

BOOK REVIEWS

THEOLOGY AND EVOLUTION. By various writers. Edited by E. C. Messenger. Westminster, Md.: Newman, 1952. Pp. vi + 337. \$4.50.

The recently deceased editor-author has called this volume a sequel to his earlier *Evolution and Theology* (London, 1931; N. Y., 1932). Part I (pp. 1-216) is especially deserving of this designation. Entitled "Essays on Evolution," it collects fourteen critical reviews or commentaries written by various theologians soon after the appearance of the 1931 volume. To many of these essays is added, in full, the subsequent published exchange between author and critic. The discussion is frequently closed with a summary comment by Dr. Messenger in his present role of editor.

Critics who figure in Part I include P. G. M. Rhodes, R. W. Meagher, B. C. Butler, O.S.B., P. J. Flood, J. O. Morgan, Michael Browne, W. H. McClellan, S.J., W. J. McGarry, S.J., E. F. Sutcliffe, S.J., Al. Janssens, J. Bittremieux, A. Brisbois, S.J., J. Gross, and Père Lagrange, O.P. All concede the significance of *Evolution and Theology* as the first full-length treatment of the subject from the theological and scriptural viewpoint, but not all admit the treatment to have been fair. Judgments of "inconsistency" and "special pleading" occur more than a few times.

Aside from disagreements with his interpretations of the pertinent writings of Gregory of Nyssa and Augustine, and with his understanding of St. Thomas' treatment of the form in Adam's body, the criticism most generally leveled at Dr. Messenger concerned two points. The first is the question of the spontaneous generation of plants and animals, a question which Dr. Messenger considered affirmatively and undeniably answered by the obvious sense of the first chapter of Genesis (*Evolution and Theology*, p. 16). Though the author flatly denies that he is a Concordist (*Theology and Evolution*, p. 134), he is, I believe, rather hard put to clear himself of the charge in this instance.

The second matter to meet with very general criticism was his suggested explanation of the origin of Eve from Adam (by parthenogenesis). He seems later to have regretted the introduction of this hypothesis into the 1931 volume and concedes in the present work that "I would not insist upon this particular explanation, at least in the form in which I first set it forth" (p. 207). Denied or admitted, his hypothesis has little bearing on the point at issue and he would have been better advised to omit it entirely. However, Dr. Messenger offered it, no doubt, as an answer to those who might argue (quite illogically) that, if evolution could play no part in the formation of Eve, it could play no part in the formation of Adam.

Dr. Messenger lays great stress on the fact that the teaching of Charles Boyer, S.J., has become progressively more lenient in its attitude toward the possibility of some moderate form of evolution figuring in man's origin. He even states, in effect, that if *Evolution and Theology* had had no result beyond influencing the doctrine of this professor of the Gregorian University, he would feel "more than rewarded for all the labour involved in its production" (p. 172). Whether or not it was Dr. Messenger's work that occasioned the change in Fr. Boyer's doctrine is a question to be answered, if at all, by Fr. Boyer himself. Happily Fr. Boyer visited Weston College when this review was in preparation and graciously consented to commit to writing his opinion of that chapter of *Theology and Evolution* which concerns himself. (Fr. Boyer was not able to read over the following translation before it went to press.)

Dr. Messenger has done me the honor of devoting to me a chapter entitled "A Roman Theologian on Evolution" (ch. 14). In this he studies the changes I have made in my treatise *De Deo creante et elevante* in the course of four editions. He rightly perceives in my work an increasing care to distinguish, in the question of evolution, that which should be left to science from that which belongs properly to philosophy or theology. In the fourth edition, with reservations made for any future intervention of the magisterium, no theological note is formulated against the opinion which extends evolution to man, provided the creation of the soul and some intervention of God in the formation of the body be admitted. Although I develop difficulties, even of a scientific order, which prevent human evolution from being certain, still I limit myself, in the enunciation of the thesis, to rejecting the theory that man's body comes from a brute by way of generation properly so-called. In the preceding editions, especially the first and second, the several questions were less carefully distinguished and the positions I took were more rigid. (The third edition was actually the first public edition, the two earlier ones being printed "ad usum auditorum.")

It is possible that Dr. Messenger's first book has had, as he believes, some influence in what both he and I consider a real progress. However, what I am certainly aware of is that I have been impressed by these two facts in particular: first, the ever increasing number of Catholic priests who have favored human evolution, without the magisterium's renewing its former strictures; second, and more important, it became increasingly clear that several of the best arguments used against human evolution were weakened by the new discoveries. The gap which formerly existed between the anthropoids and man was gradually filled in on both sides, and the time required for such an evolution was now known by paleontologists to have elapsed.

On the other hand, I saw more and more clearly that beneath the facts observed or deduced by scholars there can be at work profound causalities which philosophy alone discovers. In regard to the first human body, God could have

been not only the first cause—this anyone must hold who has a true notion of God—but also the principal cause, equivalent to the causality of the created generator, without science's being able to say anything about it, pro or con. From then on, the philosophical objections against the possibility of human evolution no longer carried weight, and the certain requirements of theology were satisfied. In man's formation God was considered not only as the Creator of the soul, but also as the principal cause which made from matter a human organism. Genesis taught no more than this.

In his first work Dr. Messenger thought he had found evidence of human evolution in the writings of St. Gregory of Nyssa and St. Augustine. I have contested this exegesis, as have other authors; for example, Fr. McGarry, S.J., whose opinion is discussed in chapter 8 of the first part of Dr. Messenger's second work.

Dr. Messenger says that I was misled by Migne's text, because I did not refer to the Greek. Perhaps his conclusion was too hasty. From the fact that I cited the Latin text and made this the basis of my proof, it does not follow that I did not see the Greek text, but only that I did not note any real difference in it. Even today I perceive no difference in the two texts which Dr. Messenger cites. St. Gregory undoubtedly speaks of a period when things are somehow or other *dynamei*, and of another period when things are *energeia*; but the question at issue is the meaning behind these statements. When Migne renders *toie men . . . nun de* as "tunc . . . tunc," I do not think the sense has been twisted.

As for St. Augustine, Dr. Messenger believes that, whereas in an article on the seminal reasons I attributed to them an active role, in my treatise *De Deo creatore et elevante* I denied this. Here again I must point out a misapprehension. In my treatise I speak not of seminal reasons in general; I speak only of the seminal reason of Adam's body, and I do not deny it all activity. I maintain only this: for Augustine, the matter in which this seminal reason was found at the moment of divine intervention was not living matter; it was still only "limus."

A final observation on Part I would be that Dr. Messenger was attacked most strongly precisely where he attempted to make Scripture or the Fathers plead the cause of evolution and was not content to let these witnesses be the noncommittal neutrals which many of the reviewers of *Evolution and Theology* believe them to be. This neutrality of revelation in many of the questions touching the modality of man's origin is a position taken by many theologians and Scripture scholars today, and may be seen in Pius XII's allocution to the Pontifical Academy of Sciences in 1941, and in the Encyclical *Humani generis*. For if it be true that "those go too far and transgress this liberty of discussion who act as if the origin of the human body from pre-existing and living matter were already fully demonstrated" (*Humani generis*; *AAS*, XLII [1950], 576), then it is likewise true that they are guilty of the same transgression who maintain that the origin of the human body from inorganic matter has been proven. Only if the

theologian and Scripture scholar exercise the greatest care in the derivation of their conclusions can they expect to encourage similar discretion in their colleagues of the natural sciences. Only by complete scholarly humility on both sides—joined with reverent obedience to the guidance of the magisterium—can we hope to come closer to the whole truth concerning the origin of man.

Part II (pp. 217–332) propounds the theory of mediate animation under the title, "The Soul of the Unborn Babe." What appears in this part of the book is material from the pens of both Dr. Messenger and the late Canon Henry de Dorlodot (died 1929). With a few minor exceptions, these writings were previously unpublished. Of the Canon's essay entitled "A Demonstration of the Thesis Opposed to *Immediate Animation*" (pp. 259–83) the editor tells us: "It was shown by me to many theologians, and all agreed that it constitutes by far the most brilliant exposition and defence of the *Mediate Animation theory* so far written" (p. 259). The reader of Part II will agree, I believe, that Dr. Messenger is fully justified in asking for a frank and impartial consideration of the grounds on which the mediate animation theory is erected. An article just published on the subject will certainly bring support to the claims of Dr. Messenger and Canon Dorlodot (Meth. M. Hudeczek, O.P., "De tempore animationis foetus humani secundum embryologiam hodiernam," *Angelicum*, XIX [1952], 162–81). However, one must regard as premature the flat statement that the mediate animation theory is "the *only* [Dr. Messenger's emphasis] theory consistent both with the facts of modern science and with the established principles of the perennial philosophy" (p. 220). The excellent article by Thomas J. Motherway, S.J. ("Theological Opinion on the Evolution of Man," *THEOLOGICAL STUDIES*, V [1944], 198–221), should be read or re-read with *Theology and Evolution*.

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THE OLD TESTAMENT TEXT AND VERSIONS. By Bleddyn J. Roberts. Cardiff: University of Wales, 1951. Pp. xv + 326. 21s.

We have here a sorely needed contribution to the history of the Old Testament text, comprehensive, well referenced, up to the minute, and eminently readable. The author moves with graceful ease through a maze of dry facts, scattered hints, viewpoints that from time to time have risen almost to universal acceptance, and arrives at balanced and reasonable conclusions which must be considered and weighed with great respect by anyone entering upon the arduous task of textual criticism.

The first section, covering about one-third of the work, is given to the history of the Hebrew text. It is perhaps the most interesting and instructive part because of the various recent discoveries which must eventually have a profound effect upon the Hebrew text in that form which has been most familiar for generations, the Ben Chayim recension. The author traces the Hebrew from its pre-Massoretic obscurity, through the centuries of scribal and Massoretic activity, to the tenth-century labors of two families of Massorettes, Ben Asher and Ben Naphtali. By the twelfth century, thanks to a decree of Maimonides, the Ben Asher text became standard, and in the form given to it by Jacob ben Chayim (1524-25) has remained the *textus receptus* practically to the present moment. Ben Chayim entered upon the task of printing a Ben Asher text with earnest intention, and expended much labor upon it, but recent discoveries and studies have shown it to be but a poor representation of Ben Asher's work. Much credit is given rightly by the author to Prof. Kahle for his prodigious work in collating, classifying, and clarifying Massoretic material discovered in the Cairo Geniza and in various European libraries; the result of these efforts appeared in the publication by Kahle of a pure Ben Asher text in the third edition of Kittel's *Biblia hebraica* (1937).

The second part, shorter by a dozen pages, traces the Septuagint version from its earliest beginnings down to the as yet incomplete edition of the Cambridge work of Brooke-McLean. The same careful, detailed analysis of material is to be found in this section as in the preceding; if there is less novelty, the reason lies in the absence of any startling discoveries in the Septuagint field comparable to those in the Cairo Geniza and at Ain Feshkha. The author does note, as the fruit of the painstaking labors constantly going on in the Septuagint studies, that an ever deepening appreciation of the multiplicity of Greek textual tradition seems to make more remote any possibility of getting back to an original text of the Septuagint. Nevertheless the greatly increased scientific organization of Greek studies has vastly increased the appreciation of the Septuagint in itself, while it has also brought with it a healthy reserve in endeavors to correct the Massoretic text from the Greek; more attention is being centered on the Greek itself, with the purpose of ferreting out accretions, omissions, and changes within extant manuscripts which may have historical or theological reasons behind them, and which may therefore give no indication necessarily of a divergent Hebrew original lying behind them.

A third section (divided into Parts III, IV, V, and VI), reviews the history of the principal versions other than the Septuagint: those that stem

from the Hebrew (Samaritan Pentateuch, Aramaic Targumim, the Peshitta), those from the Septuagint (Coptic, Ethiopic, Armenian etc.), and those which have a mixed origin (Old Latin, Vulgate, Arabic versions). This section is of equal length with the preceding, and is an excellent though brief summary of all we know of the versions.

The author concludes his work with half a dozen admirable pages on the Jerusalem Scrolls which were discovered at Ain Feshkha. The same prudence and cautious reserve are discernible in these last pages as they are present generally throughout the work. The book as a whole is a reference book for the seminary library which should be labeled "necessary."

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FRANCIS X. PEIRCE, S.J.

DAS BUCH HIOB. By Gustav Hölscher. 2nd rev. ed. Handbuch zum Alten Testament, XVII. Tübingen: Mohr, 1952. Pp. 102. DM 7.—

This commentary is the second revised edition of a work which first appeared in 1937, when it was reviewed very favorably by a number of scholars. In the intervening years new discoveries and further evaluation of older finds have necessitated a revision of some views commonly held regarding certain biblical writings. The Book of Job is a work whose interpretation has been affected by recent discoveries, and Prof. Hölscher has attempted to bring some of this new knowledge to bear on a very difficult book.

A serious objection brought against the first edition was the author's failure to make use of the Ugaritic material then being published. Hölscher's interpretation of Job now takes into consideration the Canaanite evidence, but he does not employ it adequately. The Ras Shamra literature demands a thorough rethinking of the historical and geographical background of the story of Job, nor may the Accadian literature be overlooked. In translating Job, which is textually so difficult, one must neglect no means which might serve to elucidate the meaning of the text. If studied in the light of Ugaritic, Job 26:7-14 will yield a translation somewhat different from that offered by Hölscher. For example, 26:14a should be rendered: "These are but fragments of His power," where *darkô* (instead of *derākāw*) is to be equated with Ugaritic *drkt*. 40:19 is translated: "Es ist der Erstling von Gottes Werken," but here again it is better to take *derek* (not *darkê*; cf. Prov. 8:22) in the Ugaritic sense and *rêshît* in the biblical and Phoenician signification "choicest part" and render the clause: "He is the finest manifestation of God's power."

The additions and changes which have been made in this edition invariably bring us to a fuller understanding of an exceptionally difficult book.

To attempt a commentary on Job requires considerable courage; successfully to achieve two editions merits high commendation.

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MITCHELL DAHOOD, S.J.

THE FOUNDATIONS OF THE CHRISTIAN FAITH. By J. N. Sanders. New York: Philosophical Library, 1952. Pp. xii + 199. \$3.75.

The Reverend J. N. Sanders, minister of the Anglican Church, offers us an interesting approach to the New Testament. The sub-title, "A Study of the Teaching of the New Testament in the Light of Historical Criticism," indicates that this work is of a critical nature.

The author is a believer, a believer in the divinity of Jesus, in the Virgin Birth, and in the resurrection. He maintains that this Christian faith can stand the test of sound criticism. On an early page, however, he assures us that sound criticism is not to be identified with the extremes of higher criticism, based upon "pre-suppositions" alien to the Christian faith itself. At the same time he shows that one need not turn to the unreasoning tenets of Fundamentalism. It is his endeavor to find a middle way which safeguards the faith of a Christian and yet stands up before the analysis of sound criticism.

The study opens with a rapid survey of New Testament interpretation. He rejects the solution of St. Irenaeus with its recourse to the authority of the Church. He also finds the methods of rationalistic scientism unsatisfactory, as being rooted in the postulates of a deistic philosophy. His own method of interpretation rests on this criterion: "The criterion by which the truth of some particular episode in the Gospels is to be judged is not some alien series of philosophical pre-suppositions, but the total conception of man and of his relationship to the world and God, which underlies the New Testament" (p. 44). Keeping this criterion in mind, Sanders shows the unreasonableness of those who accept the teaching of Jesus while rejecting His view of Himself. "In accepting Jesus' teaching as embodied in the Synoptic Gospels we are compelled to accept the orthodox conception of His person and work" (p. 71). The author goes further. He shows that Paul and John have not altered the faith of the primitive Church. Rather they "have restated it in order to make it intelligible to their hearers or to guard against error" (p. 114).

Thus one will see that the thesis of this book is orthodox and sound. Sanders' criterion will remind the Catholic scholar of the "analogy of faith," one of the fundamental norms for sound Catholic interpretation. But the Catholic scholar will inevitably ask: How does one arrive at this criterion? Questionable, too, are some of the historical and theological opinions of the

writer. For example, he places Matthew after Mark, between 70-85; Acts is placed after Paul's death; the Apostle John is not the author of the Fourth Gospel. His treatment of the Synoptic Problem, while not satisfactory, does cast new light on the question. One is surprised to find him holding that at His baptism Jesus "became in fact for the first time conscious of his vocation" (p. 80). To the present reviewer the argument from prophecy seems too attenuated.

