welcomed by all theologians. A model has been furnished and a goal has been set calculated to call forth the best efforts of future contributors. Thus happily inaugurated, the series is off to a good start to continue in our country the eminent achievements in theology that are traditional in the Seraphic Order since the great days of St. Bonaventure and John Duns Scotus.

The title page carries the information that the work is a *Disquisitio positiva*. No book in the abundant literature on Mary's co-redemption can match it for sheer wealth of documentary evidence and judicious scholarship. Although the author is an ardent champion of Our Lady's proximate cooperation in the work of objective redemption, he successfully guards an attitude of theological detachment in his examination of testimony and never reads his favorite doctrine into the documents he studies. He is far more critical in his verdicts than some other contemporary Mariologists of equal

rank. This procedure engenders confidence and is more likely to convince readers of the rightness of his position than an enthusiastic insistence that Mary's co-redemption in the strict sense is taught in writings which do not clearly come out in favor of the doctrine. If I may interject a personal note, after a long period of hesitant study I came to the conclusion several years ago that the Blessed Virgin's proximate cooperation in the work of objective redemption is the only position I could maintain. But I have no doubt that if my mind were still wavering, the presentation of evidence in this excellent book, along with the author's clarifying discussions, would be the final step leading to a firm adherence to this teaching as a truth capable of being numbered among the dogmas of our faith.

A work of this magnitude and painstaking research is not the product of a few years' labor. In fact, its beginnings go back to 1931, when Fr. Carol conceived the project. His prolonged investigations carried him progressively into deeper and wider studies, of which a bibliography of thirty-four pages placed at the head of the volume affords some notion; and this bibliography, in the interest of brevity, omits reference to the Fathers, the great Scholastics, pastoral letters, and manuals of theology.

The plan of the book is simple and clear. After a preliminary chapter discussing the fundamental principle of Mary's co-redemption, Part I presents the doctrine according to Sacred Scripture. A sound study of the *Protoevangelium*, proceeding by way of a careful analysis of the text, with the aid of outstanding exegetes and the declarations of the magisterium, results in a convincing case for the Blessed Virgin's immediate cooperation in objective redemption. Part II, the longest and perhaps the most valuable portion of the work, is devoted to an investigation of the witness of tradition, beginning with the Fathers and continuing through the medieval Scholastics up to the sixteenth century. The subsequently increasing bulk of testimonies is conveniently treated in separate chapters dealing with writers of the seventeenth, eighteenth, and nineteenth centuries. A finely wrought systematic conspectus gathers the rich fruits of this patient labor into a precious harvest. In Part III the teachings of the magisterium are assembled. The pronouncements of recent Popes, from Pius IX to Pius XII, are exploited, and writings of many bishops on Mary's co-redemption during the past few centuries are amassed.

The conclusions the author comes to can scarcely be disputed. The doctrine of Mary's co-redemptive office, as proposed by most theologians today, is found to be fully in harmony with Sacred Scripture. Indeed, the view that the teaching is implicitly revealed in Genesis is quite tenable. Very many of the documents of tradition solidly teach the modern co-redemptive position,

although not, of course, in modern terminology. The magisterium, especially as represented by recent Popes and bishops, proclaims the doctrine of Mary's co-redemption *sensu proprio*.

As for the views of theologians in our own century, who have written so copiously, pro and con, about all phases of Our Lady's co-redemption, the indefatigable Dr. Carol is now preparing a new book. The present volume is an earnest of the scrupulous research, clarity of exposition, controversial courtesy, and fearless criticism to be expected in the future work.

St. Mary's College

CYRIL VOLLERT, S.J.

LE SACRIFICE DANS L'ÉCOLE FRANÇAISE. By J. Galy. Paris: Nouvelles éditions latines, 1951. Pp. 403.

A seminarian could hardly study the treatise on the Sacrifice of the Mass without hearing something about what Hervé calls "the system of the Oratorian School." In this thorough study of that theory by Abbé Galy the seminarian's professor will find a full and apparently very excellent account of it. The doctrine had already received careful treatment; notably, for instance, in the writings of Lepin. Owing to advances in theology and history Galy judged it opportune to reconsider the teachings of the French School on this point and to restate them in an improved form.

The three great masters, de Berulle, Condren, and Olier, are investigated at great length (pp. 21-338). The work of de Berulle consisted in preparing the way for a system of sacrifice rather than in constructing it. This task was reserved for Condren, who was in this matter "the true doctor of the French School." His thought is characterized by special emphasis on the note of destruction, and also by taking Christ's sacrifice broadly enough to include His whole life and then His "celestial sacrifice." Olier made minor additions and modifications but did not alter the essentials of the theory. In connection with the ideas of these three leaders modern interpretations and criticisms are also presented. Then three of the most prominent disciples, namely, Bourgoing, Quesnel, and Amelote, are studied individually, but much more briefly (pp. 339-64). Finally there is a section of general conclusions: the first part sums up the main points, indicates likenesses and differences, and makes comments, while the second part gives an interesting comparison of the Oratorian conception of sacrifice with the views of certain modern exponents of it or with recent theologians who have followed its inspiration to a greater or lesser extent (especially Lepin, de la Taille, Masure, de Montcheuil, and Scheeben).

The third part of this last section gives a brief résumé of the principal theses that go to make up the Oratorian system of sacrifice. Sacrifice is the

great act of religion, and this is not just one of the virtues but a very special one, giving the basic right attitude toward God. This disposition appears to include the idea that man, even apart from sin, cannot properly refer himself to God without somehow feeling that he should destroy himself. At all events destruction is a very important element in this conception of sacrifice; some writers have not adequately acknowledged how significant it is. Through Christ God has given us a sacrifice much more perfect than any that creatures could devise. Death, required for adoration and expiation, is the way to union with God. The whole life of Christ was in a way part of His sacrifice. His death was the supreme manifestation of reverence and love, and it brought His humanity into divine glory. He underwent this immolation for the benefit of all men. They too, in turn, should be baptized in His death, and continue and complete His passion. The resulting union with God will be perfected for each individual person when he reaches heaven, and for the whole Church at the general resurrection. Even after that, for all eternity there will be a sort of sacrifice in heaven. This exercise of perfect religion has already been begun by the blessed, and it is "extended" to this world by the Eucharist. The Mass really contains the sacred humanity immolated on the Cross and offers it in adoration to the Father, thus prolonging the homage of Christ Himself. Through Communion it joins men to the blessed and enables them to continue the earthly sacrifice of Christ. Jesus, present in the Eucharist, diffuses His spirit of religion among His members, perfects His own immolation, and brings them to their final consummation with Himself.

The Oratorian doctrine of sacrifice was elaborated primarily with ascetical aims. Hence this study of Galy will serve not only to furnish dogmatic theologians with a full and accurate account of it, but also to inspire all who read it with some of the devotion and ardor of the distinguished spiritual masters who proposed it for the Church.

St. Mary's College

AUGUSTINE G. ELLARD, S.J.

DE POENITENTIA, II: DE CONTRITIONE ET CONFESSIONE. By Emmanuel Doronzo, O.M.I. Milwaukee: Bruce, 1951. Pp. vii + 988 + [49]. \$10.00.

The first volume of Fr. Doronzo's *De poenitentia* was reviewed in THEOLOGICAL STUDIES, X (1949), 582 ff. The general merit of the work and the method used in its compilation are there set forth in considerable detail. Fr. Doronzo's texts on the sacraments are distinguished by a clear and orderly arrangement of subject matter, a careful canvassing and evaluation of conflicting opinions on controversial questions, generous quotation of lengthy passages from Church councils, Fathers, and theologians, a comprehensive

attention to proofs and objections from Scripture and tradition. These features are characteristic of all of Fr. Doronzo's work and they are conspicuously present in the second volume *De poenitentia*. Two more volumes are projected in this series, and the completed set will have the unique merit of being at once a systematic study of the sacrament of penance and a rich source book for the further investigation of individual theses within the treatise. The sheer size of the series is impressive. There is a saying in Ireland that, if anyone claims to have read all the miracles of St. Kevin, he is a liar; *mutatis mutandis* and *adhibitis debitis cautelis*, a somewhat similar judgment may eventually be passed on the man who claims to have read all that Fr. Doronzo has written on the sacraments. It is remarkable that he writes so much; it is even more remarkable that he writes so much so well.

In Volume I of the *De poenitentia* Fr. Doronzo treated (1) the institution of the sacrament of penance, (2) the general question of its constitution as an external sign, (3) the virtue of penance. Volume II continues this study with an exhaustive account of the first two acts of the penitent, contrition (339 pp.) and confession (649 pp.). The discussion of contrition begins with an examination of the distinction between perfect and imperfect contrition, proceeds in order through such standard questions as the qualities of *contritio salutaris*, the problem of reviviscence, the efficacy of perfect contrition, the value of *attritio formidolosa*, and concludes with the crucial thesis on the sufficiency of attrition for the fruitful reception of the sacrament. The twelve articles in the second section of the book are chiefly concerned with the necessity of confession and the qualities required in it as an essential part of the sacrament. Subordinate questions, such as the definition of confession and its relationship to the virtue of penance, are handled briefly and adequately. There is also, in this second section, a lengthy discussion of the history and theology of the sacramental seal (pp. 761-849). The final article is a treatise in itself on the difficult problem of the administration of the sacrament in Christian antiquity, with special reference to the existence of private penance in the early Church. Five excellent indices add immeasurably to the value of the book.

It is not Fr. Doronzo's purpose to raise new controversies or to present original solutions to old ones. He has, however, written a critical commentary on the principal solutions which have been proposed to various persistent problems in the theology of penance and it may be of interest to point out where his preferences lie in one or two of the more important current controversies. Thus, e.g., his position on the attritionist controversy is clear and definite. He rejects all forms of contritionism, including the *amor benevolentiae* required by Diekamp, Hugon, Garrigou-Lagrange, and others, in favor of the more commonly accepted view that the sacrament may be

received fruitfully with a disposition of sorrow in which there is no other act of love than the implicit *amor initialis* found in all true attrition. In his discussion of this problem Fr. Doronzo gives an excellent analysis of the teaching of St. Thomas (pp. 296–303) and includes a valuable excursus on the theological note to be assigned to the attritionist thesis (pp. 311–13). In the bibliography prefaced to this article (p. 278 f.) the recent studies of H. Dondaine and J. de Blic might be added, as well as some reference to the extensive periodical literature which has grown up in recent years around the work of J. Perinelle.

In Volume I of the *De poenitentia* Fr. Doronzo rejected Poschmann's opinion that the direct and proper effect of ecclesiastical absolution was thought of in Christian antiquity as *pax et reconciliatio cum ecclesia*. This view he considers practically indistinguishable from the Rationalists' denial of the existence of the sacrament. In the present volume he repeats these strictures (pp. 880, 906, 950) and shows himself equally unsympathetic to related views of the same author on ancient Christian doctrine and discipline; in particular, he rejects the opinion that private penance did not exist in the Church before the seventh century. Fr. Doronzo favors the view that, although public penance was the ordinary form of the sacrament during the first centuries of its administration, there existed also at this time a private penance, granted in cases of special utility or necessity for the sacramental forgiveness of sins. This is the familiar thesis of Père Galtier and it is well argued by Fr. Doronzo. Fr. Doronzo, however, departs from Galtier in describing the relationship between public penance and absolution. Here he is inclined to prefer the opinion of Palmieri and others that sacramental absolution was given before and not after the performance of the public penance. The question is quite complicated and Fr. Doronzo is not sure that a final solution will ever be reached.