On the whole the Catholic theologian and exegete can use this book with profit. He will find in it an interesting and valid argumentation against the prevalent methods of "liberal" writers. But for a positive presentation of the Gospel message he will do better to turn to Lagrange, Grandmaison, or Lebreton.

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L'HOMME SELON L'APÔTRE PAUL. By Herrade Mehl-Koehnlein. Cahiers théologiques, XXVIII. Neuchâtel and Paris: Delachaux et Niestlé. Pp. 50. 2.75 Swiss fr.

The anthropology of Paul is a tangled skein which has puzzled generations of interpreters. A genius at home in two worlds, Paul of Tarsus felt free to lay hold on all the terms and concepts which came to his hand, either from Judaism or from the popular anthropology of the Hellenistic world. He used these terms, in some cases directly, but generally after due refraction from the revelation which he had received, to express the vision of man by which he was possessed. As a result, Pauline man is described in fluctuating terms whose meaning cannot be restricted, in a *a priori* fashion, to the categories of either world of which Paul was citizen. Though every interpreter must have a solid grasp on these categories before he ventures on his task, he must, in the last analysis, be content to explain Paul by Paul.

But since his deep or shallow penetration into Paul's mind will ultimately decide the success or failure of his exegesis, the modern interpreter is inclined to stress a second factor in his exegetical experience. This is the knowledge that he is helped or hindered in his work of penetration and exposition by the methodology and the resultant cast of mind proper to his own philosophy. This growing realization has fostered the rise of a group of exegetes under the inspiration of R. Bultmann. These scholars feel that many of the insights and (most of all) the method of enquiry developed by the existentialist school are closely related to the perspective in which Paul and, in general, the Bible viewed human reality. These men do not subscribe for a moment to the pessimistic atheism of some of these philosophers, but they do feel that, as seen in the past through the screen of the tradi-

tional "rationalist" philosophies (among which we may number Scholasticism), some points of view have been blurred and others perhaps falsely interpreted. They call upon this new method to correct these errors and to sharpen the focus of our minds. When we reflect on the nature of Rom. 1: 18-32 (to say nothing of Rom. 7), it is clear that these scholars can point to Pauline passages which substantiate their position.

This slim brochure is a product of the new spirit in exegesis. While Mme. Mehl constantly relates the Pauline anthropological term under discussion to the complex milieu from which it sprang, and this with accuracy and at times fine discernment (e.g., her remarks on the true bearing of the adjectives "earthly," "psychic," "spiritual" as they modify "body" in I Cor. 15), she is admittedly derivative in this part of her work (p. 6). We will find a fuller, more shaded presentation, together with a more detailed analysis of the texts, in Bultmann's *Theologie*. Her own merits, which are real, lie (1) in the constancy with which she applies the existential insights to shed light upon the Pauline concepts, and (2) in her synthetic descriptions of fallen and redeemed man which expose, perhaps more clearly than in any other recent work, the antithetical situations outside of which man for Paul was inconceivable.

As her subject demanded, Mme. Mehl has divided her work into two sections, in the first of which she treats the situation of "natural" (we should prefer "fallen") man. Before analysing his situation, however, she runs through the typically Pauline "anthropological notions," "body," "flesh," "soul," and "intelligence," and attempts to sort out the various shades of meaning Paul attributed to each term, paying particular attention to the meaning which dominated his thought. The second part of the book, on "redeemed" man, resolves itself into a study of the term "spirit." It is unfortunate in this connection that the writer relegates the terms "heart" and "conscience" to two footnotes (p. 24, n. 1; p. 35, n. 4). These terms deserve fuller discussion if the Pauline anthropology is to be presented completely.

Mme. Mehl strikes the right note, however, in maintaining that for Paul man is an organic whole, whose human reality goes beyond the bounds which limit biology, psychology, or even sociology (p. 26). Paul cannot conceive man save as standing to answer the challenge of God; it is his response to this challenge, in the act of committing himself to or of rejecting God, that man begins to "exist" in his eyes. Therefore, to present Pauline anthropology, as if it treated "man in se" after the fashion of Aristotelian anthropology, is to talk nonsense. Man's relation to God is implicit in everything which Paul says about him.

"Fallen" man is described correctly, if incompletely, in this book as the man who has given the wrong answer to God's challenge. Mme. Mehl is thoroughly aware that something is awry with this man, even before he answers wrongly. She exposes effectively the two elements in his tragedy: he suffers under a deep and real alienation of his own personality to the profit of the power of sin, and he willingly assumes this state as his own (p. 24). She states also that "fallen" man is thus alienated by the weight of the sinful story of humanity of which he is a part (p. 17). She admits, too, that Adam represents this fallen humanity (p. 47). We would have liked her to go further and say that this state of alienation, prior to any sinful act of "fallen" man, is itself a state of sin due to the sin of Adam. But she never does this explicitly, and perhaps this goes beyond her intention.

Mme. Mehl goes on to say that "fallen" man's "body," "flesh," etc., are not, in Paul's mind, terms which describe his parts or faculties. Rather they depict the whole man, inasmuch as he reveals himself according to definite patterns or structures (p. 26). Primarily, "body" denotes man inasmuch as he becomes an object of thought to himself, and as such becomes subject to inner control (pp. 10-11). This conscious grasp of himself is a constitutive element of man, characterizing him in all his states. On the other hand, "flesh" designates the peculiar dimension in which the life of "fallen" man is lived. This, says Mme. Mehl, is adequately depicted by the current existentialist analysis of life, to which Paul added the consciousness that life is like this because it is lived apart from and in opposition to God (pp. 14-16). "Soul" (which corresponds exactly to the Hebrew *nefesh*) is primarily the manifestation of individual life (p. 21), and "intelligence" presents man as a conscious subject who knows and also wills (p. 23). In "fallen" man the activity of "intelligence" is shackled by the subjection of the same will to the power of sin. As a result, this activity can never get beyond the state of "law," i.e., the state of representations and intentions. Here Mme. Mehl has rendered exactly the meaning of *nomos* in Rom. 7:23.

Briefly, then, Paul never thinks of "fallen" man in abstract terms nor as an isolated individual. Although he is conscious of the unique and specific value of every human being (I Cor. 8:11), the Apostle nevertheless thinks of "fallen" man as having been born into a *communio peccatorum* which reaches back to Adam. His share in this reality, which is greater than himself, is betrayed at every turn by the alienation from his inner self and the slavery to sin manifest in his action. Consequently such a man must share, according to the measure of his guilt, in the condemnation of death which weighs on this *communio*. This is the old notion of the *massa damnata*

which apparently needs to be restressed in every age, especially in one as individualistic as our own. In so reinterpreting it for the modern mind and in showing clearly the sense in which this notion is part of the substance of Paul's thought, the author has performed a real service.

Mme. Mehl found the second part of her task the harder of the two (p. 36). Though her treatment of "redeemed" man is too brief, she still manages to say much well. Though "spirit" remains always the spirit of God, fully sovereign and always "supernatural," still, because of and through Jesus Christ, it takes body in "redeemed" man and "dwells in him." In this way, too, "spirit" becomes an anthropological reality (p. 34). Due to this inner presence, man is set in an entirely new situation, a facet brought out by Paul's use of juridical terms, and shows clearly by his service (the constant notion of *doulos*) and his life of *agape* that he belongs now to a *communio sanctorum*. This is that other great reality which, while it goes beyond, enfolds within itself man's individual humanity and provides the field for its fullest expansion. This new *communio* is the Church, which is the Body of Christ (p. 46). In this section also are excellent pages on the element of growth in the life of grace (pp. 42-43), on Christian "vocation" (pp. 48-49), and a careful explanation showing how the "community" thinking of Paul differs completely from every sort of "massification" of the collectivist type. Richness of thought, tersely expressed, calls for careful rereading throughout this section; but the reward is correspondingly great.

In a book which treats a complex subject in a brief compass, some points inevitably do not get the clarification which they deserve. Masson has pointed out (*Revue de théol. et phil.*, I [1951], 64) that such phrases as "the likeness of the flesh of sin" (Rom. 8:3) show that the Old Testament meaning of "flesh" held a larger place in Paul's consciousness than a reader of Mme. Mehl would suppose. Moreover, the phrase which she has chosen to express the relations between "body" and "flesh," i.e., "body of flesh," is singularly ill-chosen, for the only time this exact phrase is used by Paul (Col. 1:22) it cannot bear the meaning which Mme. Mehl would attribute to it. "Spirit," too, shows many more nuances in St. Paul than in Mme. Mehl's account of him, and "soul" in some texts (e.g., II Cor. 1:23; 12:15; I Thess. 2:8) seems to refer to the most precious part of Paul's being, to "soul" in our sense (cf. Meinertz, *Theol. des N.T.*, II, 17-18). Mme. Mehl's assertion that the four "anthropological notions" never refer to the parts and faculties of man strikes us as an oversimplification. Granted that many texts, indeed the majority of them, go beyond this meaning, others remain which fit into Mme. Mehl's schema only with difficulty.

These, however, are small defects in a work which was carefully planned and pleasingly written, and which despite our cavils is, in the words of Floyd V. Filson, "the best brief treatment of the Pauline teaching about man that I know" (*JBL*, LXX [1951], 257).

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THE EPISTLE TO THE EPHESIANS. By C. Leslie Mitton. Oxford: Clarendon Press, 1951. Pp. x + 346. \$6.00.

The Epistle to the Ephesians has always intrigued scholars; it poses so many questions. To whom was the letter written? Was it composed solely for the Christians at Ephesus? Is it to be identified with the "Epistle to the Laodiceans" in Col. 4:16? Was it perhaps a circular letter intended for all the churches in Asia Minor? Then there are the questions of authorship and date and place of composition; the striking similarities and dissimilarities between Ephesians and Colossians; the style and doctrine of Ephesians.

The present book concerns the authorship, origin, and purpose of the Epistle to the Ephesians. It is largely an examination of the opinions held by other authors, in the light of which Mitton offers his own solution. Thus, in the first part of the book the author discusses the case against, and the case for, Pauline authorship, stressing in particular the recent fanciful theory of E. J. Goodspeed. Next he considers the relationship between Ephesians and Colossians, and the priority of the latter. Special emphasis is placed upon "theological differences" between the two letters. Part III deals with the relationship of Ephesians to the other Pauline epistles. Part IV concerns the date of Ephesians, and therefore its relationship with I Peter and Acts. A series of appendices apparently represents the most original work of the author. The first gives the reader the complete Greek text of Ephesians with parallel passages from Colossians, the other [8] Pauline epistles, and I Peter. Closeness of correspondence is indicated by an intricate system of underlining. Other appendices list parallels to Colossians in Ephesians, and to Ephesians in Colossians; parallels between Philippians and the other Pauline epistles; and parallels to Ephesians in the other Pauline epistles.

The author's conclusions, briefly, are as follows. In the close relationship between Colossians and Ephesians, the latter is the borrower; not by way of verbatim reproduction ("it is extremely rare for as many as five consecutive words in Ephesians to correspond exactly with five consecutive words in Colossians"), but by means of citation from memory. The author of Ephesians, therefore, knew Colossians almost by heart. That the same author wrote both letters within a short time of each other is ruled out by

the fact that identical words are used in different meanings in the two epistles, as well as by the peculiar conflation of texts noticeable in Ephesians. Similarly with the relationship between Ephesians and the other Pauline letters. These differences are explainable as Pauline only on the supposition that Paul re-read his collected works shortly before his death and then wrote Ephesians—a most improbable alternative. “The balance of evidence appears to favour a post-Pauline origin for Ephesians. The abandonment of Pauline authorship, however, presents certain difficulties which must be frankly faced. . . . Explanations, however, can be suggested. The use of Paul’s name may be the earliest instance in the New Testament of the prevalent practice of pseudonymity. . . . The presence of Pauline doctrine may be explained as the work of a Pauline disciple, who greatly revered his master and felt that a timely reaffirmation of the essentials of his teaching was urgently needed in the life of the Church. The fact that so many genuine Pauline words and phrases appear is probably due to his skilful incorporation of remembered phrases from the other letters with which he was familiar. The early acceptance of the epistle and its immediate inclusion in the Pauline Corpus must mean that in some important area it had become established as a Pauline letter before the Corpus in its final form reached the area, or else it appeared as a member of that Corpus when it was first collected. The predominant use of Colossians has been difficult to explain. Why should a post-Pauline writer choose this minor epistle on which to base his writing? The answer seems to be that for some reason the writer had been familiar with this letter for a long time before the others came to his notice, so that its phrases and ideas, already well established in his mind, dominated what he wrote” (pp. 259–60). Mitton dates the letter between 87–92 A.D., and thinks that the later disciple was emphasizing aspects of Paul’s teaching (e.g., the unity of the Church) which seemed especially applicable to the needs of his own day.

There is no doubt that the author has devoted much time and patience to his subject. His book views again the whole disturbing question of Ephesians, bringing many of the arguments on both sides into clearer focus; and for this we can be grateful. But his own solution, the non-Pauline authorship of the letter—a solution which Mitton himself adopts as only apparent—falls of its own weight. The stock objections from style and vocabulary and supposed doctrinal dissimilarity have been answered satisfactorily in many Catholic sources. However, Catholic sources are distinguished by their total absence in Mitton’s bibliography. Not even an authority like Ferdinand Prat finds place there—an unpardonable omission in a scholarly book. As for the author’s attempt to minimize the weight

of tradition behind Pauline authorship of Ephesians, what he himself confesses earlier in the book must still stand unchallenged and irrefutable at its close: "The external evidence is wholly on the side of those who maintain Pauline authorship. Among all the early writers of the Christian Church there is never the slightest hint that questions it" (pp. 15-16). Finally, when the author argues for his opinion on the basis of comparison between Ephesians and the other "genuine" Pauline letters, it must be understood that he limits the Pauline epistles to eight—an inadmissible supposition. The book is not convincing in its attempt to overthrow the Pauline authorship of Ephesians, and it leaves many of the legitimate disputes unsolved.

Mary Immaculate Friary, Garrison, N. Y. ERIC MAY, O.F.M.CAP.

PATROLOGIE: Leben, Schriften und Lehre der Kirchenväter. By Berthold Altaner. 2nd enlarged ed. and 3rd ed. Freiburg: Herder, 1950 and 1951. Pp. xx + 492.

The first edition (1938) of Altaner's *Patrologie*, offspring of Rauschen-Altaner (1931), has long been the ideal manual of patrology for terse, precise information. Less readable than the *Précis* of Tixeront or Cayré, it is more contemporary and far richer in bibliographical indications. It is wider in scope than the *Istituzioni* of Mannucci-Casamassa, who expressly excluded *NT* apocrypha, symbols of faith, liturgical texts, canonical sources, acts of martyrs, and epigraphy. With its doctrinal summations it outstrips Steidle's *Patrologia*, which unhappily pruned from its program any effort at a history of doctrines.

The French (1941), Italian (1940, 1944), Spanish (1945), and Hungarian (1947) translations and elaborations have but underscored the need of a German edition revised to cope with the phenomenal advances in patristic research as sketched, e.g., by Altaner (in *Miscellanea Mercati*, I [Città del Vaticano, 1946], 483-514) and J. de Ghellinck (in *Mélanges Cavallera* [Toulouse, 1948], pp. 65-85). An increase of almost 140 pages in the second edition (the "third edition" is apparently no more than a new printing of the second) and the utilization of more than a thousand fresh bibliographical items give prima facie evidence of the prodigious research carried on by the author despite incredible discouragements during and after the Nazi regime (cf. *TS*, XI [1950], 270-74).

Thirteen new authors have been added: in the fourth century, Simeon of Mesopotamia as a likely author of the "Macarius" writings; in the fifth, Agathangelus, Basil of Seleucia, Eutropius, Gennadius of Constantinople, and Symmachus; in the sixth, Apringius, Hypatius of Ephesus, Leontius of Jerusalem, Pamphilus, Theodore of Raithu, and the anonymous author

of the *Vita Charitonis*; and, between the sixth and eighth centuries, Timothy of Jerusalem. Consequent on recent research, notices have been radically rewritten on Ammonius of Alexandria, Andrew of Caesarea, Anthony the Hermit, Asterius the Sophist, John Maxentius, Leontius of Byzantium, Macarius the Egyptian, Pelagius, Peter of Laodicea, Severus of Antioch, and Victor of Antioch. Among other developments, there are new paragraphs on baptism and the Eucharist in Augustine and on the eschatology of Maximus Confessor; fresh light has been focused on Eusebius of Emesa, Gelasius of Caesarea, Evagrius Ponticus, Damasus I, Pacian, Vincent of Lerins, and the ascetical works of Athanasius; and attention is drawn to the contemporary effort to do justice to Theodore of Mopsuestia.