In appraising a book sent to him for review by a Chicago publisher Abraham Lincoln once wrote: "Those who like this kind of book, this is the kind of book they'll like." No such caution is called for here. Fr. Doronzo's book is not just the kind of book one likes or dislikes; it is the kind of book one needs or does not need. It may be said with assurance that every theologian who wants the most complete, modern account of the sacrament of penance, published in any country and written in any language, needs this book. The two remaining volumes are awaited with interest.

West Baden College

WILLIAM LE SAINT, S.J.

MYSTIQUE DE JÉSUS CHEZ ORIGÈNE. By Frederic Bertrand. Théologie, XXIII. Paris: Aubier, 1951. Pp. 157.

Recent studies of Origen have emphasized the importance of the mystical

element in his theology and exegesis. Here we have a slender volume on mysticism itself. The author has limited the subject to the personal relations of the Christian with Jesus in Origen's theology. It is a common opinion that personal attachment to Jesus first appears in the great medieval mystics, notably St. Bernard. This volume proposes to show that it goes back to the patristic age, and that, if any of the Fathers is to be called the first in this line, it is Origen. The subject, indeed, has been treated before (see Daniélou's bibliographical note in *Origène* [Paris, 1948, pp. 287-88]), but previous studies have not taken up directly the subject of this book.

The author quotes Origen abundantly; in fact, the book often resembles a catena. This is not always the best way to expound an author's thought; there is room for more analysis, comparison, and criticism than appear here. Bertrand has constructed a scheme which may or may not be present in Origen's works; the elements from which the scheme may be elaborated are present, but this does not show that it was in the mind of Origen himself. The scheme is composed of the various attitudes exhibited in the Gospel towards the person of Jesus, and the application of these attitudes by extension ("spiritual exegesis") to the interior life of the Christian. These attitudes are five: to search for Jesus, to approach Him, to receive Him, to follow Him, to seize or touch Him.

Five chapters, each of which deals with one of these attitudes, form the central portion of the book. In each chapter a similar scheme is followed: the attitude of those hostile to Jesus, of the "crowds," of those who accept Him, of the apostles. In these there is implicit what Bertrand calls the celebrated opposition between the simple "faithful" (*pisteuontes*) and the "perfect" (*teleioi*). Bertrand is at some pains to defend Origen against the charge of a kind of Christian gnosticism. *Pistis-pisteuontes* and *gnosis-teleioi*, he explains, are opposed not as two terms but as a less advanced and a more advanced progress in the same path towards the same term. The explanation, in the mind of this reviewer, needs a more extended discussion than Bertrand gives. Recent studies, more sympathetic towards Origen, have all inclined to minimize this distinction in the spiritual doctrine of Origen; effectively, he is drawn into the modern school which holds that contemplation is the normal means to perfection. The high esteem which Origen constantly exhibits for the charisma of gnosis—and for him it is a charisma—and his treatment of it as beyond the reach of the mass of believers make it difficult to accept such a simple explanation. Can the "crowds" arrive at the intimate association with Jesus which was the privilege of the apostles unless they themselves become apostles—an impossible hypothesis? The reviewer does not wish to say that there is no answer to these questions; but Bertrand has compressed

his treatment so much that no answer appears in his work. One modern school of spirituality holds that mysticism is the extraordinary and exceptional way to which few are called; whatever one's opinion of this school may be, it is no dishonor to Origen if he be classified in the same school.

Bertrand has performed a real service in amassing the texts which exhibit Origen's idea of personal relationship with Jesus. Whether they actually were worked out in his own mind into a theory is less important than the fact that the elements are clearly there. Nor should we be surprised. The true antecedents of "Christian" mysticism lie not in the patristic age but in the Gospels and St. Paul. We understand it better if we see that mysticism, like dogma, is a single stream from one source throughout its course. Similar studies of the writings of other Fathers would be profitable.

West Baden College

JOHN L. MCKENZIE, S.J.

SAINT BASIL: THE LETTERS, I. Translated by Sister Agnes Clare Way, C.D.P., with notes by Roy J. Deferrari. New York: Fathers of the Church, Inc., 1951.

It can probably be said with truth that, for an understanding of the complex period of the Arian controversy, no single source is more important than the correspondence of St. Basil the Great. If for no other reason, a new translation cannot but be of interest, particularly now, when study of patristic sources is becoming more and more widespread.

The present volume contains 185 of the letters—roughly one-half of the correspondence—together with an introduction and short select bibliography. The translation follows the Garnier-Maran edition (Paris, 1839; reprinted in *PG*, XXXII, Paris, 1886) and the edition of R. J. Deferrari (*Loeb Classical Library*, 4 vols., London, 1926–34). Critical and explanatory notes by R. J. Deferrari add much to the usefulness of the book. These are substantially the same as those in Deferrari's own edition, but have been somewhat expanded to embrace findings of more recent research.

A question that naturally suggests itself with the appearance of this new translation is whether or not it is an advance beyond the work of Deferrari, which has been standard in the field since its publication. One definite improvement is seen in a greater precision in theological terminology. A conspicuous example of this is seen in the way the two translations handle a paragraph in Letter XXXVIII dealing with the processions in the Trinity. The earlier translation confuses the order of the processions of the Persons with the order of human cognition coming to a knowledge of the Persons. The new translation (p. 88), following more closely the native meaning of the words of the original, succeeds in presenting the thought clearly and in a

manner consistent with the immediate context as well as with Basil's doctrine in other passages. In this same passage, as elsewhere, greater precision is gained also by a discriminate use of "cause" and "principle" in relation to the divine operations. Basil's own usage, it is true, is not clear cut (*αἰτία* and *αἴτιον* are used indifferently for operations *ad intra* and *ad extra*); but his thought in context is so clear as to demand the precisions of later terminology.

There are, however, some instances of ambiguity. Translation of the frequently-used *κοινωνία* simply by the word "Communion" gives the impression that St. Basil is writing about *communio eucharistica* where in context he is referring to *communio ecclesiastica*. Thus, in Letter LXXXIX as translated, Basil tells Bishop Meletius of Antioch that their efforts to bring peace will be unavailing unless Athanasius "receives Communion from you." In the same place he refers to a former occasion when Athanasius was "sent away without Communion" (p. 198). It is only natural for the modern reader to understand these expressions as referring to reception of the Eucharist, especially since "communion" is capitalized. What Basil is suggesting here is that Meletius take the first step—by letter or messenger—towards settling his differences with Athanasius, so that "communion" between the two bishops might be finally established.

The meaningful custom of supplying escorts for travelers in the early Church would be brought out more clearly if some of the compound forms of *πέμπω*—particularly *προπέμπω*—were translated to give the idea of "leading" or "escorting," rather than simply "sending." That this is not an undue stretching of the meaning is seen by the examples given by Liddell-Scott (*s.v. προπέμπω*), and by the use of the same word in Christian literature from the very beginning (cf. Zorell, *Lex. graec. Nov. Test., s.v.*). The point is of interest and not simply a philological nicety, for St. Basil regarded the practice as of apostolic origin and was exact in his observance of it, both as a manifestation of Christian charity and as a means of signifying the communion between the various churches (cf. Benedictine ed., *PG*, XXXII, 410, note 95). Similarly, when in writing to Athanasius (Letter LXIX [*PG*, XXXII, 432 A]) Basil requests on behalf of his letter-bearer: *Ὅν ἐπὶ τὰ προκείμενα ὁδηγήσεις*, he does not mean only that Athanasius should give advice but that he should supply escorts and the necessities of travel for the journey to be made. What Basil wants above all is this public manifestation of the agreement between himself and Athanasius. Refusal of such a request would indicate severance of communion or at least strained relations. This is not the place to substantiate this interpretation, except by indicating some pertinent texts for comparison (cf., e.g., *PG*, XXXII, 409 B, 432 A, 488 C with note 66 *ibid.*, 496 A, 744 B-C, 912 A, 932 B).

As regards style, Sister Agnes gives evidence of care and ability in translating a difficult author into smooth-flowing, modern English. In some instances the flow is broken by awkward and un-English constructions. In a sentence such as: "But, the particulars the deacon mentioned above will announce to your Charity," the meaning is clear only after the reader has discovered that "particulars" functions as object, and "mentioned above" is adjectival.

These deficiencies, however, affect but a relatively small proportion of the book. The translation as a whole must be judged as a solid contribution capably representing the thought of an important and vitally interesting source work.

Alma College

TERRENCE R. O'CONNOR, S.J.

DER SENTENZENKOMMENTAR DES KARDINALS STEPHAN LANGTON. Edited by Artur Michael Landgraf. Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, Band XXXVII, Heft 1. Münster: Aschendorff, 1952. Pp. xxxix + 160. DM 12.50.

Stephen Langton, Cardinal and Archbishop of Canterbury (d. 1228), is well known to history as the great medieval protagonist of political liberty who helped the English Barons wrest the Magna Carta from King John Lackland in 1215. He is less well known as the most prolific writer which the late 12th and early 13th century produced and as one of the most important figures in the university life of the Middle Ages. He was one of the great medieval initiators. He was the first "to comment the whole Bible in its moral and its full sense," the first to arrange and quote the Bible according to the chapter divisions which we use today, the first to use the form of *quaestiones* in exegetics, and also the first to write a commentary on the *Sentences* of Peter Lombard. The creation of this last type of work was of supreme importance and had a vital influence on theology up to the 16th century.

In the volume under review Bishop Landgraf presents the first textual edition of Langton's *Commentary on the Sentences* which he found and identified in a manuscript (*Cod.* VII C 14) of the National Library in Naples. Outside of a few scattered fragments and a sermon, this is the first work of Langton to be published.

In the Introduction Bishop Landgraf gives a description of the manuscript in which he found the *Commentary*: a parchment of 150 folios from the beginning of the 13th century wherein the *Commentary* runs from fol. 86 to 99 inclusive. The manuscript also contains three other glosses on the *Sentences* as well as Langton's *Glosa in historiam scholasticam*.

Langton's authorship of the text, which Bishop Landgraf had proposed in his article on the subject in *New Scholasticism*, XIII (1939), 101-32, is here clearly and solidly established: (1) from evidence allowing the manuscript to be dated as belonging definitely to the first decades of the 13th century (the manner of citing the Bible and the fact that the division of Lombard's text into distinctions is not yet found); (2) from the author's references to his own *Quaestiones* and Pauline commentaries; (3) from parallel texts of the Pauline commentaries.

The reconstruction of the text from the manuscript offered special difficulties because this was the only extant manuscript with which to work. Hence the editor thought it advisable to present an edition reflecting in minute detail the text of the manuscript. All variants and deletions as well as doubtful corrections from the hand of the copyist are given in the critical apparatus of the text.

The difficult work of identifying references in the text to other works of Langton is handled with extraordinary skill in the Introduction. Citations from other authors have been run down with remarkable success, in spite of the inaccuracies of the copyist, and appear in the footnotes.

To analyze and evaluate the *Commentary* itself would be matter for a doctoral dissertation. But the edition as such of this work is definitely a landmark in medieval studies. It provides the student of medieval theology with a wedge into the writings of the early Scholastic period about which relatively speaking we know so little. It will also be a needed stimulus as well as a tremendous help in further studies on Langton.

St. Mary's College

GERALD VAN ACKEREN, S.J.

KIRCHENGESCHICHTE, I. By Karl Bihlmeyer and Hermann Tüchle. 12th ed.; Paderborn: Schöningh, 1951. Pp. xv + 455. DM 24 (bound).

This book deservedly occupies a very special place among Church history manuals as the most excellent and scientific from a Catholic pen in any language. It provides not only a masterly textbook for seminarians but also a handy, authoritative reference work for advanced scholars. Christian antiquity, embracing the first seven centuries, is covered in this volume. From one modest tome published in 1886 by F. X. Funk, the complete work has grown to three under him and his successor, K. Bihlmeyer, both of them renowned authorities on the early Church. Dr. Tüchle, who now takes over as editor, has added to the eleventh edition of 1940 twenty-one pages, due mostly to new bibliographical entries. He has also incorporated the results of recent scholarship, thereby keeping the book fully up to date.

The distinguishing features of this history are completeness, accuracy,

conciseness, and clarity. Judgments are moderate and penetrating, displaying sound critical acumen and breadth of view. The terminology has evidently been chosen with care to convey delicate shades of meaning. Terseness of style, omission of minor descriptive details, and frequent recourse to small print permit the synopsizing of an amazing amount of material in a limited compass. In brief fashion all questions bearing on ecclesiastical history receive attention. On controverted points, which abound in these centuries, the authors outline the chief opinions, indicate the more probable ones, and then supply plentiful references to more detailed accounts.

The bibliography is very full, exceeding a quarter of the text. An index enhances its usefulness. Valuable also are the notations of important reviews of controverted books. Despite the difficulties in Germany, few notable titles have escaped mention. For completeness in compact form, this bibliography cannot be matched. Alone it is worth the price of the volume. Under St. Augustine, e.g., there are 6 titles of larger bibliographical collections, 50 items on sources, 34 on biographies and monographs, and over 120 on various special topics. Though the books are preponderantly German and French, the reason is not that the English-speaking world is overlooked. Rather is it a commentary on the relative dearth of scholarly productions in our tongue. If anything, the lists are encumbered with English books of inferior quality, which might well be weeded out. On the other hand, more notice could be directed to encyclopedia and periodical articles in English. None of the former are cited regularly; of the latter, only *Harvard Theological Review*, *Journal of Theological Studies*, and *Speculum*.

Disturbed lest this bibliography become overcumbersome, Dr. Tüchle asks reviewers to comment on his plan to restrict it in the next edition chiefly to literature published since 1930, while retaining all the titles of sources. The scheme does not strike this reviewer as entirely happy, since it involves the elimination of numerous older productions more vital than those of the past two decades.

The distribution of the vast material is schematic and chronological. The year 313 is used to split antiquity into two periods. Each of these is then treated under five headings. The external life of the Church, its founding, growth, and persecutions, merit 116 pages. To the Church constitution are devoted 43 pages; to worship, discipline, and morals, 77; while 91 are given to doctrinal developments, heresies, and schisms. The 86 pages on ecclesiastical literature form a summary patrology. The introduction is taken up largely with a 9-page history of writings on Church history, and with a precious 16-page bibliography of the sources and auxiliary sciences of ecclesiastical history.

According to the prefaces of the last two editions, a different disposition

of the contents is under consideration. To overcome objections against the present segregation of subjects into isolated compartments, a more organic arrangement may be resorted to. Yet the advantages of the traditional method, its convenience for consultation, its clarity for students, seem to outweigh its shortcomings. One change for the better would be a breaking-up of the numerous lengthy sentences and paragraphs, which embody altogether too many disparate ideas.

It is a pity that an English translation has not appeared in recent years. The version of Funk's fifth edition, published in 1910 and still in print, is antiquated.

Weston College

JOHN F. BRODERICK, S.J.

THE PASTORAL CARE OF SOULS IN SOUTHEAST FRANCE DURING THE SIXTH CENTURY. By Henry G. J. Beck. *Analecta Gregoriana*, LI, Eccl. hist., B, VIII. Rome: Gregorian Univ., 1950. Pp. lxxii + 414. \$3.50. Copies available from the author: Immaculate Conception Seminary, Darlington (Ramsey P.O.), N. J.

This doctoral dissertation, presented at the Gregorian University, is a mature and valuable piece of historical work. Based throughout on the Latin sources for the period, it has profited by the detailed researches of scholars of many nations. Fr. Beck writes in a direct and pleasing manner, and although his material comprises a multitude of facts he always dominates it. Especially helpful from this point of view is the Epilogue, an extended presentation of the results attained. Professors and students of church history will peruse this excellent book with pleasure and profit.

The area studied is the thirty dioceses lying to the east of the Rhone and south of Lyons. Among them are the well-known cities of Vienne, Arles, Grenoble, Aix, Riez, Nice, and Marseilles. Unable to find a satisfactory definition of pastoral care in any sixth-century author, Fr. Beck had to formulate one based on their writings: "Pastoral care of souls is that form of Christian charity exercised from day to day by a corps of consecrated men in maintaining Divine Worship for, communicating Sacramental Life to, providing inspirational guidance for, and procuring material benefits for that portion of mankind officially assigned to its charge."

In Part I (pp. 3-91) the bishops and clergy are studied. We learn what classes of society furnished the bishops, what their intellectual attainments were, how they were chosen, what became of their wives in case they were married men at the time of their election, and the manner of life they led in the episcopal *domus*. A synod of Mâcon forbade bishops to keep dogs lest they bite those coming with their problems.

The whole body of the clergy from *ostiarii* to priests is studied in somewhat less detail. There is an interesting section on the *privilegium fori* (pp. 62-66). The author points out that there was no intention on the part of the Gallic Church to deny the theoretical competence of lay judges in matters touching the clergy. The clergy had to get permission to bring suit before the ordinary tribunal against other clergy or laymen, but the right of the layman to bring clergymen before secular judges was taken for granted. There is also interesting information on parish organization (pp. 70-79).

Part II comprises the major portion of the book (pp. 94-344). There are, from the liturgical point of view, important chapters on the organization of the Divine Office, on the celebration of Mass, and on baptism and confirmation. Fr. Beck is inclined not to agree with the view of Mabillon and Leclercq that daily Mass was exceptional in Gaul at that time (p. 131 f.). He points out, however, that laymen communicated but rarely. During the century baptism of adults became increasingly rare. The author suggests that little or no effort was made to convert the remaining pagans. Perhaps if he had been able to study the apostolic activities of the religious communities of the region, some light might have been thrown on this problem.

The pages devoted to penance, matrimony, and extreme unction also contain much that is new and important. There follow interesting chapters on preaching and the cult of the saints. Hilary of Arles, who used sometimes to preach for four hours, was moved on one occasion to shout after the folk leaving at the homily that they would not get out of hell so easily. Caesarius of Arles used to lock the doors (p. 265 f.).

The final chapter is on the charitable activities of the clergy. Here we have a brief study of the power of bishops to render decisions in civil cases. Aside from this judicial function, they had as yet acquired no public office, at least *de jure* (p. 317 ff.). The book ends with an appendix devoted to the archeology of sixth-century Arles, Marseilles, Vienne, and Lyons, and with an index of proper names and a general index. There is at the beginning an extended critical list of the sources and a bibliography.

Woodstock College

E. A. RYAN, S.J.

RENAISSANCE TO REFORMATION. By Albert Hyma. Grand Rapids: Eerdmans, 1951. Pp. 591. \$6.00.

During the last decades of the nineteenth century Leopold von Ranke and his school of German critics set the pattern for most subsequent attempts at historical synthesis. Although continued research has advanced historians beyond the efforts of these earlier industrious scholars and necessitated repeated modifications of their conclusions, one Rankean notion still persists,

namely, that the periods of the Renaissance, Reformation, and Counter Reformation must be considered in terms of cause and effect. To break through this wooden and now inadequate arrangement has been a fixed resolve of Dr. Albert Hyma. This prominent scholar and teacher sees more in the Medicean and Roman Renaissance than a renewed interest in antiquity and the corresponding theorizing of Poggio, Valla, and Beccadelli. Besides radical neopagan elements there existed a steady revival in religious response present particularly in the transalpine Renaissance. Its source can be found in the reform movement initiated by Groote, Radewyns, a Kempis, and the other leaders of the Deventer school, and was a strong regenerative force a century before the protest of Luther. Therefore it is not realistic to think of the Reformation growing out of the Italian Renaissance with the recalcitrant work of Luther as its great initial impetus. In fact the terms Renaissance and Reformation are unfortunate. To Dr. Hyma there was one Reformation which included the Counter Reformation and received its compelling vigor from the *Devotio moderna*. Geographically this movement was confined to the immediate area of the Netherlands, northern France, and northwest Germany, but because it succeeded in pervading the spirit of such divergent figures as Luther and St. Ignatius of Loyola, it can be called the common parent of both Protestant and Catholic efforts at reform. It was a Christian Renaissance.

To establish this position the author, who is himself a native of the Netherlands, planned an extensive research project mostly in libraries abroad, and over a period of thirty years published his findings in a scattered series of volumes, some of them in limited editions. The present volume is the incorporation of several of these earlier works, edited anew to make their contents available to a wider circle of readers.

For a fuller perception of the forces present in this Christian Renaissance, the author assigns the first chapters of his book to an evaluation of the political, economic, and social developments of the Middle Ages. Here will be found a concise exposition of the struggle between the legistic and curial theorists upon the limitations of spiritual and temporal power, extending, however, only as far as the first Avignon Popes and the challenging ideologies of the two celebrated anti-papalists, Marsilius of Padua and John of Jandun. Historians who prefer to project the Middle Ages into the early fifteenth century might find this discussion of medieval Church and State relations inadequate without mention of the pre-Erastian doctrines of John Wyclif, the triumph of Conciliarism at the Council of Constance together with the concordat arrangements which followed that eventful synod, etc. Medievalists, however, are so rarely in agreement upon the terminal points of

this middle period that there should be little serious objection to the present divisions. The author believes these later events belong to the Renaissance, that period from 1350 to 1520 which "constitutes the borderline between medieval and modern civilization" (p. 95), and he discusses some of these in further chapters.

Tracing the lineage of ideas is a perilous undertaking, particularly through the tangled centuries spanned by the remainder of this book. To avoid as many hazards as possible, care has been taken to present the dominant characters of the Renaissance and Reformation periods in the environment of their own times, a practice that is laudable and indeed endemic to this author's historical method. Such procedure contributes interest and conviction to his attempt to follow the evolution of humanistic politics and economics through the minds of Alexander Hegius, Rudolph Agricola, whom he calls the Petrarch of Germany (p. 160), Erasmus, the king of the transalpine humanists, and Wessel Gansfort, whose significance is largely underestimated by historians, although his theories had a forceful impact upon the thinking of Erasmus, Standonck, Paracelsus, Cardinal Cusa, Biel, and Luther. Copious quotations are used to illustrate Luther's views on the quality and extent of imperial power and the correlative obedience demanded from submissive subjects; his intolerance of usury and the abuses of the *Zinskauf*; his declining respect for Canon Law, of which he once said, "nothing is good but the name" (p. 309); his astringent condemnation of papal luxury and the institution of cardinals; his conflict with Erasmus on the worth of humanistic achievement and of all peripatetic philosophy.

In the chapter entitled, "Protestantism and the Rise of Capitalism," Dr. Hyma brings the theories of Luther and Calvin to summation, and after further corroborative citations from Melancthon, Bucer, Zwingli, the various Confessions of Faith, records of later Protestant synods, and the pronouncements of theological faculties, he faces such controverted questions as the Protestant stand on moneylending in the sixteenth and early seventeenth centuries; the alleged Calvinistic tenet that associates financial success with eternal salvation; the expansion of the spirit of capitalism in European economics before these eventful centuries. His objective is to disprove the prevailing belief that capitalism was largely assisted by Calvinism and that the powerful Dutch banking system, Holland's naval pre-eminence and colonial empire drew its principal power from doctrines put into practice by Calvin's Genevan theocracy.

The questions discussed in Dr. Hyma's book have provoked debate and learned research for centuries. Consequently it would be fanciful to expect the answers proposed there to win unqualified acceptance. However, the

book is marked with earnest scholarship and a high objectivity (if we except an occasional unexpected descent into polemics), and will be a welcome stimulant for all interested in the genesis of religious, economic, political, and social ideas from the Middle Ages to modern times. Furthermore, since the author's years of scientific inquiry into the history of the *Devotio moderna* and the Brethren of the Common Life have made him an acknowledged leader in this field, it is in these earlier chapters that the reader will be most richly rewarded.