Some new insights and several withdrawals from earlier positions merit mention. In 1938 Altaner held that "recent investigations have demonstrated a dependence of Did. 1-6 on Barn. 18-20" (ed. 1, pp. 23-24; cf. *Misc. Mercati*, I, 498); now "it is more probable that Did. and Barnabas independently of one another draw from a common source, a Jewish catechism for proselytes" (p. 38). To the 1938 dating of the *Didache*, "the first half of the second century" (p. 23), modified in 1946 to "c. 150" (*Misc. Mercati*, I, 498), Altaner now adds "at any rate, before the appearance of Montanism (c. 160)" (p. 38). He concedes "a high probability" to Harrison's thesis of two epistles of Polycarp to the Philippians (p. 82), and regards as "very probable" the Bévenot position that Cyprian wrote the so-called "interpolated" primacy text (*De eccl. unit.*, 4) first and that the generally accepted text is the final, clearer composition (p. 145). The seven letters of Anthony the Hermit mentioned by Jerome (*De vir. ill.*, 88) are judged "probably genuine" after the researches of F. Klejna (p. 223). Altaner retracts (p. 295) his former statement (ed. 1, p. 214) that Proclus of Constantinople coined the controversial phrase "One of the Trinity was crucified," and notes now that the oft-quoted words of Ephrem to Our Lady in *Carm. Nisib.*, 27, 44 f., cannot be understood of the Immaculate Conception (p. 301). He grants that there are reasons for assigning Ambrose's five Mystagogical Catecheses to Bishop John of Jerusalem (p. 269), but asserts the genuinity of *De sacramentis* after Faller, Frank, and Conolly (p. 334).

A project so vast in scope and curt in execution inevitably invites criticism. The doctrinal summaries, necessarily selective, may mislead by omission. To take but one example, the summary of Cyril of Alexandria (pp. 246-47) is almost exclusively confined to his Christological terminology; and yet Cyril's insights into the Eucharist are surely as significant as Origen's, and his understanding of original sin merits as much consideration

as that of Clement of Alexandria. Again, Altaner repeats (pp. 7, 119) the claim of the first German edition (pp. 5-6, 84) that the cradle of ecclesiastical Latin was North Africa, with the Acts of the Martyrs of Scilli (c. 180) the oldest known production. He has apparently not had the opportunity to appraise the work of C. Mohrmann (cf. "Les origines de la latinité chrétienne à Rome," *Vigiliae christianae*, III [1949], 67-106), though it is indicated in his bibliography. A hint in Hermas' *Shepherd*, the translation of *I Clem. ad Cor.* into Latin at Rome probably in the first half of the second century, and the translator's use of a Latin *VT* of Roman provenance, point to Rome rather than North Africa for the beginnings of ecclesiastical Latin.

Such criticism, however, will be levelled only at the isolated or the inevitable. The author has a rare genius for accurate compression; his bibliographies are discouragingly rich; his critical temper is serene and sure. Altaner's *Patrologie* remains indisputably the best one-volume presentation in the field; of the manuals in more than one volume, only Quasten's *Patrology* promises to supplant it, at least in English-speaking circles.

Woodstock College

WALTER J. BURGHARDT, S.J.

PATROLOGY, I: THE BEGINNINGS OF PATRISTIC LITERATURE. By Johannes Quasten. Westminster, Md.: Newman; Utrecht and Brussels: Spectrum, 1950. Pp. xviii + 349. \$5.00.

Those who have been privileged to sit under Fr. Quasten at the Catholic University of America will not be surprised to discover in the first volume of his *Patrology* all that is so admirable in the professor: simplicity, thoroughness, order, insight. Here is the fruit of a quarter-century of exacting research and productive activity by one whose first-hand mastery of early Christian literature, liturgy, and archaeology is equalled by few contemporary scholars.

This initial volume covers the first two centuries of the Christian era, closing with Irenaeus. In successive chapters Fr. Quasten unfolds the beginnings of Christian literature in the following genera: liturgical formulas and canonical legislation; the Apostolic Fathers; romance, folk stories, and legends; poetry; acts of the martyrs; the Greek Apologists; heretical literature; anti-heretical literature. Whenever possible, an author's life story is recapitulated, his literary productivity outlined, and his significance for Christian thought synthesized and illustrated.

The pattern is familiar enough; and yet this is not just another *Patrology*. Fr. Quasten is not content with compilation; he controls his material—ancient texts and contemporary research—with a practiced ease. Prolonged

personal study has convinced him, e.g., that *Didache* 9–10 reports specifically Eucharistic prayers (p. 32); that Clement of Rome's genuine Letter to the Corinthians "furnishes unequivocal proof" of the primacy of the Roman Church (p. 46); that Ignatius' Letter to the Romans, "taken in its entirety, shows beyond cavil that the position of honor accorded the Roman Church . . . is founded not on the extent of her charitable influence but on her inherent right to universal ecclesiastical supremacy" (p. 70); that Harrison's theory of *two* letters of Polycarp to the Philippians "is very convincing and removes the one serious objection to an early dating of the Epistles of Ignatius" (p. 80); that "Hermas regards the Saviour as the adopted son of God as far as his human nature is concerned" (p. 100); that the unity of style which the *Odes of Solomon* exhibit "is a decisive argument against any supposition of Jewish origin and Christian interpolation" (p. 161); that in view of the research of De Rossi, Duchesne, Cumont, Dölger, and Abel, the Epitaph of Abercius is indisputably Christian in origin and content (p. 172); that Justin's concept of sacrifice is enigmatic only if we by-pass his effort to bridge the gap between pagan philosophy and Christianity with his Logos-concept, and specifically with his *logikê thysia* ideal (p. 218); and that Harnack's modalist interpretation of Zephyrinus' "I know one God only, Jesus Christ, and beside him no other who was begotten and who could suffer" is not justified (pp. 279–80). These and a score of other positions may not command universal deference; they cannot be dismissed cavalierly.

Fr. Quasten pays due attention to recent significant discoveries such as Melito's *Homily on the Passion*, as well as the twelve volumes of Egyptian papyri containing forty-two Gnostic treatises found in 1946 at the ancient Chénoboskion. He is sensitive of fresh developments; he concedes considerable probability, e.g., to the thesis which removes the cradle of ecclesiastical Latin from North Africa to Rome (pp. 21–22). An uncommon, delightful feature of this *Patrology* is the generous number of excerpts (almost 200) from early Christian literature quoted in attractive English dress—selections designed to entice the reader with a patristic bouquet, to indicate the unfolding of theology in the early centuries, and to illustrate the approach of the Fathers to the deposit of faith. Thus, we are confronted with thirty extracts from Irenaeus, five moving passages from the *Odes of Solomon*, and the Inscriptions of Abercius and Pectorius in full.

When complete, Quasten's attractively printed *Patrology* bids fair to supplant all existing manuals. It outstrips Cayré in its possession of the last two decades of research, when at least five thousand pieces of literature appeared that deserve the interest of patrologists. It is more detailed than

Steidle and Mannucci-Casamassa, and richer in bibliographical titles, especially English. In fact, for the period and personalities covered it has the most comprehensive, well-rounded, up-to-date bibliographies available in any manual; perhaps fifty are of fair length. Unlike Altaner, Quasten writes to be read, not merely consulted; rarely does a manualist wear his learning so lightly. In sum, this first volume is a painless introduction by a painstaking master to a fascinating field.

Woodstock College

WALTER J. BURGHARDT, S.J.

SAINTE GRÉGOIRE DE NAZIANZE THÉOLOGIEN. By Jean Plagnieux. *Etudes de science religieuse*, VII. Paris: Editions franciscaines, 1952. Pp. xvi + 471. 1800 fr.

The scope of the present work is best described in the author's own words: "It is now a hundred years since Cardinal Hergenröther wrote his definitive exposé of St. Gregory Nazianzen's theology of the Trinity, a work which delineates Gregory's dogmatic position with a precision leaving nothing to be desired. But as a historian concerned primarily with the exterior sequence of events, he directs his attention to the formulas and official consequences of the doctrine rather than to its source, namely, the theological personality and interior physiognomy of the author. One question in particular which he leaves aside deliberately is Gregory's theory of religious knowledge, that is, his conception of his own function as a theologian and the manner in which he himself exercised that function. Now it is precisely this aspect which is of vital interest to the theologian of the twentieth century and which we have decided should be the subject of our investigation" (p. 1).

Explicit treatment of the nature of theology is frequent in St. Gregory's works. Of prime importance is the *ex professo* development in the Five Theological Orations (XXVII-XXXI) and in the closely-related Sermons XX and XXXII. "In order to determine what was Gregory's thought on the nature of theology, we have something better than a few concrete applications on which to base some frail conjectures; for we possess—rare fortune!—a series of 'discourses on method' enabling us to define the position of an exceptionally representative author on this essential point which is of crucial importance today" (p. 3). Methodology, then, in the fullest meaning of the term.

The book begins with a description of Gregory's attitude towards Hellenism. This serves to set the stage for subsequent action, but its more specific purpose is to show how the doctrinal conflicts of the period were more fundamentally a conflict of method: the rationalistic Hellenism of the

heretics pitted against the authority of revelation, with the integrity of the Gospel depending on the issue. This is followed by Gregory's teaching on the *fontes* (ch. 2): Scripture, tradition, and dogma (formal definition by the Church).

The arrangement of the next four chapters adheres quite closely to a plan suggested by Gregory himself. "It is not every man's province to discuss theology, not every man's. . . . I will go further: theology should not be discussed at all times, nor before all classes of people, nor in all its aspects, but only in keeping with the occasion, the audience, and a sense of proportion" (*Or.*, XXXVII, 3). Whose province, then, is it? Gregory sets down three requirements (ch. 3). The first is holy orders, *taxis*, by which he does not wish to exclude the laity from interest in theology, but aims rather at stressing the distinction between the *ecclesia docens* and the *ecclesia discens*; *theologos* applies primarily to the bishops. The second requirement is *katharsis*, purification, both active and passive. Finally, *theoria*, contemplation, which seems to embrace study, prayer, and reflection. It is sometimes almost synonymous with *theologia*, but the latter has the added notion of official exercise of the function of theologian.

There follows a consideration of the "audience" (ch. 4). As there should be a certain reserve in speaking of the faith before "those outside" (particularly when Arianism and new persecutions have necessitated the revival of some phases of the *disciplina arcana*), so, within the fold, certain instructions should be reserved for the "few." For all are called to *praxis* (exercise of virtue), but only some to *theoria*—a distinction which, with Gregory, has little in common with Gnostic snobbery.

The object of theology (ch. 5) is threefold: *theologia*, which in its most sublime meaning refers to study of the inner nature and activity of the Trinity; *oikonomia*, the divine operation *ad extra*, or the full notion of providence; and the *zetemata*, or allied questions, some of which seem to have been classical points of discussion.

The final point of Gregory's division is a sense of measure (ch. 6): the balance needed in seeking truth in a maze of conflicting opinions; the moderation required in exposing truth, especially the avoidance of controversy for its own sake; and, finally, the elegance of expression which the sublimities of divine truth deserve. For Truth about the One should be informed with Beauty—artistry in the authentic Greek tradition. Though ranking with the best in the chiseled precision of his dogmatic formulas or in the pounding logic of his controversies, Gregory is most fully himself in the splendid, balanced flow of his prose and the rich imagery of his poetry.

Turning to the problem of faith and reason (ch. 7), the author weighs

two apparently opposed attitudes in Gregory: one seeming to discount, even to spurn, reason, and one frankly adopting it for the defense of the faith. Plagnieux' solution has many interesting sidelights, and it is satisfying. Briefly: reasoning on subtle questions pertains to the "few," the true *theologoi*. The way for the "many" is the practice of virtue based on faith known by authentic teaching. Hence in his sermons he resorts to intricate argumentation reluctantly, and only to offset the harm done by the rationalistic propaganda of heretical groups. Yet he is by no means a fideist, but recognizes the need of reason for the defense and advance of theological knowledge.

The final chapter testifies to the power of Gregory's theology by showing its influence on subsequent councils and on later theologians of East and West. There follow fourteen excursuses, complementary, in varying degrees, of ideas presented in the body of the book. Treatment of the primacy is relegated to a place among these, which seems strange, even though, as the author admits, the conclusions on this point are not very definite.

It is a worthwhile book. Plagnieux handles in an interesting and, on the whole, satisfying manner the problem he cut out for himself. Among the best aspects of his study are the frequent and well-founded instances of kinship between Gregory's method and emphases and those of later Western theologians, particularly St. Thomas—a refreshing reaction against the exaggeration of differences between Eastern and Western theology. In the course of the book, frequent nuances, which can only be hinted at in a brief review such as this, add much to the interest and stimulating effect of the author's conclusions. His analysis of the usage of a number of fundamental, interrelated terms (*praxis, theoria, paradosis, theologia, oikonomia, hoi polloi, hoi oligoi*, etc.) should contribute to a better understanding of Gregory's works, precisely because the fuller connotation of these oft-recurring words can be, and has been, overlooked. Possibly further clarification would result from an examination of what Gregory considered the requisite intellectual formation of the *theologos*. Without this, the term is somewhat abstract, so that its usage, as well as that of the terms related to it, is indefinite in certain contexts. However, this by no means negates the real merit of the author's findings regarding the ideas in question.

In the section on the *fontes* it is made abundantly clear that Gregory maintained the Church's power to formulate binding dogmatic definitions. That he regarded Nicaea as an instance of the exercise of that power is also clear. There is, however, no pointed consideration of what he regarded as requisite before the decrees of a given council should be accepted as authoritative. If his writings leave the matter obscure, it would be well to

know even that, on a point of such significance. His disparaging remarks concerning the personnel of the Council of Constantinople, over which he himself presided, charge the question with peculiar interest.

Alma College

TERRENCE R. O'CONNOR, S.J.

THE CALL OF ALL NATIONS. By St. Prosper of Aquitaine. Translated and annotated by P. de Letter, S.J. Ancient Christian Writers, XIV. Westminster, Md.: Newman, 1952. Pp. 234. \$3.25.

A controversial work written against the Semipelagians about the year 450, St. Prosper's *Duo libri de vocatione omnium gentium* comes to us as the first treatise in ancient Christian literature on the problem of the salvation of infidels. The two books correspond to the double aspect of the problem as the author outlines it for us in his first chapter: If God's salvific will is universal, why are not all men saved (Book I)? If all are not saved, how can there really be in God a universal salvific will (Book II)?

Steering a perilous course between the Scylla and Charybdis of Semipelagianism and St. Augustine's rigid doctrine on election-predestination, St. Prosper tries to sever the question of the absolute gratuitousness of grace from the doctrine of predestination. He departs from Augustine's restrictive interpretation of I Tim. 2:4 in affirming the universalism of God's will to save men. Yet, to safeguard the gratuitousness of grace, he offers a distinction between the general grace granted to all men and the special grace given to some (cf. Book II, ch. 4, 19, 26). This distinction gives to the treatise at once its originality and its inconsistency. As Fr. de Letter suggests, the distinction may be purely nominal, for the will to save can hardly be real when it is expressed only in a non-saving grace such as the *gratia generalis* surely is. Again, in an attempt to reconcile universal salvation with a theory of election substantially Augustinian (cf. Book II, ch. 29), St. Prosper has drawn the dubious compliment from Cappuyns that, in final analysis, his doctrine reduces itself to a "good intention." Fairer, perhaps, is Fr. de Letter's reminder that St. Prosper, in a temperate and conciliatory way, is trying to find the good and weak points in the two opposing camps of the Semipelagians and St. Augustine. This has led him into statements which are fluctuating and lacking in coherence.