Alma College

EDWARD D. McSHANE, S.J.

DIRECTION SPIRITUELLE ET PSYCHOLOGIE. Etudes carmélitaines; Paris: Desclée de Brouwer, 1951. Pp. 364.

Spiritual direction is here defined, in general, as the science and art of leading souls to their proper perfection in accordance with their personal vocation. This volume deals, for the most part, with the direction of women, especially contemplative nuns. Even such details as the kind of food and the amount of sleep required by contemplatives are competently discussed. Nevertheless many of the topics will have application to direction in general.

How often should direction be given? Should the ordinary or the extraordinary confessor be the vehicle of direction? In a questionnaire, submitted to about forty Carmelite convents, the great majority of nuns were opposed to regular direction by the ordinary confessor. This may be circumstantial but it seems to indicate the extraordinary as the better vehicle (pp. 72-73). The qualities expected of the priest-director by these religious square with those demanded by St. Theresa of Avila and St. John of the Cross: prudence, experience, sanctity, knowledge, and discretion.

The history of the account of conscience from earliest times indicates that direction is not necessarily linked with the priesthood or the confessional (pp. 111-28). Direction and confession are not immune from human frailty. Père Beirnaert shows that transference may enter the situation with some or all of the advantages and disadvantages that we know from Freudianism. Several contributors indicate the pitfalls and proper attitudes which both director and directee should or actually do have. Both may be acting out hidden motivations in so doing. But Père Beirnaert, though he himself is psychoanalytically orientated, warns against the assumption of one Freudian attitude which would simply assume that there must be hidden motivations in the directee or that normal virtue does not exist (pp. 322-23). The director is the instrument of God. He should respect the action of grace in the soul, not impose his own wishes (or even a vow of obedience to the director), but respect the freedom of the one directed.

Understandably, the authoritative sources used are mostly Carmelite. John of the Cross and Theresa of Avila are here the pillars of fire and their teaching is normative for Carmelite nuns, who are principally envisaged. But since these two authorities are fundamentally rooted in the Catholic tradition of spirituality, their teaching will incidentally help all, with necessary modifications for those seeking perfection in an active life.

It is a thesis of this book that these great masters anticipated a knowledge of what modern psychology has to tell us about personality, normal and even abnormal. Père Bruno believes that John of the Cross in particular taught implicitly what modern psychology explicates. This thesis introduces us to the second part of the book: the knowledge that a director should have of normal and abnormal psychology for purposes of direction.

Actually these two saints do have remarkable insights into human nature and some of the many mental difficulties that affect the spiritual life. They were keenly aware of many of the disguises of self-love and self-interest, though they did not know, or call them, narcissism. Well they knew the battle of instincts, though they did not dichotomize them as Eros and Thanatos. They prescribed the practice of a highly-motivated self-denial as the indispensable means of progress towards perfection, though they did not try to fit all into one mold. They realized admirably the importance of "interpersonal relationships" and inculcated a charity that was universal and theologically motivated.

Does this knowledge mean that John of the Cross, Theresa, and the other masters were necessarily competent to cope with deep-seated psychological disorders, with neurosis and psychosis? Can priests and other directors, who are not as well endowed, or not better equipped, deal with the same? This is one of the problems wisely posed in the present volume. There are pitfalls in this matter for the priest who is not specially prepared, as well as for certain types of psychoanalysts. Père Beirnaert remarks that the priest meets with normal people in his direction much more than does the psychiatrist. But the difficulty is that he may not recognize the abnormal. On the other hand, an undeviating Freudian might sense abnormality where he should not. But in the area between this Scylla and Charybdis, there are neuroses, not to speak of psychoses, which the untrained director will not be able to handle. I believe I am correctly voicing the opinion of good Catholic psychiatrists, some of them priests, in saying that the priest should not attempt the task of directing neurotics with deep-seated disorders without the help of a psychiatrist or one competently trained. Let there be team work, yes; but the priest is not an ordained psychiatrist, unless he has been doubly trained.

This does not mean that a priest will have nothing to do with a neurotic. He can and should offer valuable assistance and help him to sanctify himself, as Père Tonquedec has shown him to do (cf. J. Tonquedec, "Sanctification des anormaux," *Dictionnaire de spiritualité*, I, 678-89). His real task, however, in the face of really deep-seated neurosis, is to know whom and when to refer to competent hands. When the neurosis has been cleared up or ameliorated, the ordinary functions of the director will be resumed. In the meantime, in the case of scruples, for instance, he will handle the case as the textbooks prescribe. In milder cases this may suffice.

The above is not exactly the position of Père Beirnaert, whose highly instructive chapter is recommended. In one of the chapters Dr. Nodet provides a masterful summary of more or less orthodox Freudian theory. Beirnaert is of the opinion that, if the priest will master Nodet's contribution and read a few well-selected books and articles along the same line, he will be sufficiently orientated to deal with hidden motivations. For him psychoanalysis is not at all esoteric (p. 318). I cannot help but believe that Beirnaert is mistaking his own excellent equipment for an ordinary and easy achievement. I do not think we can expect such competence in every director or priest.

If the neurotic is one who "does not know how to love and cannot love," if he cannot be directed normally with success by the non-initiated priest or director, we are confronted with a serious impasse in direction. Perhaps the first solution would be to submit all candidates for the religious life (and, if that were possible, all candidates for direction) to a screening process. That would eliminate some of the difficulty, as it has in the experience of those dioceses and religious orders that have tried it. But neuroses may blossom later. What is to be done?

Certainly some pastoral psychology should be given in all seminaries so that all priests may know how to discern abnormalities and be able to refer them. I do not think we can propose, in an already crowded curriculum, a double training as priest and clinical psychologist; but it is not expecting too much that some should be thus trained. Capitalizing on the hint about the preference for the extraordinary confessor, some seminarians should be specially trained, either in the seminary or after, to act as extraordinary or supplementary confessors, who could spot difficult cases, help milder ones, and refer deep-seated disorders to competent psychiatrists.

All articles of this book are worthwhile. But, in view of the newly stressed importance of a clinical background for the director, the psychological articles are especially recommended. Over here, we would not put as much emphasis on psychoanalysis as do many of our French brethren; we would

prefer to be more eclectic. Of outstanding merit is the contribution of Enrico di Santa Teresa on the grace of state in the director.

Woodstock College

HUGH J. BIHLER, S.J.

THE PEOPLE'S PRIEST. By John C. Heenan. New York: Sheed and Ward, 1952. Pp. xi + 243. \$2.75.

BE YE PERFECT. By David L. Greenstock. St. Louis: Herder, 1952. Pp. 362. \$5.00.

The Most Reverend John C. Heenan, Bishop of Leeds, and prior to his consecration popularly known throughout England as "Britain's Radio Priest," proposes in *The People's Priest* to share with younger clergymen the results of twenty years' experience in the sacred ministry. Rightly assuming that the people themselves readily recognize the qualities requisite for a successful pastor of souls, the writer deals in detail with each of those requirements, thus providing an appropriate blueprint for the young priest's life. The subject is studied from every angle and as it enters day by day into the complexity of the sacerdotal milieu. Each of the priest's ministrations to his people is deftly and sympathetically handled, while the importance and necessity of personal holiness, of a truly interior life, of union with God and complete dependence on Him are emphasized throughout. Not that the author pretends to offer novel suggestions; rather he tactfully and kindly recalls what seminarists have heard prior to ordination, but amid the endless occupations of the ministry may easily be forgotten or overlooked. The esteemed author's latest contribution fully measures up to its predecessors and unfolds a clear, practical program, implemented by cogent motives, for solid priestly sanctity and for successful endeavor among all classes of people.

Be Ye Perfect is a sincere, theological study of the spiritual life, touching most of the engrossing problems associated with it and evaluating them in their relation to Catholic dogma. The nature of perfection forms the underlying theme, and while it is investigated mainly from the doctrinal angle the devotional phase is not neglected. The author distinguishes between essential and non-essential perfection, understanding by the former precisely what is necessary for salvation, assigning the latter term to all other grades of holiness. The essential elements are identical for all persons; the accidental will differ in individuals dependently on the designs of God and the cooperation of the creature. Much space is correctly allotted to an exposition of the life of grace and the infused virtues, of the indwelling of the Holy Trinity, of the gifts of the Holy Spirit, and the interrelation of charity and the other infused virtues. Throughout the writer professes to be following the lead of St. Thomas, and some pertinent citations support his contention.

Apropos of the call to perfection, the opinion is expressed that, while all are called to essential perfection, not all are called to the highest degree of accidental perfection, though it is feasible for all to attain the grade of perfection proper to their state of life. Repeatedly the author creates the impression that predestination prior to foreseen merits is the only Catholic position, and nowhere has the present reviewer discovered any intimation of a teaching maintained and well supported to the effect that predestination, not indeed in its complete content, but to salvation as a compensation, is subsequent to God's prevision of man's merits. The reader will rightly expect some mention of this school of theology, some inkling of its contribution in clarifying God's role in our attainment of perfection. This omission detracts from the value of the book; it is calculated to create a distorted intellectual impression and to enfeeble individual striving for sanctity.

The writer's reply to the problem relative to the call to mysticism and its necessity for perfection appears very balanced. It is not a requirement for perfection, nor are all called to it. It is God's free gift to chosen souls and we are to be satisfied with detachment from every hindrance to it, should God will to bestow it on us. Here and there some confusion appears between habitual and actual grace, the language becomes ambiguous, and the needless repetitions, summations, declarations of intention pall on the reader. The book is by no means light reading, but its thoughtful perusal will yield ample compensation.

Woodstock College

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

A SUMMARY OF MORAL AND PASTORAL THEOLOGY. By Henry Davis, S.J. New York: Sheed and Ward, 1952. Pp. xxviii + 484. \$5.00.

Published posthumously, this book is substantially a condensation of the same author's four-volume work, already so well known to the American clergy that any general evaluation at this date would be superfluous. As a summary of moral doctrine this last work of Fr. Davis provides nearly all the advantages of a good compendium, while avoiding most of the defects to which this mode of presentation is by nature prone. Its title perhaps is somewhat less than accurate, since the pastoral portions of the original have either been omitted entirely or incorporated in so compressed a form as to be comparatively negligible. The reader can be assured that the author, as was always his practice, kept pace with current ecclesiastical pronouncements until his book went to press; and in that respect his *Summary* is as modern as its publication date would imply. The table of contents remains unique in its detail, and in some instances may prove even more convenient than the

index, which, while generally adequate, has been notably condensed. Generous use of sub-titles adds to the clarity of an eminently readable text.

Comparison with the sixth edition of *Moral and Pastoral Theology* would yield more than a few points for comment, of which only a sample is here suggested. Despite the devaluation of English currency in 1949, Fr. Davis made no change in his prior estimate of 8 pounds as the absolutely grave sum. By way of minimum penance for one mortal sin, "the Pater, Ave, and Gloria five times" now merits his approval, an opinion which he had previously rejected as contrary to common teaching. His Latin presentation of the sixth and ninth commandments has been abandoned for the vernacular; and the treatment of conjugal chastity, likewise in English, has been reduced to a scant four pages comprised of an excerpt from *Casti connubii*, the substance of several responses of Roman Congregations, and a synopsis of recent papal teaching on artificial fecundation. In view of the number and practical importance of problems in this field, it is regrettable that the author elected so to abbreviate this particular question, even in a compendium. However, parish priests will find the canonical treatment of matrimony most convenient for purposes of reference and review. The medico-moral section, one of the author's predilections, is nearly as extensive as in the original text; and some questions, such as that of clerical celibacy, have even been expanded.