In a highly readable introduction, Fr. de Letter outlines the historical circumstances of the treatise, the problem of its authenticity (against Quesnel, he accepts Cappuyns' critical establishment of authorship), the evolution of St. Prosper's doctrine, and his influence on the development of medieval theology. Further illustrations of these topics appear in the thirty-

six pages of closely-documented notes on the text. The translation, made from Ballerini's edition (Venice, 1756), while altogether accurate in a literal fashion, remains too close to the Latin word order for smooth English reading—not that St. Prosper's is the sort of style or subject matter that lends itself to spirited or swift reading. Readers will be grateful for the ample author-subject index.

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

DAS KONZIL VON CHALKEDON: GESCHICHTE UND GEGENWART, I: DER GLAUBE VON CHALKEDON. Edited by Aloys Grillmeier, S.J., and Heinrich Bacht, S.J. Würzburg: Echter-Verlag, 1952. Pp. xvi + 768. DM 27.—

Since November, 1951, much has been written on the Council of Chalcedon to commemorate its fifteenth centenary. Nothing, however, can compare in magnitude and in lasting importance with the great work of which we are here reviewing the first volume. Under the able editorial leadership of two Jesuits of the theological faculty of St. Georgen in Frankfurt-am-Main, over fifty scholars in different countries—one in the United States—are collaborating to give us a well-rounded picture of the Fourth Ecumenical Council.

The first volume, treating the Faith of Chalcedon, has four main divisions, each preceded by a short explanatory introduction: (1) the dogmatic background of the council, (2) the historical framework, (3) its theological accomplishments, and (4) the theological struggles that resulted from it. There are fifteen essays, seven in German, eight in French. Some of these present new findings; others give a general view of what is already known.

From the historical background it would have sufficed to consider the events since Ephesus (431), but for the dogmatic background we must go back to Apollinarianism and its predecessor heresies. Fr. Grillmeier opens the work with a basically important introductory article of over two hundred pages, heavily documented from source material and enriched with recent bibliographical data. He traces Hellenistic thought through Justin, Clement of Alexandria, and Origen until in Arianism and Apollinarianism an heretical Christology emerges that was strongly influenced by Stoic philosophy. The author then shows how the correct understanding of the union of the Second Person with human nature progressed from the "Logos-Flesh" to the "Logos-Man" formula. Together with all this development, there was a gradual clarification of certain concepts such as *physis* and *hypostasis*. This brings us up to the eve of the Council.

The following article, by Henri de Riedmatten, O.P., is a critical recon-

struction of fragments of Apollinaris that have been transmitted to us through the *Eranistes* of Theodoret. In this work the author has leaned heavily on the text in the Bodleian library edited by Clarke.

While the article by Grillmeier presents the whole theological background from the beginning of unorthodox opinions leading up to the eve of the Council, the third essay, by Thomas Camelot, O.P., studies more fully than Grillmeier the period from Nestorius, or rather Theodore of Mopsuestia, to Eutyches and their opposing Christological doctrine. Thus there is a certain overlapping of material in these two articles (and this occurs elsewhere, a thing only natural in a work of many contributors). Yet there are advantages. While Grillmeier writes in German, Camelot's article is in French. Either article can be read as a unity in case the reader knows only one or the other of these languages.

The fourth article introduces us to the second section—devoted to the historical framework of the Council. Monald Goemans, O.F.M., of the Catholic University in Nijmegen, discusses the question: Was Chalcedon a general council? It is a factual essay in simple language based on the correspondence between Leo and the East and on the Acts of the Council itself. The essay carefully distinguishes the roles taken by Marcian, the imperial commissioners, and especially by Pope Leo represented by his legates who were recognized by the Emperor and the bishops.

The article by Prof. Alfons M. Schneider of Göttingen discusses the locale of the Council, the Basilica of St. Euphemia. The *Passio* of Euphemia, while worthless as regards the facts of her life, does give an indication of the location of her grave. Evagrius furnishes a description of the Basilica and fairly exact data concerning its whereabouts. Two pages of illustrations accompany the text.

Paul Goubert, S.J., of the Pontifical Oriental Institute in Rome, treats the roles of St. Pulcheria and Chrysaphius in an article that introduces something of a dramatic atmosphere into this volume. There are many discrepancies regarding the details of Chrysaphius' life. Sifting the opinions of historians, ancient and modern, Goubert reconstructs the strange history of the man who was the evil genius of Theodosius and the most redoubtable supporter of heresy. On the other hand, Goubert shows that the victory of orthodoxy at Chalcedon owed much to the intelligent, energetic, and tenacious work of the Empress, who was the principal helper of the Pope. Père Goubert calls her the "Jeanne d'Arc" of the papacy.

In an essay distinguished by a dignified style and based on St. Leo's letters, Hugo Rahner, S.J., of Innsbruck, analyses the greatness of Leo as found in his attitude of *moderatio*. Leo expressed himself clearly in one of

his letters: "moderationem volui custodiri." *Moderatio* held the key to his relations with the weak government of Theodosius, who favored heresy. It controlled his strong consciousness of the Roman primacy in his dealings with weak and refractory bishops. When zeal for truth has to be tempered by love and forgiveness, *moderatio* guides him in his attitude towards Anatolius, Flavian, and others. Especially in his Epistle to Flavian do we see how this *moderatio* steers the careful middle course between the exaggerated stress laid by Nestorius on the Body of Christ and the obstinate denial of the same by Eutyches. Finally, his *moderatio* between love of asceticism and love of humanity makes him opposed to the exaggerated spiritual tendency of the Eastern monks that found its expression at the expense of the dignity of the human body.

The third section of the book, dealing with the dogmatic truth of the Incarnation proclaimed at Chalcedon, opens with an article by Paul Galtier, S.J., of the Gregorian University. Did the Council have to decide between Cyril and Leo? Galtier answers in a decided negative. In brief, the terminology of Cyril is dictated by his efforts to repress Nestorianism; insistence is laid on the unity of Christ's person. Leo, on the other hand, chooses his terms to counteract Eutychianism and to bring into relief the diversity of the two natures in Christ.

Ignacio Ortiz de Urbina, S.J., Rector of the Pontifical Oriental Institute in Rome, discusses the Creed passed in the fifth session. As we know, the symbol is not a new one: it is made up of excerpts from different documents, the majority of which were taken from Cyril's letters. Thus the bishops won out, for they had not wanted a new symbol. The imperial commissioners had demanded one and perhaps these latter never knew that their wish had not been carried out. De Urbina explains the different clauses of the symbol and ends by analysing the whole declaration of faith that preceded and introduced the actual Creed of Chalcedon.

After the discussion of the Council itself, there follows naturally a section dealing with the anti-Chalcedonian reaction of the Monophysites. What exactly did these latter hold? Msgr. Joseph Lebon, Professor Emeritus of the University of Louvain, studies Severian Monophysitism, quoting abundantly from the works of Timothy Aelurus, Philoxenus, and Severus.

Following the treatment on the Monophysite theologians, Paul Mouterde, S.J., of the University of St. Joseph in Beirut, studies the Council in the works of Monophysite historians and chroniclers who wrote in Syriac. His task was rendered easier because the historical texts in Syriac have been completely edited. These writers present a sorry tale of prevailing prejudice and animosity against Chalcedon and all those responsible for its outcome.

Unlike the sole example of Michael the Syrian, they were not able to consult the Acts of the Council. They know them through the traditions of their Church. By echoing the ideas of their theologians and polemicists they reveal the thought of their milieu.

What was the attitude of the Persian Church to the decrees of Chalcedon? This is the subject of the article by Wilhelm de Vries, S.J., of the Oriental Institute in Rome. True, this Church was not represented either at Ephesus or Chalcedon because of persecution, but it was deeply interested in the Christological problems involved in both. Unfortunately she had studied these problems from Nestorian sources.

While the Nestorian theologians seldom expressed judgment on the decrees of Chalcedon, when they did they were decidedly opposed to them. Nevertheless, the Nestorian formulas of faith that we find in the synods are on the whole correct, especially in the sixth century when Nestorianism was watered down and approached orthodox teaching more closely. Later Babai the Great introduced a stricter Nestorianism in the formula, "two natures, two hypostases, one *prosopon*". De Vries examines this formula as explained by Babai and subsequent theologians, and shows how irreconcilable their explanations are with the doctrine of Chalcedon.

The official Nestorian teaching of the Persian Church met at times with opposition, which began in the School of Nisibis towards the end of the sixth century. However, this theological revolt, the followers of which lasted into the eighth century, must be considered rather as an episode in the history of the Nestorian Church, for this Church, at least since the time of Babai, stood as a whole opposed to the Council of Chalcedon.

A richly documented article containing much new matter on Chalcedonianism and neo-Chalcedonianism in the East from A.D. 451 to the end of the sixth century is provided by Charles Moeller of the University of Louvain. It is interesting to note that Moeller agrees with M. Richard that it is high time that Leontius of Byzantium be demoted from the important place he has hitherto held among the theologians of his time.

Marcel Richard, of the Institut de Recherche et d'Histoire des Textes in Paris, contributes an essay on the patristic florilegia of the Chalcedonian and the neo-Chalcedonian theologians of the fifth and sixth centuries. While the collections of the fifth century were due to the personal reading of original sources by the compilers and hence were not connected with one another, the contents of the florilegia of the sixth century, on the other hand, were borrowed from previous florilegia. M. Richard feels that, while related to one another, these florilegia of the sixth century are not dependent on one another. The employment by two authors of a series of common

texts should be explained almost always by a source that is now lost. We must admit the existence of collections of patristic texts subsequent to the promulgation of the *Henoticon*. They were the only means of defence the Chalcedonians had against the rising tide of Monophysitism during the reigns of Zeno and Anastasius. It is not surprising that they have disappeared, for future copyists would have had no interest in conserving them.

The last article, by Prof. Georg Graf of Dillingen, concerns the Council of Chalcedon in Christian Arabic literature. It should be noted in passing that of the Acts of the Council only the canons for the most part were translated into Arabic. Friendliness or hostility towards the Council among Christians writing in Arabic is found chiefly in their historians or in historical introductions to the canons. Dr. Graf enumerates the chroniclers and theologians friendly or unfriendly to Chalcedon down to Ignatius Noë, who as Patriarch of the Jacobites (1494–1509) endeavored to win over the Marionites to Monophysitism. Dr. Graf adds a section on the Arabic writings of the Nestorians, studying briefly the works of four leading writers.

It is regrettable that this volume contains no index; we notice, however, that the third volume will contain indices for the whole work. For theologians and historians interested in the fifth century this book may be considered indispensable.

Alma College

EDWARD HAGEMANN, S.J.

THE THEodosian CODE AND NOVELS AND THE SIRMONDIAN CONSTITUTIONS. Translation with commentary, glossary, and bibliography. By Clyde Pharr, in collaboration with Theresa Sherrer Davidson and Mary Brown Pharr. Introduction by C. Dickerson Williams. Princeton, N. J.: Princeton University, 1952. Pp. xxvi + 643. \$20.

This huge volume inaugurates an important project which aims to translate all the sources of Roman law, together with commentaries and glossaries. A competent, scholarly work, it provides the only translation ever made into any language of the first official codification of Roman law after the Twelve Tables. For this accomplishment congratulations are due to those collaborating, in particular to Dr. Clyde Pharr, the general editor, who planned the undertaking over twenty years ago and bore the brunt of the long, arduous labors. The scholarly world should be grateful to the individuals and organizations whose financial assistance made publication possible. The Princeton Press deserves commendation for the splendid format, attractively set up, solidly bound, handy to consult.

The extant portions of the Theodosian Code occupy 466 of the 572 pages

of translation, the Latin not being reproduced. Much of the original text has been lost, especially in the first five books, of which about one-third remains. Promulgated in 438, the Code contains in condensed form the imperial legislation from 312 to 437. Appended to the various laws are the Interpretations, added by jurists between 438 and 506. Then follow in ten pages the sixteen Sirmundian Constitutions, so named after Jacques Sirmond, who discovered and published them in 1631. Last come the Novels, or new laws, decreed by six emperors between 438 and 468. Retaining the original enactments unmodified, they possess in their very diffuseness an enhanced value now as sources.

Although far less widespread or enduring in influence than the sixth-century Code of Justinian, this compilation remains a source of prime importance for all students of the later Roman Empire, for civil historians, sociologists, economists, political and legal scholars, as well as for ecclesiastical historians and canonists. These latter two will not find a Latin text the barrier it has become for an increasing proportion of lay investigators; yet they will appreciate the translation of a great deal of involved technical matter. Even to expert Latinists the highly artificial, bombastic Byzantine style is tedious. A goodly percentage of this legislation directly concerns the Church, notably the Sirmundian Constitutions and Book XVI of the Code, which is devoted entirely to a multitude of ecclesiastical questions.

In its intent of being at once clear, readable, closely literal, and free of paraphrases, the translation, as well as could be judged from some samples, has succeeded admirably. The stilted effect of the original has been purposely conserved. No more than a suggested version has been possible in the many instances where the text is corrupt. Satisfactory English equivalents are scarcely to be met in other cases. Thus *divus*, the title of the pagan Caesars after their apotheosis, likewise designated deceased Christian emperors; "sainted" is the rendering chosen.

The usefulness of the book is heightened by numerous footnotes supplying copious cross-references, elucidations of obscure allusions or legal phrases, and alternative translations of disputed passages, along with the Latin in question. But Latin nouns and adjectives generally appear in the nominative, verbs in the infinitive; not as in the laws. A twenty-seven-page glossary, often rather elementary and envisioning the general reader, aids further in identifying some terms; it does not pretend to be exhaustive. At the end is an invaluable index furnishing thousands of references in its thirty-seven pages of fine print. A glance reveals the immense number of topics covered.

Prefixed to the volume, however, is an introduction (pp. xvii-xxii) calcu-

lated to impart a poor, though false, initial impression of the excellence and impartiality of the remaining pages. Not to mention certain questionable statements on other subjects, it is here asserted in regard to the Church that the tolerant pagan Empire was impelled to persecute the Christians because of their mutinous attitude and their implacable hostility to the state. Constantine's recognition of the Church, it is said, accelerated the collapse of the Empire. Gibbon is cited as proof that the fall of Rome marked "the triumph of barbarism and religion."

In so far as the footnotes and glossary treat ecclesiastical affairs, they are on the whole adequate. Occasionally they do not evidence a care equal to that bestowed on the translation. The phrasing is at times infelicitous, or so incomplete and vague as to be misleading. There are a few obvious errors. It is not accurate, e.g., to say that the early monks were members of religious orders or that they were all hermits (pp. 449, 588). Monks and others have been too loosely labelled as "religious fanatics." Not political, social, and economic discontent, but doctrinal differences, were the main causes of the ancient heresies, and the basic incitement for the sometimes deplorable participation by monks in outbreaks of violence (pp. 449, 450, 582). The Circumcellions, whose lawlessness disgraced the Donatist heresy, are wrongly classed as itinerant monks on p. 459, but more correctly on p. 582 as runaway slaves and ruined peasants.

In the glossary the explanation for the popularity of the episcopal courts is that they were "usually less corrupt" than the secular ones (p. 580). "Pope" was a title too widely conferred on bishops throughout Christendom in this period to permit the conclusion that Valentinian III's use of it in 445 in regard to the Bishop of Rome thereby entailed a recognition of the primacy (p. 574). Deficient descriptions are given for "church," "priest," and "cleric." When "gravediggers" (*copiatae*) and "attendants of the sick" (*parabalani*) are characterized as clerics (pp. 581, 448), the inference might be that these groups admitted only clerics, or that they constituted separate minor orders in the hierarchy of the clergy, as the Code and other early sources could lead one to believe. Neither interpretation would be correct. It might be preferable to leave untranslated well-known proper names, like *parabalani*, famous at Alexandria for another of their functions, that of bodyguard for the Bishop. The note on p. 448 supplies no hint of this, nor does it assign the precise reason for the law of 416 limiting this body to 500, namely, the bloody disputes between Alexandrian Jews and Christians, involving St. Cyril and the Prefect Orestes, and culminating with the murder of Hypatia, the female pagan philosopher. This footnote should have relied on some authority more recent than Du Cange.

Obviously these comments concern but a tiny fraction of this meritorious work, whose complexity makes perfect accuracy of annotation exceedingly difficult. But they may suggest a closer attention to ecclesiastical terminology, institutions, and history in future volumes. It is sincerely hoped that the editors will have the courage, perseverance, and means to complete their ambitious venture, so enduringly valuable.

Weston College

JOHN F. BRODERICK, S.J.

MARY IN THE DOCUMENTS OF THE CHURCH. By Paul F. Palmer, S.J. Westminster, Md.: Newman, 1952. Pp. 129. \$2.25.

This is a valuable collection of documents drawn from the Fathers and early ecclesiastical writers, from the creeds and canons of ecumenical councils, and from official papal pronouncements, on the prerogatives of Mary. It provides impressive evidence that modern Catholic Mariology has grown steadily through the centuries like a flower from the seed; every petal is implicitly contained in the faith and devotional practice of the early Christians. As with all organic growth, there is a certain monotony in the way each new century carries on what is received. But each new age adds further insight, and it is thrilling to see the quiet, irresistible growth through all difficulties to the full flower. The quotations are admirably brief and pertinent, well translated, and introduced with just enough comment to explain their source and underscore their significance.

Parts I-IV bear witness to a Marian tradition that is the common heritage of the great Churches of East and West until the Eastern Schism under Photius. Parts V-VI treat the less tranquil development of these same dogmas in the Church of the West and show how the piety of the faithful, encouraged by the Holy See, clings to the traditions in the face of philosophical difficulties. The principal antagonists in these medieval controversies attest the popularity of the beliefs they are opposing, and in language that borders on hope they express readiness to conform, should Rome decide against their doubts. Finally, in Parts VII-IX we have the papal pronouncements of the nineteenth and twentieth centuries on the Immaculate Conception, Mary as Mediatrix and Co-Redemptrix, and the Assumption. These last sections contain the climax of the whole tradition. In them the Church looks back upon her own faith and devotion as found in the writings of her teachers and in the prayers of her liturgy, and sees therein that these prerogatives of Mary have been revealed by God and are therefore to be "firmly and constantly believed by all the faithful." Fr. Palmer concludes his book with a seven-page litany of Mary and the

reference to each page in the book where these praises may be found in the quotations from Christian writers.

Fr. Palmer's historical approach should afford all Christians a true picture of the faith of their ancestors. And for Catholics there is much more in the book than an argument. There is rich food for meditation in the tender, devotional, poetic way that the Holy Spirit has moved every age of the Church to St. Ephrem's insight of love into the Mother of the Mystical Body. And the flavor of all the quotations is illustrated by the passage from St. John Damascene on Mary's Assumption (pp. 60-61) which begins: "There was need that this dwelling meet for God, this undug well of remission's waters, this unploughed field of heaven's bread, this unwatered vineyard of immortality's wine, this olive-tree of the Father's compassion, ever green and fair and fruitful, be not imprisoned in the hollows of the earth," and ends: "There was need that the Mother of God should enter into the possessions of her Son and, as Mother of God and handmaid, be revered by all creation. For the Son has enslaved all creation to His Mother."

Le Moyne College, Syracuse, N. Y.

JOHN J. FERNAN, S.J.

MARIA IM CHRISTENLEBEN. Edited by Paul Sträter, S.J. *Katholische Marienkunde*, III. Paderborn: Schöningh, 1951. Pp. 390. DM 14.70.

The *Katholische Marienkunde* series presents a comprehensive survey of Mariological questions in a collection of essays contributed by eminent writers. The third volume, *Maria im Christenleben*, consists of eleven contributions to the central theme of Mary's role in Christian life.

Paul Sträter, Spiritual Director at the German-Hungarian College in Rome, begins the volume with a dissertation on devotion to Mary as a powerful help towards Christian living. Illustrations are drawn from the lives of the saints, from religious foundations dedicated to the honor of Mary, and from the biographies of converts noted for their veneration of the Immaculate Virgin. Singled out for special commendation is the conversion of Dr. Edward Preuss, who emigrated to St. Louis and together with his son exercised a zealous literary apostolate. Constantine Vokinger, Chaplain at Stans, Switzerland, contributes the second paper on popular Marian devotions: the Angelus, the Rosary, the pilgrimages to shrines of Our Lady. Anton Freitag, S.V.D., develops the theme of Mary's connection with the missions. In a survey of the veneration paid to Mary in mission lands, the French missions of Canada and the United States are selected for special mention.

Very interesting and illuminating is the study by Emmerich Raitz von Frentz, S.J., of St. L. M. Grignion de Montfort's *Perfect Devotion to Mary*. After setting forth the history, essence, and excellence of the Grignionian devotion he evaluates critically some of the difficulties: the possibility of the devotion, the problem of prayer through Mary, the connotation of holy servitude. The peculiar relation of the Mother of God to the Catholic priesthood is treated by Dominic Thalhammer, S.J. John Beumer, S.J., outlines the historical development of devotion to Mary as a sign and means of predestination. He explains the meaning of this prerogative, justifies it, and shows its theoretical and practical implications.

These six papers on the influence of devotion to Mary on individual souls are followed by dissertations on three types of group veneration. The origin, life, and celebrations of the model Rosary Brotherhood at Einsiedeln are described by Rudolf Henggeler, O.S.B. The editor expounds the history and sanctifying power of the Sodality of our Lady. An interesting account of the Schönstatt movement is presented by Ferdinand Kastner, S.A.C.

Carl Feckes delineates the historical background of the consecration of the Church and of the whole world to the Immaculate Heart of Mary by Pope Pius XII, indicates the dogmatic foundations on which it rests, and explains its significance. The final article by the editor explains the meaning of devotion to Mary, its obligation, its educational value, and its sources.

Besides a fund of useful and interesting information this third volume offers the reader many a stimulating insight into Marian doctrine and cult. To the reader's disappointment, however, two topics of interest in present-day devotion to the Blessed Virgin are left untreated. The first is a theological explanation of the import and basis of reparation to the Immaculate Heart of Mary; the second, a formal and adequate treatment of the object, end, and acts of the same devotion. Perhaps a revised edition will satisfy the reader's interest.

West Baden College

CLEMENT J. FUERST, S.J.

LES ANGES ET LEUR MISSION. By Jean Daniélou. Collection Irénikon (new series), V. Editions de Chevetogne (Belgium), 1951. Pp. 154. 50 fr. belg.

Although angelology has always had a definite place in the traditional teaching of the Church, over the centuries there has been a shift in emphasis concerning the questions discussed. Whereas the Scholastics were more interested in the nature of the angels, their cognition and volition, the Fathers of the Church were primarily concerned with the mission of the angels to humanity, "sent for service, for the sake of those who shall inherit

salvation" (Heb. 1:14). It is this patristic angelology which is the subject matter of the present work.

Père Daniélou's purpose is to show that the role of the angels is to lead humanity to the worship of the one true God and to associate all men in their angelic Trisagion. In attaining this end Daniélou did not merely synthesize some of the fine patristic studies already in existence; instead, his intention and desire was primarily to enrich the documentation of patristic angelology, citing, examining, and explaining texts hitherto not studied in scholarly fashion. In his selection of these texts, however, he has limited himself to those which he judged more conducive to enlighten the mind and to foster devotion. A complete and exhaustive treatise was not his intention.

As far as possible the author follows an historical order in his consideration of the mission of the angels in the economy of salvation. He begins with an exposition of the role exercised by the angels in regard to the chosen people of Israel, especially their role as ministers of divine revelation. The outstanding example of this was the part played by the angels in the promulgation of the Law. But with the coming of Christ, who was the sole mediator of the New Law and who took upon Himself the work of salvation, the role of the angels changed. Although there are in the New Testament indications of the angels as messengers of divine revelation, their primary function was to be ministers to the Redeemer. According to the author it is particularly in regard to the Nativity and Ascension that the angels fulfill this role. After the Ascension the angels play an active part in continuing on earth the great redemptive work of Christ, the edification of the Church. This begins with baptism, the angels being invisible apostles sent to the nations of the earth to lead them to the Church.

Not only do the angels exercise a role in relation to the Christian community, but they also have a mission to individual souls: they are to be guardians, protecting, guiding, and aiding souls on their way to God. In fact, they assist souls through the entire process of spiritual growth; in this they have a triple function: purification, illumination, and unification. Having assisted men during their earthly life, the angels also minister to souls at the hour of death and lead them to paradise. But even with this the role of the angelic spirits is not yet entirely fulfilled; they will also be "the ministers of the resurrection of the dead, of the gathering of the elect, of the separation of the just from the wicked" (p. 144); they will be witnesses of the judgment, the executors of the sentence, the escort of the blessed into heaven.

This, in brief, is the subject matter of *Les anges et leur mission*. Père

Daniélou, however, from his manifestly extensive study of the Fathers, develops it in a manner that is rich and scholarly. In so doing he has made an erudite contribution to the study of patristic angelology.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

DE EXPERIENTIA MYSTICA. By Carolus Truhlar, S.J. Rome: Gregorian University, 1951. Pp. 252. \$1.40.

This unpretentious introduction to mystical theology consists of lectures delivered at the Pontifical Gregorian University in Rome by a member of the faculty of dogmatic theology. The author expresses the hope of subsequently elaborating their content in specialized theological journals. Throughout the work he makes a welcome effort to bring authentic mysticism into closer contact with dogmatic theology, being more interested in the scriptural, patristic, and doctrinal aspects of his subject than in the purely psychological. The work, though perhaps necessarily elementary and incomplete, is a firm step in the right direction.

There are eleven chapters. Presupposing the historical fact of mystical experience scientifically proved, Fr. Truhlar discusses the properties of this unusual phenomenon, the role of infused contemplation in it, the degrees of mysticism, its passive and active elements. Then he proceeds to discover what the theological sources, namely, the Church's magisterium, the New Testament, the Fathers, and certain carefully selected theologians teach on these subjects. Next he treats of the relation of mystical experience to the theology of grace and to spiritual perfection, and finally of natural mysticism and of acquired contemplation. He omits the extraordinary phenomena often associated with mysticism, such as ecstasy, visions, and the like, since he considers these of much lesser importance.

The following are some of Fr. Truhlar's conclusions. He grants that, considered theologically, the mystic way is distinguished from the ordinary way only in degree, being simply a more intense life of grace. Looked at psychologically, however, it differs specifically, i.e., it impresses the soul as something essentially other than non-mystical experience. Such supernatural, mystical experience of God is immediate, though not clear, as in the beatific vision. Fr. Truhlar sees the difficulties involved in this opinion, but he concludes unsatisfactorily (with de Guibert) that it cannot easily be proved impossible. This new unaccustomed perception of the soul he analyzes with the mystics as a spiritual experience, akin to sensation, indistinct, difficult to describe, containing both passive and active elements.

Infused contemplation effects the mystical experience by giving a new

capability to the soul's faculties and by illuminating multiple aspects of the soul's state, thus producing an extension of psychological consciousness. Such mystical experience has various features: it may affect the intellect more than the will, or vice versa; it may be pleasant or painful, accompanied by more recollection or less, be present in the depths of the soul or in its faculties, vary as to frequency, and be concerned with the unity of nature or the trinity of persons in God.

Degrees of mystical experience are many, differing greatly in individuals. Hence, only some very general characteristics can be listed as degrees common to all. The degrees do not differ specifically, since the nature of infused contemplation remains the same, but there is a gradation in the fullness and intensity of the experience. Ecstasy, however, is not necessarily a sign of a more intense mystical experience.

Both active nights of the soul, i.e., the night of the senses and the night of the spirit, are outside of mystical experience, being presupposed as necessary conditions to mystical union with God. The passive nights of the senses and of the spirit, certainly if taken strictly, are mystical and seem to be required before habitual mystical graces are given. They must at least precede spiritual matrimony. These mystical nights may be had even after the transforming union, but then their function is no longer to purify, but rather to assimilate the mystic to Jesus Christ. Within the degree of transforming union itself there are also degrees or variations, such as the mysticism of service, of the apostolate, of reparation, and the like. These variations must not be considered as being in opposition to the mystical life of union, as de Guibert and others seem to assert. Fr. Truhlar gives some excellent analyses and explanations of the nights and also of the degrees of the mystical ascent. Passivity must not be overstressed in mystical experience, thus opening the way to error. He himself concentrates on the active elements, so often neglected.

Turning now to the theological sources, the author finds that the mystical doctrine of the Church's magisterium is mostly negative, consisting in condemnations of, and warnings against, doctrinal and practical aberrations. He discovers only four documentary sources of a strictly positive nature, and of these the first three do not exceed the authority of private theologians. They are: the schema of meditation and contemplation of Cardinal Casanata, the Articles of Issy, the treatises on beatification and canonization of Cardinal Lambertini (the future Pope Benedict XIV), and the bulls of canonization. This reviewer believes that there is a mine of positive mystical doctrine, still largely untapped by theologians, in the Popes' encyclicals, especially in the more recent ones, particularly those on

the Mystical Body. This doctrinal source should be probed more deeply and widely.

As for Scripture, three sets of texts, mainly from St. John and St. Paul, are studied. One set treats of Christian life in general, another of the activity of the Holy Spirit in the soul, and a third contains certain extraordinary expressions referring to the interior supernatural reality within the soul. From them the author concludes that the New Testament does not demonstrate conclusively the mystical experience as described above, but contains it implicitly. With time these implicit elements are becoming more and more explicit. The chapter on the Fathers and early ecclesiastical writers shows strikingly this process at work. One sees an ever increasing probability of doctrine and growing clarity of expression regarding mystical experience in the works of Polycarp, Ignatius of Antioch, Clement of Alexandria, Origen, Ammonius, Evagrius Ponticus, Gregory of Nyssa, Augustine, Diadochus, Dionysius the Areopagite, and Gregory the Great. With conviction Fr. Truhlar elucidates this doctrinal development from some of the principal texts of these spiritual masters.

One of the most satisfying chapters is the eighth, in which the author studies mystical experience step by step with reference to the entire dogmatic treatise on grace. From a study of such documents as the famous treatises of Benedict XIV, he observes that it is more probable that mystical experience is not required *de jure* nor is it always given *de facto* to those achieving a high degree of spiritual perfection. Furthermore, neither the fact nor the possibility of natural mysticism can be proved with any degree of certitude. He maintains that there is such a thing as acquired contemplation if "contemplation" means the non-mystical kind and if "acquired" means with the assistance of the grace given to all fervent Christians. If "contemplation" means real mystical experience, then there is no such thing as acquired contemplation. He thinks that the problem is mainly a matter of words and definitions, but that view seems just a little too simple.

Not all theologians will agree with some of his conclusions, nor with his analysis and explanation of the texts of the mystics, nor with his interpretations of the Church's doctrine. That is to be expected. Nevertheless, the book is decidedly valuable, particularly for its insistence on the theological aspects of mystical experience. The author writes in an orderly way, has a clear and simple Latin style, gives constant evidence of being a good pedagogue, and knows how to use homely, effective illustrations. On the less favorable side we find him giving adversaries short shrift, citing as mystical the texts of those who are not certainly mystics, such as St. Augustine, Lucie Christine, Sister Mary Salesia Schultes, and others. One wonders if

his students know all the languages which appear in the quoted texts. Better proof-reading would make a second edition still more attractive.

There is an excellent documentation of theological articles for each chapter, but for beginners Catholic and non-Catholic authors should be distinguished. Perhaps a little historical summary of the principal Christian mystics and their works would be a great help to his young clerical students. At present Fr. Truhlar leans heavily on de Guibert, under whom he studied at the Gregorian University, but he can also disagree and gives evidence of a solid, independent judgment. His work is a fresh approach to the subject of Christian mysticism and we await eagerly the further labors of this well-informed and prudent Hungarian theologian.

St. Mary's College

AUGUSTINE KLAAS, S.J.

COMPENDIUM IURIS PUBLICI ECCLESIASTICI. By Laurentius R. Sotillo, S.J. 2nd ed.; Santander: Sal Terrae, 1951. Pp. 367. 40 ptas.

The author's purpose in publishing this compendium, which first appeared in 1947, was to satisfy the need for a classroom text for seminaries in Spain. For this end it seems adequate. It covers the field well and the style is clear, simple, and very readable, despite numerous typographical errors. The matter is presented in the Scholastic form of thesis, adversaries, note, proof, and objections.