Moralists occasionally have reason to complain of authors who, inadvertently or otherwise, present disputed doctrine under the guise of certainty. Unhappily this summary is not altogether immune from such criticism. Its universal and unqualified condemnation of atomic bombing, for example, is not an accurate presentation of current legitimate opinions on that question; nor is the statement, cited above, regarding minimum grave penance. Actual mistakes in the text appear to be few; but future revisors of this work might, for instance, test for clarity and accuracy the principle of the imputability of evil effects as enunciated on page 3; and on the preceding page clarify the sentence which states the effect of fear upon imputability.

Fr. Davis had explicitly, and laudably, insisted in his preface that this work "is not intended for beginners, for no one can learn a science from a summary." The publisher would have done well to respect this restriction when making up the dust-jacket; for while the book does serve well its limited purpose as a convenient refresher course, it is not—and does not profess to be—"an introduction for students to the larger classical treatises."

Weston College

JOHN J. LYNCH, S.J.

ALCOHOL, CULTURE AND SOCIETY. By Clarence H. Patrick. Duke University Sociological Series, No. 8. Durham, North Carolina: Duke University Press, 1952. Pp. xv + 176. \$3.00.

The author of this volume, who is a professor of sociology at Wake Forest College and was formerly active in the Baptist ministry, takes the view that culture is the most important factor affecting the use of alcoholic beverages whether they are used in great or small degree. He writes the book "to seek a clearer understanding of the nature and extent to which the prevalence and forms of alcoholic indulgence in a given society are culturally influenced," and to seek a solution to alcohol problems through consciously planned social controls.

The book begins by explaining what is meant by the cultural approach to the problem; it then describes very sketchily some drinking customs of the world from ancient times until the present, summarizes and attempts to explain the reasons why men drink, and especially why men drink immoderately. While conceding that geographical, physiological, psychological, and personality factors play a part in the phenomena of abuse and addiction, he reserves the principal place for social custom and cultural determinants. Alcohol advertising in the United States is considered to be of great importance in the formation and continuance of our drinking customs. The effects of alcohol on the individual and on society (mostly deleterious) are described in considerable detail, with the conclusion that "the use of alcohol as a beverage constitutes a definite social problem in this country. Hence society may, in keeping with its prerogatives, exercise its power in an attempt to modify, replace or eliminate the use of alcohol as a beverage in its cultural system." The conclusion would be more in keeping with the requirements of logic as well as with the data previously adduced if it were stated as follows: "The *abuse* of alcohol is a definite social problem in this country, and therefore society may exercise its power to eliminate the abuse."

The final chapter, "Toward Social Control," first discusses some national systems of liquor control and gives reasons for the "failure" (always in quotes) of national prohibition in the United States. Taking for granted that the problems connected with alcohol are so severe that social control of some kind is imperative, and admitting that due to the present state of public opinion absolute national prohibition is not feasible in the near future, the author then offers suggestions for a very drastic regulation and control, by the Federal government, of the entire use of alcoholic beverages. His plan, among many other things, would require warning labels on every bottle containing an alcoholic beverage of any kind, would prohibit all advertising of alcoholic beverages, and would prohibit any sale of hard liquor anywhere

in the United States for consumption on the premises where sold, etc., etc. The degree of control envisaged seems much greater than public opinion would stand for, and hence not feasible under the author's own criteria for effective, socially acceptable, legal controls. But recognizing that "alcoholic indulgence is too deeply rooted in the customs of human societies to admit of being removed simply by means of legal processes," the author does not neglect the more fundamental approach, which consists in a gradual changing of the drinking customs of our society by the establishment of *acceptable substitutes* for alcoholic beverages (e.g., wholesome recreation, practice of mental hygiene, a vital religious experience), by *education* about the nature and effects of alcohol (through family, school, church, and adult education groups), and by development of a *social consciousness* concerning alcohol problems.

The value of this work lies in the fact that it emphasizes and illustrates the importance of sociological and cultural factors as *explanations* of the alcohol problem. Its weakness, to the present reviewer, is that in seeking a solution of this problem it would rely too heavily on drastic, sweeping, Federal controls of a prohibitory character, and apparently would welcome eventual absolute prohibition. There is no evidence of misgiving at increasing Federal power, at restriction of individual liberty, at the prospect of another era of lawlessness. And in spite of the conceded fact that the alcohol problem arises from the immoderate use of alcohol, the solution hoped for here is apparently the eventual elimination of any and every use of beverage alcohol. There remains to be written a work which will satisfactorily develop a socio-cultural solution to alcohol problems. The present book makes a beginning in this direction; but it seems also to be, in part, a plea for prohibition or quasi-prohibition presented with a socio-cultural rationale.

Weston College

JOHN C. FORD, S.J.

INSTITUTIONES IURIS CANONICI. By Eduardus F. Regatillo, S.J. 2 vols. 4th enlarged ed.; Santander: Sal terrae, 1951. Pp. 564 and 623. \$5.00.

Fr. Regatillo's fourth edition reproduces the merits and defects of the previous editions. The author's clear and concise historical and doctrinal summaries are unequalled in any other modern *Institutiones*. This reviewer knows of no modern canonist who manages to say so much in so brief a space, without giving the impression of crowding. It is precisely because of the evident worth of the work that the presence of some mechanical defects is the more annoying. Some misprints and incomplete or inaccurate citations of canons have now been repeated over several editions (cf., e.g., I, 133, 139, 151, 298, 318, 329, 408, 453; II, 215, 218). A few new misprints were noted

in passing (e.g., I, 91, 330, 334, 466; II, 152, 389, 505). It is to be hoped that these will not be added to the fifth edition. A general bibliography would have been helpful in this new edition, since it is not always clear which edition of a particular author is being used. In the absence of such a bibliography, more complete data should be given in the brief lists of *scriptiores* and in footnote references, particularly in the case of citation of authors who are less familiar to the non-Spanish reader.

As in the earlier editions, there is a heavy stress on specifically Spanish problems, though it is only rarely that Fr. Regatillo fails to treat a problem of universal interest adequately and clearly. On a few questions the American reader would prefer a fuller treatment of some matters which concern us more vitally on this side of the Atlantic. The Jan. 11, 1951 Decree of the Holy Office on Rotary, for example, is treated in only three lines, while four and one-half pages are devoted to the question of indulgences for private oratories and portable altars as contained in the Oct. 1, 1949 Instruction of the Congregation of the Sacraments. An American work would have had a somewhat different emphasis.

In his preface the author notes as the chief feature of the new edition the fact that clearer and more legible type has been used. A total of about fifteen pages has been added on decisions of the Holy See during the three-year period between the third and fourth editions. The treatment of decisions relating to Communism is surprisingly brief.

As in the previous editions, convenient headings at the top of each page, the fact that the order of the Code is followed closely, and Fr. Regatillo's rare talent for schematic presentation which is not sketchy, make the work one of the most useful in its field.

Some individual opinions are repeated which, though interesting, have not met with general acceptance—e.g., that the obligation of the Eucharistic fast for children under seven years is explained by the principle "*accessorium sequitur principale*" (I, 67), that women over fifty are to be advised rather than obliged to fast (II, 76), and that the pastor who is absent for a week or less may name a *vicarius substitutus* who has ordinary faculties even for the assistance at all marriages, even before confirmation by the ordinary (I, 408, 415–19).

Weston College

MAURICE B. WALSH, S.J.

JUDAISM AND MODERN MAN. By Will Herberg. New York: Farrar Straus and Young, 1951. Pp. xi + 313.

Will Herberg, who did not begin his career as a professional theologian, has written a book on Judaism, for which those who have been looking for a

justification in our day for following the Jewish way of life will feel grateful. But Christians and Mohammedans, too, will find much in it to bolster their faith in those fundamental assumptions which they share in common with the adherents of the religion of Moses.

Essentially a follower of Franz Rosenzweig, Martin Buber, and other modern Jewish thinkers of the existentialist school, Herberg opens his "confession of faith," which covers twenty chapters divided into four parts, with a statement of the disillusionment that has come in the middle of the twentieth century upon man who had been so hopeful at its beginning. Science, which had promised him so much, has betrayed him. The substitute faiths of our time, such as Marxism and Nazism, have brought him no peace. In search of a rock upon which to base his hopes, he is compelled to return to the living God of the Hebraic tradition, the Absolute, who created the universe out of nothing and transcends it.

Herberg's philosophy of religion is anything but humanistic. In fact he regards the exaltation of man—notwithstanding Judaism's teaching of dignity of human life—as the supreme form of idolatry. "Idolatry," he says, "is the absolutization of the relative; it is the absolute devotion paid to anything short of the Absolute" (p. 94). This is just one example of the method he employs in translating into the idiom of today such concepts drawn from the arsenal of traditional Judaism as sin and repentance (*teshubah*). He has an opportunity also, in passing, to make many an illuminating observation on such subjects as justice and freedom, and authority and democracy,—observations which he seems very well equipped to make by reason of his experience and training as a labor relations counsel.

Interesting is also Herberg's interpretation of the concept of "Israel's election." Universal ideas, he admits, may be impersonal, but history is particularistic (p. 263). And it is an historic fact that Israel was chosen at Sinai for its mission in the world.

Herberg believes in the fundamental importance not only of the study of the Torah but also the observance of the commandments (*mitzvoth*). Yet he refuses to be classified as a fundamentalist, for he does not recognize these precepts as either "absolute or unchangeable" (p. 293). Is this inconsistency with his main thesis a logical consequence of his thinking, or merely a rationalization of the mode of living to which he has been accustomed and which he finds impossible to shake off? At all events it is the implementation of his conclusions that seems to be the weakest link in the author's chain of reasoning.

EVANGELISCHE RELIGIONSKUNDE. By Gerhard Rosenkranz. Tübingen: J. C. B. Mohr (Paul Siebeck), 1951. Pp. xii + 258. DM 12.40.

The purpose of this book is to present the distinctive beliefs and practices of the most important modern religions and to view them in the light of the Christian truth. As such, it is a contribution to Protestant missiology. Rosenkranz himself has written on this subject before, and he acknowledges his dependence upon a number of contemporary works which deal with the same problems. The author professes no effort to write a history of religions in the technical sense; indeed, he has no use for the avowed "objectivity" of the historians of religion. But a knowledge, and an intimate knowledge, of the basic religious ideas of the East is necessary for any missionary effort; the author believes the effort to attain this knowledge has not always been present. Furthermore missionary activity in the East is now faced with the danger of Communism, which is not only a military and a political force but a missionary religion as well. The author believes that the failure of Christian missionaries to penetrate the Oriental mind has been shown in the success of Communism.

The religions with which Rosenkranz deals are Hinduism, Buddhism, Chinese religions, and Islam. His method is to present Christian beliefs against the corresponding beliefs of these religions in such a way as to show that Christianity is the definitive religion. He does not accept the comparative-religion thesis of the objective indifference of all religions; neither, on the other hand, does he believe that Oriental religions offer a *praeparatio evangelica* for Christianity.

A chapter of historical summary traces the origins and development of the great religions of the East. These religions are then examined in their teaching on certain fundamental questions: the world and man, the divine reality (*Ueberwelt*), the relations between man and the *Ueberwelt*, death and the after life. It is immediately evident that the author has not chosen a limited area in which to work; and this is the essential defect of the book, that its ambitions are too great for its dimensions. The religions of the East, which are of surpassing complexity and variation in both time and space, can scarcely be encapsulated in such a brief compass. One could not easily recommend the book as an introduction to the study of these religions.