The second edition contains no change in doctrine and very little even in text, save for the rather thoroughly reworked and enlarged treatment of Church-State relations. This section should be of special interest to American theologians. Fr. Sotillo presents the traditional position with the thesis: "Status-societas et Status-auctoritas, qua tales, tenentur amplecti, profiteri et conservare et tueri veram et supernaturalem religionem, quae sola est in Ecclesia catholica" (p. 182). Among the "Errores" are treated the opinions of Jacques Maritain and John Courtney Murray, S.J. Although some very telling arguments are offered in support of this and related theses, there are some unfortunate weaknesses in the manner of presentation. Quite often texts are used which do not prove the point at all or prove it only indirectly without the connection being indicated. Thus, of four scriptural texts cited as proofs that rulers themselves must accept God's commands, three (Rom. 13:1-4; I Pet. 2:13; Prov. 8:15-16) say nothing of this but rather stress that, though the rulers be pagans, still they are to be obeyed because all authority is from God (p. 195). Sometimes, too, texts are quoted and authorities cited without references. Several texts quoted in Spanish translation would have been better given in the original Latin or English, at least in a footnote. More distinction might have been made of

the probative value of authorities cited; replies, e.g., of the Holy See to particular groups and schemata of the councils seem to be given importance equal to encyclicals and formal definitions. In spite of these weaknesses, however, sufficient arguments are adduced to make the author's position very strong on the main points of the Church-State question.

In view of the common line taken by the Catholic press in defense of an ambassador to the Vatican, Sotillo's view is interesting: "Hae legationes activae et passivae inter S. Sedem et Gubernia civilia habentur quatenus R. Pontifex est caput Ecclesiae, non quatenus supremus Princeps civilis Civitatis Vaticanae. Constat hoc ex eo quod tales Legati exstiterunt etiam post spoliationem Statuum pontificiorum, ex politicorum declarationibus et ex doctrina auctorum iuris publici internationalis" (p. 83).

Alma College

JOSEPH J. FARRAHER, S.J.

THE BREVIARY EXPLAINED. By Pius Parsch. Translated by William Nayden, C.S.S.R., and Carl Hoegerl, C.S.S.R. St. Louis: Herder, 1952. Pp. viii + 459. \$6.00.

The recognition which Fr. Parsch justly enjoys in the liturgical field has been won by his volumes on the Church year, the Mass, and the psalms. *The Breviary Explained* is the English translation of his latest work, *Breviererklärung*, and it gives every promise of being the standard work in that field for some time. Literature on the breviary as a whole being discouragingly scanty, this well-printed and indexed volume should prove welcome to priests and religious eager to *pray* their breviary with attention and devotion. To my knowledge it is the only work of its nature and scope available in English. (The brief reading-list attached mentions items of interest, but all are either of a very general or of a very specific nature.) There are available theoretical works that discuss the place and importance of the breviary, histories of its development, as well as manuals of rubrics for praying the office (our volume does not concern itself with rubrics), but nothing else that so aptly conjoins the historical and devotional implications of the divine office in detail. Perhaps this is the most distinguishing feature of the work—the happy blending of scholarship and devotion.

There are three main sections. Part I offers three introductory essays on the history, nature, and function of the breviary. Motives for praying the breviary attentively, devoutly, and in union with the whole Church are highlighted convincingly. The historical chapter stresses its place and importance in the life of the Church. One might take exception to the attempt to link an historical-redemptive theme with most of the hours of the office. However laudable it may be for an individual to make personal

applications, there is at least nothing objective, e.g., in Sext to warrant the following: "Our Savior is hanging on the Cross (twelve to three o'clock). Hell unleashes all its might against Him. Good Friday forms the background for Sext . . ." (p. 36).

Part II discusses the constituent parts of the breviary: the psalms, lessons, orations, verses and versicles, antiphons, responsories, hymns, and the ordinary of the breviary. Part III is on the spirit of the breviary and consists primarily of a more detailed study of the office for specific feasts and seasons of the temporal cycle. Over and above their value for the analysis they give of individual parts and feasts, these sections will provide a useful model for further study.

Fr. Parsch concludes his work with a brief essay on the breviary for the laity. He stresses community prayer, consciousness of the oneness of the family of the Church, and urges that a shortened breviary be prepared in the vernacular for the laity. He suggests that it consist of Matins (one nocturn), Lauds, and Vespers as the ideal.

The translators happily avoid the clumsiness of so many translations. Moreover, in three places (pp. 6, 43, 442), they add a note relative to or quoting from *Mediator Dei*, lest the text be construed as having implications contrary to the Encyclical. And, though some may find the author's unction distasteful, he has certainly achieved his purpose: "to help those who pray the Breviary to understand the Church's prayer, and to say this prayer 'in spirit and in truth.'"

St. Meinrad's Abbey, Indiana

SIMEON DALY, O.S.B.

CHRIST IN THE LITURGY. By Dom Illtyd Trethowan, O.S.B. New York: Sheed and Ward, 1952. Pp. 150. \$2.50.

Dom Illtyd tells us that this book grew out of a series of twelve lectures to an international group of layfolk meeting in Germany during 1950. His purpose is popularization: the book "aims at summarizing for the convenience of the English reader the work of contemporary theologians and liturgists and is largely derived from French sources; it is inevitably 'scrappy' and intended only as a stimulus." Accordingly, the first chapter, "What is the Liturgy?", develops some earlier writing of the author's own. In the chapters that follow we are offered summaries of Dom Odo Casel's *mysterium* theory, Canon Masure's much-debated views on the Eucharistic sacrifice, Fr. Coventry's exposition of the Ordinary of the Mass (itself a summary of Parsch and Jungmann), Dom Jerome Gassner's study of the Canon, the writings of Dame Emiliana Loehr (a disciple of Casel), of Fr. Parsch, and of Dom Cabrol on the Liturgical Year, Fr. Ellard's *Mass of*

the Future, and the commentaries on the Divine Office of Mr. E. I. Watkin in his *Praise of Glory* and of a number of writings in *Vie spirituelle* for January, 1947, while the epilogue, "Christian Perfection and Intellectualism," is an expansion of the author's book, *Certainty*, published in 1948.

Judgment on the merits of all these studies will already have been passed by theologians and liturgists; it remains to be seen whether the laity, to whom Dom Illyd addresses himself, will profit by his summaries. The American reader will find his style English in the insular sense—characterized, that is, by indirection, understatement, and detachment. Any reader, however, would be puzzled by the involutions of a sentence like this: "But when we think of the element of beauty in literature we are concentrating only on one side of it, though one which may be, I should say (others would differ), the main part of it—as, for example, in some of Shakespeare's lyrics" (p. 94). A "popularization" employing such a style might well fall short of its objective, since the reader would soon tire of its complexity. And this would be matter for regret, because efforts like Dom Illyd's to discuss with the educated laity the theology of their worship can only be applauded.

Boston College

WILLIAM J. LEONARD, S.J.

ADOLF VON HARNACK. By Agnes von Zahn-Harnack. 2nd ed.; Berlin: Walter de Gruyter, 1951. Pp. xiii + 453. DM 16.80.

The first edition of this book appeared in 1936. Its author was one of Harnack's daughters, married to Karl von Zahn. This second edition has the same author, and her preface is dated November, 1949, but she died before publication could get under way. Except for the addition of a new chapter on Mrs. Harnack, née Amalie Thiersch, the new edition does not differ materially from the first. Missing are the four photos of Harnack in the first edition; there is only one, the frontispiece, showing him at the age of about seventy, sitting at his desk. Paper, print, and binding show the good taste of the publishing firm. By reducing margins and closer spacing, it was possible to reduce the number of pages from 577 to 453. There are rather many printing mistakes, though not of the annoying type.

I had the pleasure of utilizing the first edition for my article on Harnack which appeared in *Theological Studies*, V (1944), 24–42. Without it I could not have gathered the necessary biographical data nor understood the historical background of Harnack's major publications; for, strange to say, no other biography of Harnack was then extant and, stranger still, no other has been written today. Nor has this biography been translated, though the Andover-Harvard Theological Library in Cambridge has an unpublished English translation by W. H. Allison and W. H. Walker (1949).

As for the biography itself, it is clearly a labor of love. It is the thankful tribute of a devoted daughter to her father who created the happiness of their family, but whose stature in the world beyond kept growing with the years to uncommon proportions. The family background is never absent, even when she narrates the origin of her father's publications, or unravels the numerous controversies in which he was involved, or recounts the political rebuffs he experienced in the New Reich after World War I. Perhaps there is too much black and white in the portrait, but the over-all picture was drawn by an honest, conscientious biographer.

Yet, without questioning the sincerity of the daughter, one misses a certain independence of judgment. Was her father always as right and his opponents as hopelessly wrong as she makes them out? Take the *Apostolikumstreit*, that intra-Lutheran quarrel concerning the Apostles' Creed. Lutheran authorities wanted the whole of it obligatory on all, ministers and congregations; but quite a few professors, while professedly Lutherans, maintained that parts of it were so incredible and unimportant that it would be "un-evangelical" to force them on all. The article "conceived of the Holy Ghost, born of the Virgin Mary" bore the brunt of the attack. Arguments whirled to and fro, and Harnack became the champion of those who clamored for an expurgated edition of the Apostles' Creed. My point is that the author, though a Lutheran herself, quotes her father's arguments and those of his supporters in full, whereas the arguments of the Lutheran authorities are lost in external and political considerations. Was she not aware that her father's stand was no longer Lutheran but rationalistic? Or was she unwilling to admit that her father could be wrong?

Weston College

A. C. COTTER, S.J.

VON NICHTS ZUM SEIN. By Joseph Santeler. Feldkirch: Im Verlag der Quelle, 1949. Pp. 119. S. 18.30.

This book consists of a series of three lectures given to lay university students in August, 1947, at Batschuns near Feldkirch. Publication provided an opportunity for enlarging and supplementing the original lectures, so that, in the author's opinion, we have here doctrine on creation which is to a certain degree complete. The treatment, according to the plan of the lectures, is strictly philosophical. To present the fact of creation strongly enough to remove all objections and to deduce from it consequences for life is the author's special intention.

After an introductory chapter on different modern attitudes towards creation, the author arrives inductively at a definition of creation: to bring into existence something totally new and truly subsisting in itself. From

such a concept certain properties of creation follow, among which is the non-exclusion of moderate evolution.

Given this definition, the fact of creation is treated. Here the first question is: is creation possible? Dr. Santeler answers: the concept contains no contradiction, and so creation is possible. Next the actual fact of creation is proved. Briefly, the argument runs as follows: Whatever does not necessarily (of itself, having the reason for its existence in its essence) exist, necessarily has a cause. But the things of the world which change, do not necessarily exist, and therefore have a cause; for unchangeableness is a characteristic of necessary existence. In the things of our experience, which are caused, the matter from which they come to be cannot be eternal, because it is changeable and multiple. Hence it does not exist necessarily, and so is caused. Now, excluding the emanation of matter from God as impossible, we must conclude that matter is created.

A discussion of the extent to which creative activity enters our world is followed by a few pages on conservation. The exemplary causality of God is next considered. Here Dr. Santeler is careful to exorcize the ghosts of any essences outside God, relics of an Avicennian metaphysic. When treating the question of the final cause of creatures and the motive for God's creating, the author insists that this can be only God's infinite goodness, and strenuously rejects the idea of extrinsic glory as a motive. He adds, of course, that creation necessarily glorifies God.

With this understanding of creation the next step is to deduce its fruitful applications to human life. First, as regards man's knowledge of God: only with the knowledge of the fact of creation is our knowledge of God's existence and essence in a position to be complete. Then, for man and his life, the consequences are many: creation is a guarantee of the spirituality of the soul; it is the answer to man's "whence?" and "whither?"; it manifests the nobility of man; it portrays God as a Father and helps to render less acute the problem of the great amount of evil in the world. Finally, it aids in solving the existential problems of man.

Readers will find Dr. Santeler's little book helpful and suggestive, even though they may feel forced to make reservations on certain points.

West Baden College

JAMES J. DOYLE, S.J.

THE EXISTENTIALISTS. By James Collins. Chicago: Regnery, 1952. Pp. 268. \$4.50.

THE EXISTENTIALIST REVOLT. By Kurt F. Reinhardt. Milwaukee: Bruce, 1952. Pp. 254. \$3.50.

Here is a strange phenomenon. Two independent authors publish two

independent books, the one from St. Louis University and the other from Stanford University, dealing with exactly the same subject matter and finished within a month of each other. James Collins begins with the existential backgrounds as found in Kierkegaard, Nietzsche, and Husserl, then works his way through Sartre's postulated atheism, Jasper's quest of transcendence, Marcel's concrete philosophy of participation, and Heidegger's recall of man to being, and concludes with the five principal existential themes. Kurt F. Reinhardt begins with the crisis and the problem of human existence, analyses Kierkegaard's *Either/Or* problem which leads him to Nietzsche's dilemma and choice of man-God over God-man. He treats Heidegger and Husserl together (legitimately) in the call of truth and being, while Sartre, Jaspers, and Marcel receive individual chapters under the headings, "The Ape of Lucifer," "Shipwreck or Homecoming," and "From Refusal to Invocation" respectively.

Anyone familiar with the literature of existentialism will find no difficulty in recognizing these rather standardized headings. Yet, to make the phenomenon all the more phenomenal, both authors approach their subject from a positive point of view, i.e., both seek the truths that existentialism has to teach. Partial truths they may be; nevertheless they are stimuli to the dynamics of any philosophy that would seek the living Truth. The authors make a point of noting what existentialism can rightfully offer for understanding contemporary man, and in both cases the Dantean phrase, *lungo studio e grande amore*, may be applied equally to the results of their work. In fact, if a perilous generalization be permitted, both books have, each in its own way, said the last word on existentialism up to the moment. While neither author treats his topic according to national boundaries, still both have managed to synthesize the French opinion as found in Regis Jolivet, Emmanuel Mounier, Jean Wahl, and Roger Troisfontaines; the German opinion of Theodor Steinbüchel, O. F. Bollnow, and Johannes Hessen; the Italian opinion of Norberto Bobbio, Cornelio Fabro, Guido de Ruggieri, and Luigi Pareyson; the English opinion of Copleston; and the American opinion of Barret, Grene, and Harper. The existentialism of St. Augustine, St. Thomas, Pascal, Unamuno, Ortega y Gasset, Albert Camus, and Dostoevsky comes in for only passing mention. Yet, within the limits prescribed by the authors for themselves, the guiding principles, the basic foundations are all here. These two books are the latest and the most definitive statement we have on existential thinking.

Despite the fact that *The Existentialists* and *The Existentialist Revolt* are molded in the same clay, they do not employ an identical method or make an identical approach. Collins gives his handling of the existential problem

a heavily metaphysical emphasis, while Reinhardt looks rather to the Christian implications underlying the existential metaphysic. Collins' chapters, therefore, show up best when he is immersed in Sartre's "Myth of Being In-Itself," or Husserl's "Radical Transcendent Realism," or Heidegger's "Destruction of the History of Ontology," whereas Reinhardt hits at the problem presented by each specific thinker. He treats existence itself as the introductory problem and then moves on to the famous Kierkegaardian *Either/Or* (one of his best efforts together with that on Jasper's "Shipwreck or Homecoming"), Nietzsche's "Man-God or God-Man?", and Husserl's and Heidegger's "The Call of Truth and Being." What Collins calls the Sartrean "Will to Atheism" Reinhardt reduces to "The Ape of Lucifer." Where Collins discusses Marcel's elemental "Mystery and Problem" and "Being and Having," Reinhardt appeals to the phrase of Marcel, "From Refusal to Invocation." The final chapters in both books, Collins' "Five Existential Themes" (the venture of philosophizing, descriptive metaphysics, man in the world, man and fellow man, man and God), and Reinhardt's "Thematic Structure of Existentialism" (subjective truth, estrangement, existence and nothingness, existential anguish and nothingness, existence and "the other," situation and "limit situation," temporality and historicity, existence and death, existence and God), form a magnificent summary and conclusion.

It may be stated that Reinhardt makes more use of the literary aspects of existentialism by his citations from Kafka, Unamuno, Camus, and Rainer Maria Rilke, while Collins does not for a moment abandon the strict metaphysical method of his critique. By the same token, Collins' work will appeal (and rightly) to the philosopher alone, while Reinhardt's will have something to offer to the philosopher and the litterateur. Collins' book possesses a more compact unity, a more biting intellectual clarity. It is more of a whole than Reinhardt's book, which in turn offers more extraneous background matter on the thinkers' lives, studies, and sufferings. Together, both give a complete picture of existentialism. Apart, *The Existentialists* is far superior for sheer metaphysical thinking, while *The Existentialist Revolt* can be recommended for its more concrete and varicolored picture of a movement.