A more pertinent question for general theological interest is the author's understanding of Christianity. Rosenkranz strives for pure Evangelical simplicity; he repudiates sectarian dogma, whether Catholic or Protestant. For him, the Gospel is just what the word means, and it is with this that he would confront the Oriental world. Even St. Paul is not entirely above suspicion of having altered the original purity of the Gospel. In this, Rosenkranz is following certain well-established critical and theological lines; his

pure Evangelism is itself a statement of sectarian dogma. On the other hand, his view of the person, the claims, and the work of Jesus is substantially Christian; but he omits from Christianity all that is associated with Christian tradition.

The objectives of the book are worthwhile, and the methods are in general sound; the reviewer feels that it does not quite succeed because it never attains that simplicity which its author desires. But it will call the attention of its readers to the true character of Oriental religions and to the tremendous importance these religions have had in the formation of the Oriental cultures and the Oriental mind. Not only missionaries but statesmen and diplomats have failed utterly to achieve a sympathetic understanding of the men of the other side of the world. One can only regret that the author fails to see that the East, like the West, must know the living Christ, not merely the "Jesus of history" or the "Christ of faith."

West Baden College

JOHN L. MCKENZIE, S.J.

LE PROBLÈME DU MAL, II: LA SOLUTION. By A.-D. Sertillanges, O.P. Paris: Aubier, 1951. Pp. 142.

The first volume of Père Sertillanges' treatise on the problem of evil was a 400-page survey of the history of the question (cf. *THEOLOGICAL STUDIES*, XI [1950], 163-66). He was working on the second volume when death overtook him in July, 1948. In attempting a solution to the problem of evil, he had succeeded in writing four chapters: the definition of evil, the origin of evil, replies to objections, and evil in nature. An editorial note in the present volume states that his total project called for at least four more chapters, dealing with: evil in human life, evil in history, evil in the City of God and, by way of conclusion, the mystery of evil. From the author's notes the editor (unnamed) has gathered together a few pages of detached remarks illustrative of the mystery of evil. A letter of Sertillanges is quoted, however, to the effect that he regarded the first three completed chapters as the metaphysical core of his treatment and that the remaining chapters were corollaries of this central section. We are fortunate, then, in having his main systematic development of the question of evil.

It is fitting that Sertillanges' work should be brought to a close with this book, since it reflects the two central preoccupations of his mind: fidelity to St. Thomas and passionate concern with the issues troubling contemporary man. His major writings had to do with God the Creator and man the moral agent, as seen from the Thomistic perspective. In the first two chapters of the present work he makes a skillful synthesis of these two themes, which are brought to natural focus in the analysis of evil. The basic doctrine is in

no way new, since it springs from a mature reflection on the Thomistic treatment of evil. But the method he employs for presenting this perennial truth contains a good many lessons for those who are trying to establish lines of communication between St. Thomas and the contemporary mind. We can all profit by observing his supple prose, his constant use of apposite quotations from the national literature, his enlightened graciousness (combined with firmness) in dealing with opponents, and his way of radiating positive confidence in his own position and thus of placing his adversaries on the defensive. Above all, he can teach us something in a concrete way about that delicate question of a "Christian philosophy," which is neither a philosophizing theology nor a juxtaposition of philosophical and theological reasons. Sertillanges had a way of philosophizing that respected the demands of the science, without forgetting the individual minds in which alone philosophical reasoning comes alive.

Special attention should be paid to the third chapter, entitled "Grappling with the Adversary." It will prove useful to American teachers of philosophy, because it deals mainly with Pierre Bayle, the author of *Reply to a Provincial's Questions* and *Historical and Critical Dictionary*. Although Bayle did not possess an extraordinary intellect, he had the knack of formulating the rationalistic arguments concerning God and evil in a clear and forceful way. Bayle's treasury is still being drawn upon for support by those naturalists who attack theistic belief by declaring a good God to be irreconcilable with the presence of evil in the world. Bayle also provides good ammunition for the proponents of a finite God, who simply accept one of his alternatives and thus settle the problem of evil to their own satisfaction. Furthermore, Bayle instigated Leibniz' *Theodicy*, which has recently been given an English translation and which therefore may be subject to fresh analysis as a representative statement of the theistic position. Sertillanges points out the weaknesses in the Baylean arguments based upon "the *if I were God* fallacy" and "the *if God did foresee* fallacy." Yet he is also critical of Leibniz on many scores, resolutely refusing to accept either the best-world hypothesis (except in the Thomistic sense of being directed by supreme wisdom toward infinite good) or the notion of a metaphysical evil. He does not like the easy toleration with which some Scholastic authors regard the notion of a metaphysical evil as a harmless but loosely expressed truth. He warns that the *malum metaphysicum* destroys the ground of the Thomistic analysis of evil in terms of its good principles. Sertillanges knows how to distinguish between appropriation of sound insights and *principleless* straining after every apparent support of one's *conclusions*.

IL DIRITTO NATURALE DELLA RIFORMA CATTOLICA: UNA GIUSTIFICAZIONE STORICA DEL SISTEMA DI SUAREZ. By Giovanni Ambrosetti. Milan: Giuffrè, 1951. Pp. xi + 257. 1000 lire.

Dr. Ambrosetti discusses the reaction of Scholastic philosophy to the demands made on it by humanism, the Protestant Reformation, and the actual unrolling of history at the time of the Catholic Reform. The doctrines and practices of humanism and Protestantism demanded that those who wished to hold on to traditional Scholasticism face facts and tendencies presented by those processes. The author is interested in the manner in which the intellectual leaders of the Catholic Reform, especially in Spain, made the adjustments and applications from the perennial truths within medieval philosophy and confronted the voluntaristic philosophy developing from the new knowledge and new outlook on life. He is specifically interested in the development of natural law and natural rights which was presented by the followers of traditional Scholasticism, and their synthesis of theses on human nature, natural liberty, the individual state, and the origin of civil authority.

Humanism placed emphasis on the individual—individual thought, individual criticism, independent investigation of things—on liberty, on action. Progress can be made only by action. Individual action, done with full liberty of thought and independence of past mental constructs, would necessarily result in material, artistic, and intellectual advancement. There are good things here. The human person is dynamic, not static; he is not only intellectual but also volitional; he is never satisfied with possessions but naturally desires more. Human and not just a soul, he is not content with conceptualism. The actual man is the man actually willing and willing to act. Here we have voluntarism facing the conceptualism and nominalism of a decadent Scholasticism.

The Protestant Reformation, too, cried for freedom: freedom of biblical interpretation, of discussion, of expression, of belief, of association. The fact that some of the Protestant doctrines on freedom carried the seeds of destruction of the sect in which they were claimed, did not prevent the clamor for freedom. The Reformation likewise brought forth the doctrine that human nature was intrinsically vitiated, that it could do no good of itself, that it could not be a norm of the good and just. With its spread came the dissolution of the *respublica christiana*. The correct relations of Church and State, of State and Pontiff, were now a matter of study and investigation, along with the nature of the natural order and its relation to the supernatural. Furthermore, while the individual was proclaiming his sacrosanct position, demanding unlimited opportunity for liberty and action for cultural

expansion, the state and civil authority were trying to control his activities. The origin and end of civil society and the source of civil authority were necessarily involved.

These were the problems which faced the Catholic Reform. Order had to be brought into these various relations if a rational conception of the universe was to prevail, and not chaos or tyranny, anarchy or totalitarianism. No one doubts that the new problems demanded specific answers: a synthesis of theses on human nature, on human liberty, human activity, relation of intellect and will, on civil society, civil authority, relations between civil and ecclesiastical authority and between citizen and Church. Suarez, the author claims, is the man who made the synthesis by his exposition of natural law and its application to contingent facts.

Suarez had the precise qualities required to see the facts in themselves and in their multiple relations. He knew Scholasticism from Anselm to his contemporaries, was not ignorant of Jewish-Arabic philosophy, and could link William of Auxerre to Albert the Great and Aquinas. He knew the Thomistic School of the fifteenth century, Capreolus and Soncina; from the sixteenth he quotes Cajetan, Ferrariensis, Kollin, Diego de Deza, up to and including Soto and de Medina; from the medieval Franciscan School he cites Alexander of Hales, Bonaventure, and Scotus. He knew Giles of Rome and current nominalism—Occam, Durandus, and Aureolus to Biel and Almaino. He was familiar with the Latin Averroism of old Scholasticism.

From humanism Suarez drew the qualities of personal investigation, independent thought, rational criticism, and the use of the new scientific methods. The presentation of his doctrine is far removed from that of decadent Scholasticism. He holds rigorously to the actual data of varied experience, but does not reject intellectualism. His style is not that of a controversialist, disputant, or partisan, but he reveals a measured analysis, an indefinite series of arguments, the language of reason, of inflexible logic, and of scientific detachment.

With these abilities Suarez could and did write the conflicting tendencies into higher unity by his explanation of natural law and of natural rights. His doctrine is not entirely different from that of the medieval Scholastics, but he made the adjustments, refinements, and applications needed to meet the historical situation. Of course it was impossible to agree with all the medieval Scholastics on all the fundamentals. St. Thomas and Scotus differ e.g., on the principle of individuation; Suarez could select either one or the other. Ambrosetti thinks that Suarez selected the Scotistic rather than the Thomistic explanation of individuation because of humanistic influences.

The author does not emphasize that the Suarezian notion of potency is far removed from that of St. Thomas' notion; hence *potentia activa* in the Suarezian system, for which there is no place in the Thomistic.

Those who know the Suarezian doctrine on potency, liberty, the nature of man, the distinction between *lex naturalis imperans* and *lex naturalis concedens*, the actual division of property, freedom to marry, the consent required that civil society exist, the source of original subject-possessing sovereignty, will enjoy the presentation of the order in the Suarezian system of rights. Those who know the various doctrines in the Suarezian system will not learn any new doctrine, but they will read an interesting and sympathetic description of the intrinsic consistency of his doctrine on natural law and his applications, and will appreciate his insertion of eternal principles into contingent facts.

In the following chapter Ambrosetti notes the similarity of the Suarezian principles and applications to the Jesuit attitudes and activities in the beginning of the seventeenth century. The Society was interested in a concrete problem, was looking for results and the means thereto, and hence was necessarily concerned with the investigation of the actual situation. The Society, as a unit, seemed to be using the positive-historical method, allowing its members much independence of judgment in determining the kind and extent of the problem and of their activities. The Society had to investigate calmly all the factors and the influence actually exercised by the various factors, and then determine freely the chance of success with respect to the whole by an attempt to redirect one or two factors while neglecting others—and all this while considering the morality not only of the purpose but of the entire process. Principles had to be inserted into action in an historical context.

Hence we have, the author claims, the Jesuit tendency to the study of morality, of natural law, and of moral theology. I do not think he claims that this process and result are due to Suarez, but that at most there is a similarity between the Suarezian and Jesuit philosophy of life, their approaches to problems and solutions. The Jesuit mode of thought and action was an ideal historical situation for the person that was Suarez. It was inserted into an historical situation and gave a rational philosophical unity justifying the Jesuit efforts in their concrete historical surroundings.

A small portion of this section is devoted to the charge of eclecticism made against Suarez and his followers. It seems to the reviewer that, while the author stresses many similar fundamental positions of Aquinas and Suarez,

he does not emphasize sufficiently the radical differences in their diverse notions of potency. The following chapter enumerates the various persons and places in Europe influenced by the Suarezian doctrine of natural law. The last chapter is a restatement of the problem and the conclusion that a connexion must be made from the principles of justice to the contingent manifestation of the principle. The principle *is in* the action. But action is of the will, of liberty, in time, in circumstances; it must be inserted in the rational structure of the universe. Suarez inserted the principle into action and put action into a rational universe.

To Ambrosetti can be attributed all the virtues of humanism which he ascribes to Suarez. He is neither controversialist nor disputant nor partisan. He is aware of the facts within the historical situation and focuses on them the scientific method, cold reason and inflexible logic. He sheds light from a new angle on a man who had tremendous influence, and still has some influence, on the subject of natural law. It is a pleasure to read the calm, leisurely, but thorough and exact exposition of the author's thesis, flavored throughout by an understandable enthusiasm and admiration.

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PIERS PLOWMAN AND SCRIPTURAL TRADITION. By D. W. Robertson, Jr., and Bernard F. Huppe. Princeton: Princeton University Press, 1951. Pp. xi + 259. \$4.00.

Despite its title, this book is exploratory rather than definitive in any way. The treatment of the scriptural tradition is, of necessity, very limited and at many points quite arbitrary. It points once again to the woeful state of the study of medieval exegesis and especially of the fourteenth-century commentaries. The authors have chosen to follow a few well-known earlier commentators rather than face the problems of unpublished material, unassorted commentaries, and garbled texts, all of which must be faced before any definitive work on medieval scriptural commentary can be undertaken.

In their selection of earlier works the authors have shown the arbitrariness of their method. They have excluded on aprioristic grounds many of the best known medieval commentaries by Englishmen. With a text from *Piers Plowman* in mind they merely searched the few commentators they had decided upon until they found a meaning which would fit the text—sometimes with some wrenching on both sides. The ascetical tradition which bulks so large in the poem has been omitted altogether. The substantial work of establishing the scriptural tradition with regard to given texts and demonstrating the connexion with the poem still remains to be done.

Despite the weakness of the book in method and in the detailed handling of texts, some of which was unavoidable in the circumstances, the authors have opened up a field of investigation which needed to be opened. If they succeed in awakening interest in a series of investigations into the relations between fourteenth-century literature and the scriptural tradition in its fullness, their work of exploration will not have been in vain.

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DESCRIPTIVE NOTICES

HILFSBUCH ZUM STUDIUM DER DOGMATIK. By Emanuel Hirsch. Berlin and Leipzig: W. de Gruyter, 1951. Pp. xiv + 446. Designed initially to render sixteenth- and seventeenth-century Reformation theology commodiously available to his students at Göttingen who knew little or no Latin, Prof. Hirsch's modest enchiridion has achieved a much wider success, as this edition (largely a reprint of that of 1937) testifies. The Catholic theologian will find it a useful guide to the more important evangelical texts, grouped herein, for convenience sake, under the conventional doctrinal headings. There is, unfortunately, no index.

IL CONCETTO TEOLOGICO DI CARITÀ ATTRAVERSO LE MAGGIORI INTERPRETAZIONI PATRISTICHE E MEDIEVALI DI I AD COR. XIII. By Ruggero Balducci, O.S.F.S. Rome: Officium Libri Catholici, 1951. Pp. xxxii + 244. An historical study of the patristic and medieval exegesis of I Cor. 13. The crucial point is to fix the meaning of "agape." To the Greek Fathers it signified the love of neighbor; to the Latin Fathers it came to mean the love of God, by a semantic evolution of "agape-dilectio-caritas." Among the Latin Fathers, the meaning of charity as a source of merit (Ambrosiaster) and as a principle of morality (Augustine) contributed to give to the charity of I Cor. 13 the meaning of religious virtue, but introduced an element of confusion. This confusion was eliminated, afterwards, in the medieval period, by the distinction between the natural and supernatural order, drawn by St. Thomas. Thus was formulated an interpretative scheme which modern Catholic exegesis inherited as its own, and in which the charity of I Cor. 13 is interpreted as the theological virtue of charity. But this scheme is not an exegesis in the strict sense: it is the culmination of a laborious evolution of interpretative concepts. The author therefore suggests that the exegesis of I Cor. 13 be submitted to a complete revision and that the exegetic tradition of the Greek Fathers be kept in mind when a definitive exegesis is attempted.

THE VIRGIN MARY. By Jean Guitton. Translated by A. Gordon Smith. New York: Kenedy, 1952. Pp. x + 190. \$2.75. An essay-meditation on our Lady, deeply and inspiringly theological, yet written with clarity and with a flair for striking statement and apt phrase. A prefatory chapter, "Faith and Devotion," deals with the function of devotion within faith, and with the possible approaches to the mystery of Mary. The first section of the book describes the "Virgin of History": the author studies "the growth of Mary's knowledge, as suggested by the texts that concern her and by the analogies of our own nature" (p. 16). A second section is concerned with the development of Marian dogma and belief; a third with the "Mystery of

Mary": her relationship to Christ's person and work, her relationship to the Trinity, and the position she holds in Protestant thought. A final series of chapters discusses the Virgin in relation to themes that have preoccupied the author in former books: human love, existence, time. The volume evidences modern French thought and writing at its finest.

AMBROISE DE MILAN: DES SACREMENTS, DES MYSTÈRES. Text established, translated, and annotated by Bernard Botte, O.S.B. Sources chrétiennes, XXV. Paris: Editions du Cerf, 1950. Pp. 138. 425 fr. The present edition is a *via media*: without attempting a definitive text (that is being done by Faller for the Vienna Corpus), Dom Botte gives us an edition based on a small number of ancient manuscripts—twelve for *De sacramentis*, ten for *De misteriis*. Later witnesses are discarded as offering nothing of significance. The editor is convinced of the authenticity of *De sacr.*: his arguments are inspired by Faller and Connolly, but he has subjected them to personal review and added some elements of his own. Besides the critical problem the introduction deals with the rites of Christian initiation at Milan, as they emerge from these two works, and indicates the method and principal themes of the Easter catechesis. The French translation clings quite closely to the original, recapturing the informal conversational tone of *De sacr.* and the more strictly literary approach of *De myst.* To the usual apparatus of variants is joined, for *De sacr.*, a second apparatus giving parallel passages from indisputably genuine works of Ambrose.

GUALTERI CANCELLARI ET BARTHOLOMAEI DE BONONIA, O.F.M., QUAESTIONES INEDITAE DE ASSUMPTIONE B. V. MARIAE. Edited by Augustine Deneffe, S.J.; 2nd edition by Henry Wausweiler, S.J. Münster: Aschendorff, 1952. Pp. 84. The *quaestiones* of two thirteenth-century theologians, Walter of Chateau-Thierry (d. 1249), a Parisian canon and diocesan chancellor, and Bartholomew of Bononia (d. 1294), a Franciscan who taught at Paris in the seventies. They afford an introduction to the attempts of golden-age Scholasticism at interpreting the dogma of the Assumption according to the analogy of faith, and offer illustration of the manner in which the systematic theology of the period used the arguments listed by Pope Pius XII in paragraphs 25–28 and 38 of *Munificentissimus Deus*. There is an introductory note on the state of the dogma in the thirteenth century and another on the two authors. The notes contain illuminating parallels from other medieval Scholastics.

TREATISE ON PREACHING. By Humbert of Romans. Translated by the Dominican Students, Province of St. Joseph. Edited by Walter M. Conlon,

O.P. Westminster, Md.: Newman, 1951. Pp. xiii + 160. \$2.50. A small treatise by the fifth Master-General of the Order of Preachers (d. 1277) on the duties and obligations as well as the joys of the office of preacher. Not a book of rhetoric and not a sermon book; the content and purpose can best be indicated by these chapter headings: Qualities of This Office, Exercise of Preaching, Omission or Refusal of Preaching, Effects Which Preaching Produces.

LACORDAIRE. By St. M. Gillet, O.P. Paris: Dunod, 1952. Pp. xii + 236. 540 fr. Lacordaire inspired the youth of his own day with a love of true liberty and taught them its meaning; this study intends to communicate that inspiration and teaching to the youth of today. Rather than write a complete biography, the author "groups the principal events of Lacordaire's life around the idea which most preoccupied his mind and heart: the idea of liberty. This method has the double advantage . . . of giving these events their full meaning and of reducing them to unity" (p. x). There are chapters on liberalism and liberty; freedom of belief, of teaching, of thought; the meaning of Lacordaire for his age and for our own.

BULARIO DE LA IGLESIA MEXICANA. Compiled by Jesus Garcia Gutierrez. Mexico: Buena Prensa, 1951. Pp. 595. This is a valuable collection of the texts of the more important documents pertaining to Mexican ecclesiastical history, which have been reprinted from two out-of-print collections and gathered from various archives and the AAS. The first section contains nine bulls issued by the Roman Pontiffs between 1454 and 1522 conferring various privileges on the Iberian kings in their dominions overseas. The second section contains the documents of erection of every diocese of Mexico. There are also included incidental royal decrees, bulls of execution and some early decrees of the bishops. The dioceses are listed alphabetically so that the historical growth of the various bishoprics—sometimes by division—is not always easy to grasp. The norm for the selection of various minor documents is not always clear, the notes are jejune, and there are no indices to facilitate the use of an important book.

A CHURCH RENASCENT. A STUDY IN MODERN FRENCH CATHOLICISM. By David Watmough. London: S.P.C.K., 1951. Pp. xviii + 125. 8s. 6d. Written by an Anglican for Anglicans, this book is a survey of the methods and theories associated with the names of Godin, Retif, Michonneau, Perrin, Loew, and others who have sparked the priest-worker movement and allied activities in the French religious revival of the past decade. In great part the

author relies on extensive translations from the writings of Bishop Ancel and Fr. Boulard. Great sympathy is expressed for the whole movement and a plea is made for the adoption by the Anglican Church of all that is good in it. Worthy of note is the stress Watmough places on the sacramental and social nature of the revival and on its consequent theological implications for a Christian communion that would emulate it.

REALITY AND JUDGMENT ACCORDING TO ST. THOMAS. By Peter Hoenen, S.J. Translated by Henry F. Tiblier, S.J. Chicago: Regnery, 1952. Pp. xvi + 344. \$6.00. Published originally in 1946, Fr. Hoenen's book aims at showing that for St. Thomas the synthetic judgments of science are also *a posteriori*: that "the immediate necessary principles of all the sciences, philosophy included, are necessities discovered in 'what is'" (p. vi). A "Phenomenological Theory of the Judgment," describing the simple apprehension and its relation to the existential order, leads up to a "Justification of the Judgment." This second section—a critical noetic theory—discusses the pre-judicial reflection on the first intellectual operation, and then treats in detail of the various types of judgments and their justification: first principles, singular necessary judgments, judgments of perception and of pure perception. The book is rounded off by an appendix containing an article of Charles Boyer, S.J., analyzing St. Thomas, *De veritate*, q. 1, a. 9 (reprinted from *Gregorianum*, V [1924], 424–43). This translation will prove of value to American students of Thomistic epistemology.

THE LONG LONELINESS. By Dorothy Day. New York: Harper, 1952. Pp. 288. \$3.50. The co-founder, with Peter Maurin, of the Catholic Worker Movement, here complements the story of her conversion (*From Union Square to Rome*) with an account of her early life and of the years since her entry into the Church. Those familiar with the *Catholic Worker* will be prepared for the frankness which characterizes this autobiography and for the burning zeal which illuminates pages devoted to a discussion of the Christian's attitude vis-à-vis the problems of modern society. Of particular interest is the account of the early days in Mott Street and of the founding of the Houses of Hospitality. Concluding chapters touch on such moot questions as the *Catholic Worker's* position on war, agricultural society, and the like. A separate chapter is devoted to the "retreat," which seems to have been a major spiritual influence on the members of the movement, through the instrumentality of Frs. Roy and Hugo. The author is content to present an indirect apology for the basic principles of this doctrine.

SAINT BENEDICT JOSEPH LABRE. By Agnes de la Gorce. Translated by Rosemary Sheed. New York: Sheed and Ward, 1952. Pp. 213. \$3.00.