Fordham University

VICTOR R. YANITELLI, S.J.

METAPHYSICAL JOURNAL. By Gabriel Marcel. Chicago: Regnery, 1952. Pp. 344. \$6.50.

The best *point de départ* for reading the *Metaphysical Journal* is surely Marcel's own preface to the English edition. Here he explains his disagree-

ment with the judgment of Jean Hyppolite that the *Journal* represents the seed from which all of his later work developed. "My thought has never proceeded in this way." In fact, Marcel now seems to be of the opinion that a systematic exposition of his thought would, of itself, be an unfaithfulness to it, "an intellectual treason," inasmuch as the mode of exposition would not correspond with the true nature of the thought. He goes on to declare that the meditations of the *Metaphysical Journal* could aptly be designated "concrete approaches" to being, a term he invented for the Gifford Lectures of 1949 and 1950 (Vol. I: *Reflection and Mystery*; Vol. II: *Faith and Reality*).

"Concrete approaches" exclude the establishing of one's thought "on a fundamental certainty that could serve as a point of departure either for a deduction of the Spinozist type, or for a dialectic like that of Fichte or Hegel . . . [and] the same holds true for pure empiricism . . . for pure empiricism excludes any idea of *direction*; under pain of giving the lie to its definition, it can only *drift*." Marcel, it seems, freely admits the Thomistic principle of contradiction and the self-evident truths, but only in the logical order. Consequently he has taken as the central theme of the *Journal* and of all his thought "the impossibility of thinking of being as object." "Concrete approaches," therefore, imply "a presentiment or 'forefeeling' of something regarding which we can say: 'This is reality.'"

Language itself becomes an obstacle to expressing experience of this type, simply because it is inadequate. Somehow, in reading Marcel, one feels that the semanticist in him is inclined to run away with the metaphysician. And yet, when Marcel begins one of his excursions on a word he has used, v.g., "value," "barbarous," "having," "with," etc., he is not indulging a mere *tour de paroles*. Rather he is thinking in accord with Heidegger's formula that "language is the domicile (das Haus) of being."

The *Journal* includes Marcel's thoughts on being from the first entry made on New Year's Day, 1914, to the entry made on May 24, 1923. The appendix contains an article by him on "Existence and Objectivity," an addendum purporting to "disentangle several of the fundamental themes of the *Metaphysical Journal*." These themes are almost legion. He treats in the article of the difficulties encountered by both the idealists and the skeptics when dealing with existence ("the immediate is the very reverse of the principle of intelligibility"). In the *Journal* itself, grace, faith, prayer, the saint, idealism, hallucinations, sense perception, Laberthonnière's *Essais*, intelligibility ("is not in function of the forms, the forms are in function of intelligibility"), death and consciousness and materialism, come for discussion, some of them at length, but all *modo Marcelliano*.

This collection of many disparate yet frequently interrelated metaphysical meditations makes formidable reading. In fact the translator, Bernard Wall, deserves more than a little praise for his excellent accomplishment of what must have been a discouraging task. Obviously the *Metaphysical Journal* is at least a physical necessity for anyone who would try to solve the intricate thinking of Gabriel Marcel, who, incidentally, has repudiated once and for all the title "Christian existentialist."

Fordham University

VICTOR R. YANITELLI, S.J.

THE PHILOSOPHY OF COMMUNISM. By Giorgio La Pira and others. New York: Fordham University Press (McMullen), 1952. Pp. x + 308. \$5.00.

In April of 1949 a distinguished international group of scholars assembled at the Pontifical Academy of St. Thomas in Rome to discuss the most vexing political problem of the century. Though the title of this volume might lead one to believe that its many essays are restricted to the philosophical aspects of Communism, actually the subject is treated from the standpoint of theology, social philosophy, property, economics, labor, ideology, spiritual values, humanism and human values, empirical sociology, penal law, science, psychology, and international law. The collection provides, therefore, an uncommon wealth of materials on the political Frankenstein which has subdued the peoples of Eastern Europe and now looms over the West.

Fr. Garrigou-Lagrange reviews the familiar Thomistic thesis on the relation of man's perfection to the state. Most of the other papers lack the note of conventionality and open fresh views of the phenomenon of Marxism-Leninism-Stalinism. There is here a comprehensive survey of the motives and the methods of refuting and opposing the advance of Communism which would be difficult to find so compactly in any other source. While the Scholastic presuppositions are never forgotten, the papers reveal a profound enrichment of modern orientations that will appeal to the educated mind. Outstanding are the contributions of Gustav Gundlach, S.J., on the economics of Communism, of Igino Giordani on the political atheism of Communism, and of Ugo Viglino on the social function of property and its metaphysical foundation.

Rarely in modern commentaries will one find so profound an appreciation of the ethos of Communism. "Hatred is the passion and struggle is the password of this [Communist] society" (p. 136). Not love but envy drives the Communist on to his goals, for selfishness is at the very marrow of its dynamism. Giordani acutely observes that today's political struggle is basically a religious warfare in which Christianity (love) and materialism

(hate) are pitted against one another as two irreconcilable systems, and it is significant that in this struggle the Church is substantially defending one of the great fruits of the redemption, i.e., liberty. "The result is that Christians find themselves defending religious faith, political liberty and the democratic way of life at one and the same time" (p. 138).

Ugo Lattanzi gives us an excellent paper on the best argument to use against Communism. He stresses a point that must be emphasized for many Christian thinkers who find it difficult to understand how such a monstrosity as Communism could have the appeal it obviously has for so large a portion of the earth's masses. No propagandist force in history has known how to manipulate so deftly the symbols that appeal to the desires of the race. Bread, peace, happiness, freedom—those are the dreams. "Communism, understood as propaganda tactics, relies on Christian words filched from the Gospels and put into the mouth of the devil, a tempter who promises men a paradise on earth—glory, well-being, power . . ." (p. 116). If Satan in all his cunning felt that this was the most suitable temptation for Christ in the desert, why should it not be clear that the same temptation addressed to feeble man can deal a devastating blow to the forces of the Kingdom of God? This is an important book. It has many of the answers, and it opens up many an avenue of investigation.

Woodstock College

FRANCIS J. GROGAN, S.J.

COUNSELING IN CATHOLIC LIFE AND EDUCATION. By Charles A. Curran. New York: Macmillan, 1952. Pp. xxvi + 462. \$4.50.

Fr. Curran has rendered a double service to Catholic educators and priests. He has clearly explained what non-directive counseling is, how it works, how it should be practiced; and he has indicated how compatible it may be with Catholic philosophy.

The author carefully distinguishes between guidance and counseling. Guidance, for Fr. Curran, includes all such techniques as are interpretative, directive, or, in general, more didactic in character. Some psychologists would prefer to regard it as a preventative of the need of therapy. But since Fr. Curran clearly defines his terms, there is no fear of confusion in this acceptation. Broadly speaking, in guidance thus understood, direction, interpretations, or solutions are imposed or suggested. In counseling of the non-directive kind, help is indeed given, but it is of a kind that enables the individual to help himself. This is achieved through the unique counseling relationship or the attitudes of the counselor, who becomes a mirror in which the counselee sees his own releases and attitudes reflected and objectivized. Fr. Curran is of the opinion that, if and when instruction or guid-

ance is called for in the counseling situation, the counselor, unless he is an expert in counseling, should delegate the guidance to another. This safeguards the counseling relationship, which differs from that of the teaching situation. Throughout the book emphasis is placed on the practice of counseling, and indeed the book could be used as a text for teaching guidance, so numerous are the actual protocols.

In every integrated virtuous life the virtue of prudence must be cardinal. There must be free choices, based on counsel and self-knowledge, of the appropriate means to attain life's goals—and that with conviction, confidence, and persistence. For a variety of reasons, many people do not approach this ideal, at least in some areas of life. It is in such situations that counseling becomes imperative or advisable, as a means to prudence. Counseling is then a special form of help, which stresses the fundamental ability of the individual to help himself. The person in need of counseling states his problem. The counselor does not condemn or interpret, nor does he agree or disagree expressly with the releases of the counselee. Rather he reflects the attitudes and data expressed. His own attitude is acceptive or permissive. Somehow, in this atmosphere of acceptance and probably because of it, the counselee grows in self-knowledge and integration. He grows in insight into his problems and achieves solutions which, because they are self-achieved, carry conviction and issue in new resolves. He then plans and re-evaluates his life's patterns and motivations in accordance with prudence. But the basic fact is that he helps himself through the counseling relationship. Free choices are now made of the proper means to the goals of life; and that is prudence in action. Counseling is the means to achieve prudence.

At first glance all this seems so simple; but that would be a rash conclusion. Successful counseling is partly, if not largely, an acquired skill. An abundance of protocols in the text shows how this skill may be grasped but also how difficult that grasp is for the beginner. In any case the counselor's acceptance and permissiveness may never degenerate into one of simple agreement or disagreement. For the priest there may be special difficulties here, though they are not insurmountable.

Fr. Curran enumerates the steps in counseling: the statement of the problem; its analysis, synthesis, or integration; and, finally, planning and re-evaluation. There may be counselings for particular difficulties or for the achievement of new radical outlooks. The author presents one case which opens vast vistas for the use of counseling in spiritual direction (p. 283 ff.). The counseling of children demands particular skills and Fr. Curran devotes a special section to this type of counseling. Most counseling

is concerned with individual persons, though there is group counseling as well. The latter may take the form of educational discussions or, e.g., marriage counseling for groups, as practiced in Cana Conferences. Here again special skills and attitudes differentiate the counselor from the teacher or lecturer or preacher. Fortunately, Fr. Curran has presented the techniques and dynamics of the group counselor or leader. Perhaps religion courses in colleges and Newman Clubs would be more productive of deepened faith and practice if more group discussion were employed.

There can be little doubt that counseling can be of enormous importance in Catholic life and education. Non-directive counseling is not the only form of therapy; nor will it ever supplant guidance or instruction, But it is highly commendable because it engenders self-knowledge, self-activity, and integration and thus paves the way for a wider application of prudence and conviction. How often the priest or educator has reason to regret that his preaching or advice has little effect on the lives of his hearers! They may be convinced but are not ready for the advice or exhortation. Certainly, at times, counseling can help in this respect, bringing the individual to an appreciation and conviction of the goal to be attained. Fr. Curran believes that here group counseling may be a means of remedying what is wrong with Catholic education.

Bellarmino College, Plattsburg, N. Y.

HUGH J. BIHLER, S.J.

DESCRIPTIVE NOTICES

THE LETTERS OF SAINT ATHANASIUS CONCERNING THE HOLY SPIRIT. Translated with Introduction and Notes by C. R. B. Shapland. New York: Philosophical Library, 1951. Pp. 204. \$6.00. The first English translation of the letters written by St. Athanasius to Serapion, an Egyptian fellow-bishop, in support of the divinity of the Holy Spirit. The translation is clear, though somewhat on the literal side; the notes, placed at the foot of each page, are extensive and wide-ranging. The introduction discusses the dating of the letters and the difficult problem of the identity of the *Tropici*; it contains, too, an account of Athanasius' thought on the Holy Spirit. Indices of patristic and scriptural references increase the utility of the notes. Unfortunately the high price of the volume will put it beyond the reach of many students.

SAINT AUGUSTINE: THE CITY OF GOD, VIII-XVI. Translated by Gerald G. Walsh, S.J., and Grace Monahan, O.S.U. Fathers of the Church, XIV.

New York: Fathers of the Church, Inc., 1952. Pp. 567. The present volume of the Fathers of the Church series continues the translation originally undertaken by the late Demetrius Zema, S.J. This highly readable version of Books VIII to XVI was begun by the lamented Gerald G. Walsh, S.J., and completed with the collaboration of Mother Grace Monahan, O.S.U. No notes or introductory material are provided in this volume. (Vol. I had a lengthy introduction by Etienne Gilson.)

AN ANNOTATED DATE-LIST OF THE WORKS OF MAXIMUS THE CONFESSOR. By Polycarp Sherwood, O.S.B. *Studia Anselmiana*, XXX. Rome: Herder, 1952. Pp. 64. "The byproduct of other work on Maximus—of a reconstruction of his life, based on the scattered notices of the epistles and opuscula, and of an attempt to present his doctrine synthetically. Such a study once begun, it became evident that no one had drawn full profit from the sources as they have been available since Combefis' edition." The first section is a documented biography of Maximus, soon to appear as part of the introduction to the *Ascetical Life* and the *Centuries on Charity* in the Ancient Christian Writers series. The second part consists of the rather fully annotated date-list. A bibliography of more recent studies of Maximus (p. 1, note 1) and three indices complete the work.

THE EUCHARISTIC TEACHING OF RATRAMN OF CORBIE. By John F. Fahey. Mundelein, Ill.: St. Mary of the Lake Seminary, 1951. Pp. ix + 176. Ratramn, whom de Ghellinck calls "after Scotus, perhaps the most individual thinker of his period," was the adversary of Paschase Radbert in the ninth-century controversy on the Real Presence. This dissertation situates the controversy and traces Ratramn's influence in later Eucharistic thought, outlines his treatise and traces its sources, analyzes the fundamental notions of figure and truth in Ratramn's theology of the Eucharist, compares his theory with those of his contemporaries and of their common inspiration, St. Augustine, and terminates with an inquiry into the philosophical background of Ratramn's position.

ON THE LOVE OF GOD. By St. Bernard. Translated from the Latin with Supplementary Notes by Terrence L. Connolly, S.J. Westminster, Md.: Newman, 1951. Pp. xii + 259. \$2.75. This volume, a reprint of the first edition of 1937, consists of a faithful translation of the *De diligendo Deo* and of passages from the sermons on the Canticle of Canticles. It has deservedly had a wide circulation and will continue to appeal to those who prefer to nourish their interior lives on the classics of Christian spirituality

The supplementary notes are few and consist chiefly of some parallel passages from Aquinas and the great mystics.

SAINT THOMAS AQUINAS. By Angelus Walz, O.P. Translated from the Italian by Sebastian Bullough, O.P. Westminster, Md.: Newman, 1951. Pp. xi + 254. \$3.50. A scientific biography, written in 1945 to honor the sixth centenary of the Saint's canonization, and corrected for the English edition. It is primarily a critical work, presenting the documentation for chronological and biographical problems, and evaluating the conclusions of Mandonnet, Grabmann, Pelster, etc. Chapters on St. Thomas' character and on the honors paid him by the Church, and a chronological list of his writings round off the work.

THE INTERIOR LIFE OF ST. THOMAS AQUINAS. By Martin Grabmann. Translated by Nicholas Ashenbrenner, O.P. Milwaukee: Bruce, 1951. Pp. ix + 92. \$2.75. This translation is made from the third and enlarged revision of a work originally presented by the great Thomistic scholar, Grabmann, in 1923. The author brought to his task a lifetime of research in the writings of St. Thomas and a strong desire to expose to others the "true source" of Aquinas' knowledge. Drawn from the Saint's own works and from the Acts of his canonization process, this sketch highlights the virtues of wisdom, charity, and peace, as distinctive features in the inner life of the Angelic Doctor.

ON THE POWER OF GOD. By Saint Thomas Aquinas. Translated by the English Dominican Fathers. Westminster, Md.: Newman, 1952. Pp. 702. \$6.50. An excellent photo-offset reproduction of the three volumes first printed in 1932-33. The translation is deliberately literal; as in the original edition, there is no index. Each volume has its separate pagination and table of contents. The whole has a short preface by Thomas Gilbey, O.P., explaining the nature of a *quaestio disputata* and identifying the translator as Lawrence Shapcote, O.P., "also the sole translator of the whole of the *Summa Theologica* and of the *Summa Contra Gentiles*."

SUPER EVANGELIUM S. MATTHAEI LECTURA. By St. Thomas Aquinas. 5th rev. ed. by Raphael Cai, O.P. Rome: Marietti, 1951. Pp. ix + 429. The text of the commentary is that of previous editions, but the text of St. Matthew's Gospel has been revised according to the Vulgate. The indices include one of authors referred to by St. Thomas, and a general synoptic index intended to show the articulation of the commentary. More valuable

is the index of subjects which illustrates Aquinas' exegetical approach. An index of other scriptural passages used in the commentary would have increased the utility of this new edition.