How wonderful God is in His saints must be the conclusion of the reader after perusing this life of Benedict Joseph Labre, whom the author styles "the great patron of all who are trying to find out what they are meant to do, for he spent his life trying to find that out for himself." With consummate skill the author weighs the influences working on the youthful Labre, molding his character and outlook, developing a rigorist strain and proneness to scruples. His doubts, anxieties, and vicissitudes, and his experience of the "dark night of the soul" are recounted; the steps by which he became a pilgrim to the chief shrines of Europe are detailed; his peregrinations are followed; the rise of traditions and legends is explained. A fresh and lively style, a wide knowledge of social and religious customs and prejudices of places and times, coupled with appropriate quotations from French literature, and indulgence in pertinent comments, enliven the narrative and sustain interest. The translation is excellent.

BOOKS RECEIVED

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

Scriptural Studies

Bultmann, Rudolf. Jesus. Tübingen, J. C. B. Mohr (Paul Siebeck), 1951. 183 p. DM 4.80.

Butler, B. C. The originality of St. Matthew; a critique of the two-document hypothesis. Cambridge Univ. Press, 1951. vii, 178 p. \$3.75.

Daniélou, Jean, S.J. Bible et liturgie; la théologie biblique des sacrements et des fêtes d'après les Pères de l'Eglise. Paris, Ed. du Cerf, 1951. 477 p. (Lex orandi)

Edlund, Conny. Das Auge der Einfalt; eine Untersuchung zu Matth. 6, 22-23 und Luk. 11, 34-35. Uppsala, 1952. 143 p. (Acta Seminarii Neotestamentici Upsaliensis, XIX)

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. 1951/52. Heft 1. Stuttgart, Verlag Katholisches Bibelwerk, 1952. xv, 196 p. DM 14.60.

Mitton, C. Leslie. The Epistle to the Ephesians; its authorship, origin and purpose. Oxford, Clarendon Press, 1951. x, 346 p.

Pope, Hugh, O.P. English versions of the Bible. Rev. and amplified by Sebastian Bullough, O.P. St. Louis, Herder, 1952. ix, 787 p. \$10.00.

Rad, Gerhard von, tr. Das erste Buch Mose; Genesis Kapitel 12, 10-25, 18; übersetzt und erklärt von Gerhard von Rad. Göttingen, Vandenhoeck &

- Ruprecht, 1952. 137-226 p. (Das Alte Testament Deutsch; neues Göttinger Bibelwerk, Teilband 3), DM 4.50.
- Robert-Tricot. Guide to the Bible. New ed., rev. and enl. English tr. prepared under the direction of Edward P. Arbez and Martin R. P. McGuire. Vol. 1. Westminster, Newman, 1951. xxvii, 530 p. \$5.50.
- La Sainte Bible; traduite en français sous la direction de l'Ecole biblique de Jérusalem: I. Le Livre des Juges; Le Livre de Ruth. II. Amos; Osée. III. Michée; Sophonie; Nahum. Paris, Ed. du Cerf, 1952. 3 v. 510 fr., 390 fr., 285 fr.
- Smalley, Beryl. The study of the Bible in the middle ages. N. Y., Philosophical Library, 1952. xxii, 406 p. \$7.50.
- Wand, J. W. C. What St. Paul said; or, The teaching of St. Paul. London, Oxford Univ. Press, 1952. 108 p. \$2.00.

Doctrinal Theology

- Diekamp, Franz. Katholische Dogmatik nach den Grundsätzen des heiligen Thomas. Zweiter Band. 10., neubearb. Auflage hrsg. von Klaudius Jüssen. Münster (Westf.), Aschendorff, 1952. ix, 606 p. DM 26.50.
- Doronzo, Emmanuel. Tractatus dogmaticus de poenitentia. Tom. III. De satisfactione et absolutione. Milwaukee, Bruce, 1952. vii, 708, 27 p. \$10.00.
- Du Manoir, Hubert, S.J., ed. Maria; études sur la Sainte Vierge sous la direction d'Hubert du Manoir, S.J., tome II. Paris, Beauchesne, 1952. 1007 p.
- Frenay, Adolph Dominic, O.P. The spirituality of the Mass in the light of Thomistic theology. St. Louis, Herder, 1952. ix, 296 p. \$4.00.
- Gualterius Cancellarius et Bartholomaeus de Bononia. Quaestiones ineditae de Assumptione B. V. Mariae; ed. Augustinus Deneffe, S.J.; ed. II curavit Henricus Weisweiler, S.J. Monasterii, Aschendorff, 1952. 85 p. DM 2.75.
- Hellé, Jean. Miracles; tr. by Lancelot C. Sheppard. N. Y., D. McKay, 1952. 288 p. \$3.50.
- Journet, Charles. L'Eglise du Verbe incarné, II: Sa structure interne et son unité catholique. Bruges, Desclée de Brouwer, 1951. xlviii, 1393 p. 520 fr.
- La Taille, M. de, S.J. The hypostatic union and created actuation by uncreated act; tr. by Cyril Vollert, S.J. West Baden Springs, Ind., West Baden Springs College, 1952. v, 76 p.
- Murphy, John L. The living Christ. Milwaukee, Bruce, 1952. xii, 228 p. \$3.75.

- Nicolau, Michael. *Sacrae theologiae summa*. I. *Introductio in theologiam, De revelatione christiana, De Ecclesia Christi, De sacra scriptura*, auctoribus P. Michael Nicolau, S.J., P. Ioachim Salaverri, S.J. Madrid, Biblioteca de Autores Cristianos, 1950. xx, 1131 p.
- Premm, Matthias. *Katholische Glaubenskunde; ein Lehrbuch der Dogmatik*. Erster Band: (Einführung) Gott der einwesentliche und dreipersönliche Schöpfer des Alls. Wien, Herder, 1951. xvi, 588 p.
- Robert de Melun. *Oeuvres*, tome III: *Sententie*, volume II; *Texte inédit* [publié par R. M. Martin et R. M. Gallet]. Louvain, 1952. 421 p. (*Spicilegium Sacrum Lovaniense, Etudes et documents*, 25)
- Scharff, Cyrinus, O.E.S.A. *L'habitus, principe de simplicité et d'unité dans la vie spirituelle*. Nijmegen, Dekker & van de Vegt, 1950. 206 p. 7.90 fr.
- Schmaus, Michael. *Katholische Dogmatik*, dritter Band: *Christi Fortleben und Fortwirken in der Welt bis zu seiner Wiederkunft*, Zweiter Teil: *Die göttliche Gnade*. 3. und 4. umgearb. Auflage. München, M. Hueber, 1951. xi, 466 p. DM 23.80.
- Thomas Aquinas, Saint. *On the power of God (Quaestiones disputatae de potentia Dei)*. Literally tr. by the English Dominican Fathers. Westminster, Newman, 1952. 3 v. in 1. \$6.50.
- Tübingen. Universität. *Ev. theol. Fakultät. Für und wider die Theologie Bultmanns; Denkschrift*. Tübingen, J. C. B. Mohr (Paul Siebeck), 1952. 45 p. DM 3.40.

Moral Theology, Canon Law, Liturgical Questions

- Burke, Redmond A. *What is the index?* Milwaukee, Bruce, 1952. x, 129 p. \$2.75.
- Davis, Henry, S.J. *Moral and pastoral theology; a summary*. N. Y., Sheed & Ward, 1952. xxviii, 484 p. \$5.00.
- Liturgisches Jahrbuch; im Auftrage des Liturgischen Instituts in Trier* hrsg. von Joseph Pascher; 2. Band, 1952, 1. Halbband. Münster (Westf.), Aschendorff. 134, 10 p. DM 9.—
- Muller, Albert, S.J. *La morale et la vie des affaires; simples notes de déontologie des affaires*. Tournai, Casterman, 1951. 235 p.
- Oraison, Marc. *Vie chrétienne et problèmes de la sexualité*. Paris, Lethielleux, 1952. xiv, 299 p.
- Trethowan, Illyd. *Christ in the liturgy*. London, Sheed & Ward, 1952. x, 150 p. \$2.50.

History and Biography, Patristics

- Augustinus, Saint. *The City of God*, books VIII-XVI; tr. by Gerald G. Walsh, S.J., and Grace Monahan, O.S.U. N. Y., Fathers of the Church,

- Inc., 1952. 567 p. (The Fathers of the Church, 14)
- Butterfield, Herbert. Christianity in European history. London, Collins, 1952. 63 p. (The Riddell Memorial Lectures, 1951) 7/6
- Dagens, Jean. Bérulle et les origines de la restauration catholique (1575-1611). Bruges, Desclée de Brouwer, 1952. 457 p. 240 fr.
- Lépée, Marcel. Sainte Thérèse mystique, une divine amitié. Bruges, Desclée de Brouwer, 1951. 535 p. (Les grands mystiques) 175 fr.
- Murphy, Francis X., ed. A monument to Saint Jerome; essays on some aspects of his life, works and influence. Foreword by Cardinal Tisserant. N. Y., Sheed & Ward, 1952. xv, 295 p. \$4.50.
- Palmer, Paul F., S.J. Mary in the documents of the Church; with a word to the reader by Gerald G. Walsh, S.J. Westminster, Newman Press, 1952. xxii, 129 p. \$2.25.
- Plagnieux, Jean. Saint Grégoire de Nazianze théologien. Paris, Ed. Franciscaïnes, 1952. xvi, 471 p. (Etudes de science religieuse, 7)
- Prosper of Aquitaine, Saint. The call of all nations; tr. and annotated by P. De Letter, S.J. Westminster, Newman, 1952. 234 p. (Ancient Christian Writers, 14), \$3.25.
- Reminiscences of Sister Elizabeth of the Trinity, servant of God, discalced Carmelite of Dijon; tr. by a Benedictine of Stanbrook abbey. Westminster, Newman, 1952. xi, 265 p. \$3.50.
- Schnabel, Franz. Deutsche Geschichte im neunzehnten Jahrhundert, vierter Band: Die religiösen Kräfte. 2. Auflage. Freiburg, Herder, 1951. xii, 617 p. DM 28.—
- Schreiber, Georg, ed. Das Weltkonzil von Trient; sein Werden und Wirken. Freiburg, Herder, 1951. 2 v. DM 56.—
- Thompson, H. P. Into all lands; the history of the Society for the propagation of the Gospel in foreign parts, 1701-1950. With a foreword by the Archbishop of Canterbury. London, S.P.C.K., 1951. xv, 760 p. 42/-
- Watmough, David. A Church renascent; a study in modern French Catholicism. London, S.P.C.K., 1951. xviii, 125 p. 8/6
- Zahn-Harnack, Agnes von. Adolf von Harnack. Berlin, W. de Gruyter, 1951. 453 p. DM 16.80.

Ascetical Theology, Devotional Literature

- Camus, Jean Pierre. The spirit of St. François de Sales; ed. and newly tr. and with an introd. by C. F. Kelley. N. Y., Harper, 1952. xxxi, 249 p. \$3.50.
- Cicognani, Amleto Giovanni. Addresses and sermons (1942-1951). Paterson, St. Anthony Guild Press, 1952. xiii, 482 p. \$3.50.
- Combes, André. St. Thérèse and suffering; the spirituality of St. Thérèse

- in its essence; pref. by Msgr. Vernon Johnson; tr. by Msgr. Philip E. Hallett. N. Y., P. J. Kenedy, 1951. viii, 133 p. \$2.50.
- Franciosi, X. de, S.J. *L'Esprit de Saint Ignace*; 3e édition, revue et annotée par le Père H. Pinard de la Boullaye. Paris, Spes, 1948. xvi, 420 p. 1,000 fr.
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