KARDINAL CAJETAN. By J. F. Groner, O.P. Fribourg: Société Philosophique; Louvain: Nauwelaerts, 1951. Pp. 80. Subtitled "A Figure from the Times of the Reformation," this volume treats in successive chapters (1) the place of the Dominican Cardinal in the history of his time, (2) his personality and personal characteristics as detailed in the primary sources, (3) his scholarly work. The last two chapters list the works of Cajetan (over 150) and give a bibliography of books dealing with him.

LE CHRIST, MARIE ET L'ÉGLISE. By Yves M.-J. Congar, O.P. Bruges: Desclée de Brouwer, 1952. Pp. 106. This small brochure contains two stimulating essays on the ecclesiological and Mariological implications of the doctrine of Chalcedon. The first essay (reprinted from *La vie intellectuelle*, Oct. and Nov., 1951) examines the Protestant (Lutheran and Barthian) concept of salvation as an *opus Dei solius*, on the grounds of which these theologians refuse to admit the mediation of Mary or of the Church; Congar finds that despite the apparent agreement of Protestant and Catholic on the definition of Chalcedon there is a real divergence, since the Protestant's doctrine of salvation means a monophysitic conception of Christ on the level of His salvific activity: he sees "God alone operating under the mantle of a humanity." The second essay discusses the monophysitism which so easily distorts Catholic piety towards Christ, the Church, and Mary: overemphasis on the divine nature of Christ, on the infallibility of the Church, and on the mediation of Mary almost to the exclusion of that of Christ.

VOM HIMMLISCHEN FLEISCH CHRISTI. By Hans J. Schoeps. Tübingen: Mohr, 1951. Pp. 80. DM 3.80. The subject of this monograph is the heretical theory that in Christ there is only a divine nature, even His body being celestial. The author traces the theory from its rise in early Christianity down to its last defenders in the seventeenth century. He treats first the Valentinian gnosis, along with Apollinaris of Laodicea and his followers; then, in the time of the Reformation, C. Schwenckfeld, M. Hofmann, and M. Simons; finally, in the seventeenth century, the so-called Protestant Mysticism of V. Weigel, N. Teting, and P. Felgenhauer.

THE SPIRIT OF ST. FRANÇOIS DE SALES. By Jean Pierre Camus. Translated with an Introduction by C. F. Kelley. New York: Harper, 1952.

Pp. xxxi + 249. \$3.50. Christian spirituality and Christian humanism have perhaps never been as beautifully blended as they were in the character and writing of the Bishop of Geneva. In Camus, the humanistic and mystical current set in motion by the *Introduction to the Devout Life* and the *Treatise on the Love of God* flowed vigorously through the reigns of Louis XIII and the *Grand Monarque*, and in his person and pen waged a losing battle against the Jansenism of Arnauld and the anti-mystical onslaughts of Nicole and Bossuet. For years his charming *Spirit of St. François de Sales* was one of the most popular devotional books in France. Though it did not survive the Revolution, it remained on the prie-dieus and parlor tables of the eighteenth century as a reminder to that desiccated age of a warmer and richer Christian life which once had been and might be again. The great work of Abbé Bremond brought Camus to the attention of modern readers, and a need has since been felt for a new edition of the *Spirit of St. François de Sales*. This need has now been filled. Mr. C. F. Kelley has abridged the rambling text and grouped Camus' account of the doings and sayings of the Saint under a series of orderly headings. The value of the new edition is enhanced by a compact introduction, based largely on Bremond, in which an excellent sketch of St. Francis and of his biographer can be found.

L'IMMACOLATA CONCEZIONE DI MARIA IN P. FRANCESCO BORDONI, T.O.R. By Raffaele Pazzelli, T.O.R. Rome, 1951. Pp. 158. The initial chapters of this study resume briefly the history of the controversy on the Immaculate Conception from Sixtus IV to Alexander VII and endeavor to situate within this controversy the work of the seventeenth-century Franciscan theologian, Francis Bordoni. The second and more important section of the book analyzes Bordoni's proofs for the Immaculate Conception. Bordoni insisted chiefly on the positive argument from the teaching of the magisterium and on the universal response of the faithful to the directives of these pontifical documents. The arguments from Scripture, the Fathers, and Mariological principles received less emphasis. In the particular controversy over the meaning of the cult historically offered to the Conception of Mary, Bordoni argued for the immaculistic interpretation, even before the official declaration of Alexander VII in *Sollicitudo omnium ecclesiarum*.

SAINT THÉRÈSE AND SUFFERING. By Abbé André Combes. Translated by Philip E. Hallett. New York: Kenedy, 1952. Pp. vii + 133. \$2.50. Abbé Combes presents a companion work to his widely known *Spirituality of St. Thérèse*. In the latter he studied her spiritual life in general; he now examines the special factor which played so great a part in her spiritual development: her suffering. Following the method of his earlier studies, he

undertakes a careful historical examination of the various stages and events in the Saint's life, endeavoring to ascertain at each period "the manner in which she looked upon suffering and reacted towards it," and its relation to her teaching. This work gives new insights into the spirituality of the Saint of Lisieux and places in a new light the greatness of her "littleness."

JOHN WESLEY'S JOURNAL. Abridged by Nehemiah Curnock. New York: Philosophical Library, 1951. Pp. viii + 433. \$3.75. An attempt to condense into one volume of moderate size the more interesting features of the standard eight-volume edition. It aims to preserve in a continuous narrative the main facts that illustrate the rise and progress of Methodism as described by Wesley himself.

CODE ORIENTAL DE PROCÉDURE ECCLÉSIASTIQUE. By F. Galtier, S.J. Beyrouth: Université S. Joseph, 1951. Pp. xxiv + 581. \$4.00. A commentary on the new Code of Procedure for the Oriental Churches (promulgated Jan. 6, 1950). The commentary is mainly practical: to indicate the bearing of the Code's provisions and to help resolve problems connected with the organization of tribunals and with the exercise of justice in the Oriental communities; doctrinal and historical points receive little notice. The corresponding canons in the Latin Code of Canon Law are given and divergence noted. The introduction contains a brief synthesis of over-all likenesses and differences between the two sets of laws.

INSTITUTIONES THEOLOGIAE MORALIS. By E. Genicot, S.J., and J. Salsmans, S.J. 2 vols. 17th ed., prepared by A. Gortebecke, S.J. Brussels: L'Édition Universelle, 1951. Pp. 693 and 751. 425 fr. The sixteenth (1946) edition of this work was the last to be prepared by Fr. Salsmans. In the first volume of this new edition Fr. Gortebecke has inserted material on Marxism and the ecumenical movement, without changing the paragraph numbers. At the end of this volume, however, he has placed the treatises on judges, jurors, lawyers, doctors, etc., which were formerly at the beginning of the second volume. The order of the second volume is completely changed. It begins with the treatises on the sacraments; and these are followed by brief treatises *De clericis*, *De tribus statibus perfectionis*, *De laicis*, and *De delictis et poenis*. Secular institutes are included under the state of perfection; Catholic Action is explained in the section on the laity. The recent pronouncements of the Holy See concerning the matter and form of orders, papal cloister of nuns, Rotary Clubs, etc., are given due attention. Except for these additions and the revisions in ar-

rangement, there seems to be nothing special to note about this new edition of one of the best of the manuals of moral theology.

ADDRESSES AND SERMONS (1942-1951). By Most Rev. Amleto Giovanni Cicognani. Paterson, N. J.: St. Anthony Guild Press, 1952. Pp. xiii + 482. \$3.50. In his eighteen years as Apostolic Delegate to the United States Archbishop Cicognani has had an unsurpassed opportunity to view the successes and failures of the Catholic Church in America. His knowledge and appreciation of the work of the Church in this country are revealed in the eighty-three sermons and addresses collected here. Though delivered on a great variety of special occasions—consecrations of bishops, inaugurations of new dioceses, openings of new schools and colleges—these commemorative speeches unite to present an excellent picture of the place of the Church in our modern American society. For this reason the present volume makes not only interesting reading but also a valuable source book for future historians of the Church in the United States.

EDITH STEIN. By Sister Teresia Renata de Spiritu Sancto, O.D.C. Translated from the German by Cecily Hastings and Donald Nicholl. London and New York: Sheed and Ward, 1952. Pp. viii + 238. \$3.25. This well-translated biography of Edith Stein—Sister Teresia Benedicta a Cruce—first appeared in post-war Germany where it has already seen at least five editions. Born in 1891 into a strictly orthodox Jewish family, Edith Stein became Edmund Husserl's pupil and, after the first World War, his private assistant for some years. She was converted in 1922 and, after a period of growing fame as teacher and lecturer, entered Carmel in 1933. Nazi anti-Semitism drove her to Holland, whence she was preparing to depart to neutral Switzerland when she was arrested in August, 1942, and apparently gassed at Auschwitz shortly after. The best passages in the book are the lengthy citations from Edith's own autobiographical writings. These, with the testimonies and reminiscences of her friends, sketch the picture of a woman extraordinary for holiness and intellectual gifts. Her life is an inspiration to those who would respond fully to the arduous vocation of the Christian in today's world. Her previously unedited writings are in process of publication; cf. *TS*, XII (1951), 589-90.

THE FURTHER JOURNEY. By Rosalind Murray. New York: McKay, 1952. Pp. 185. \$2.75. In an earlier work, *The Good Pagan's Failure*, Rosalind Murray described her journey from non-belief to Catholicism. This sequel is an account of the years since her conversion and discusses

the unforeseen conflicts that arose between the subconscious principles of the enlightened paganism of her childhood and the newly-learned principles of the Faith. She finds the solution to her problems in a more complete acceptance of the role of supernatural grace in human affairs, and in a fuller realization of the meaning of the Incarnation.

PRIESTLY BEATITUDES. By Max Kassiepe, O.M.I. Translated by A. Simon, O.M.I. St. Louis: Herder, 1952. Pp. v + 393. \$5.00. Its subtitle, *Retreat Sermons*, indicates the nature and purpose of this book by a renowned missionary and retreat director. In a series of twenty-two conferences, the author discusses the virtues proper to a priestly life and drives home his lessons with examples drawn from a long career in the spiritual direction of the clergy. Each chapter is concluded with an appropriate prayer. The basic orientation of the work is practical rather than speculative.

CHRISTIAN ETHICS. By Leo R. Ward, C.S.C. St. Louis: Herder, 1952. Pp. 298. \$4.00. A stimulating introduction to ethical thinking for college students. The traditional division of general and special ethics is followed, but the whole is infused with a singular freshness. The section on principles draws its inspiration from St. Thomas and Maritain; in addition to chapters on these two thinkers, the author devotes a chapter to Kant and seeks throughout the section to bring the student into contact with the men who, for good or ill, are today influencing the morality of millions. Each reader will inevitably find lacunae in the section on applied ethics, but the situations handled—birth control, graft, profit sharing, etc.—are all actual and are given present-day documentation; the museum-piece problems traditional in textbooks are happily absent. A chapter of test cases affords the student opportunity to put a practical science into practice.

L'ÉGLISE ET LA PAIX. By Paul Coulet, S.J. Paris: Editions Spes, 1951. Pp. 219. 300 fr. Treating of a question that greatly troubles French Catholics, these conferences by the celebrated Lenten preacher of Bordeaux analyze the problem of achieving peace in our day. In civil society, in industry, in international relations, the difficulty of securing true peace besets the individual and society. Answers to this difficulty are proffered by Communism, materialistic capitalism, and other ideologies. Père Coulet demonstrates the inadequacies and evils of these answers and outlines,

with frequent citation from recent Popes and members of the French hierarchy, the answer that the Church proposes.

ECCLESIASTICA XAVERIANA. Vol. I (1951). Bogota, Colombia: Catholic University, 1951. A new review published by the ecclesiastical faculties of the Universidad Católica Javeriana in Colombia. Six sections, representing the various branches of ecclesiastical science, and some book reviews form the first volume. Especially noteworthy are an article by Guillermo González Quintana, S.J., the editor, on *Extra ecclesiam nulla salus* in the schema *De ecclesia Christi* of Vatican, and an article on St. Bonaventure's philosophy of participation. We welcome this new publication and hope that later volumes will maintain the same high level of scholarship.

BOOKS RECEIVED

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

Scriptural Studies

- Bernard, Saint. On the Song of Songs; sermones in Cantica canticorum; tr. and ed. by a religious of C.S.M.V. London, Mowbray, 1952. 272 p. 12/6.
- Dibelius, Martin. Aufsätze zur Apostelgeschichte; hrsg. von Heinrich Greeven. Göttingen, Vandenhoeck & Ruprecht, 1951. 192 p. 12.80 DM.
- Paul-Marie de la Croix, Père. L'Ancien Testament, source de vie spirituelle. Bruges, Desclée, De Brouwer, 1952. 930 p. (Les Etudes carmélitaines) 225 fr.

Doctrinal Theology

- Cavanaugh, Joseph H. Evidence for our faith. Univ. of Notre Dame, 1952. xii, 340 p. \$3.00.
- Fahey, John F. The eucharistic teaching of Ratramn of Corbie. Mundelein, Saint Mary of the Lake Seminary, 1951. 176 p.
- Filas, Francis, L., S.J. Joseph and Jesus; a theological study of their relationship. Milwaukee, Bruce, 1952. x, 179 p. \$3.50.
- Garrigou-Lagrange, Reginald. O.P. Life everlasting; tr. by Patrick Cummins, O.S.B. St. Louis, Herder, 1952. x, 274 p. \$4.50.
- Garrigou-Lagrange, Reginald, O.P. The Trinity and God the Creator; a commentary on St. Thomas' theological Summa, Ia, q. 27-119; tr. by Frederic C. Eckhoff. St. Louis, Herder, 1952. vi, 675 p. \$7.50.
- Hocedez, Edgar, S.J. Histoire de la théologie au XIXe siècle, tome II:

- Epanouissement de la théologie, 1831-1870. Bruxelles, L'Édition Universelle, 1952. 418 p. (Museum Lessianum; section théol., 44).
- Iturriz, Daniel, S.J. La definición del Concilio de Trento sobre la causalidad de los sacramentos. Madrid, Ed. Fax, 1951. 379 p. (Estudios Onienses, serie III, vol. III).
- Murray, John. Christian baptism. Phila., Orthodox Presbyterian Church, 1952. vii, 93 p. \$1.75.
- Perino, Renato. La dottrina trinitaria di S. Anselmo. Romae, Herder, 1952. 214 p. (Studia Anselmiana, 29).
- Pohle, Joseph. Lehrbuch der Dogmatik; Neubearbeitet von Josef Gummersbach, S.J. I. Band. 10. Auflage. Paderborn, Schöningh, 1952. 701 p. Text-Ausgabe DM 27.—
- Ripley, Francis J. This is the faith. Westminster, Newman, 1952. xvi, 414 p. \$5.00.

Moral Theology, Canon Law, Liturgical Questions

- Lynskey, Elizabeth M. The government of the Catholic Church. N.Y., Kenedy, 1952. x, 99 p. \$2.00.
- Weller, Philip T., ed. and tr. The Roman Ritual; in Latin and English; with introd. and notes, vol. II: Christian burial, exorcism, reserved blessings, etc. Milwaukee, Bruce, 1952. xviii, 480 p.

History and Biography, Patristics

- Bouyer, Louis. Newman; sa vie, sa spiritualité. Paris, Ed. du Cerf, 1952. 485 p. 975 fr.
- Bruckberger, Raymond Leopold. One sky to share; the French and American journals; tr. by Dorothy Carr Howell. N.Y., Kenedy, 1952. 248 p. \$3.00.
- Eusèbe de Césarée. Histoire ecclésiastique, livres I-IV; texte grec, traduction et annotation par Gustave Bardy. Paris, Ed. du Cerf, 1952. viii, 215 p. numb. in dupl. (Sources chrétiennes, 31).
- Furlan, William P. In charity unfeigned; the life of Father Francis Xavier Pierz. Paterson, St. Anthony Guild Press, 1952. x, 270 p. \$3.50.
- Grégoire le Grand. Morales sur Job, livres 1 et 2; introd. et notes de Robert Gillet, tr. de André de Gaudemaris. Paris, Ed. du Cerf, 1952. 268 p. numb. in dupl. (Sources chrétiennes, 32).
- Marrou, Henri Irénée, ed. A Diognète; introd., édition critique, traduction et commentaire de H. I. Marrou. Paris, Ed. du Cerf, 1951. 288 p. (Sources chrétiennes, 33).

- Menoud, Philippe H. *La vie de L'Eglise naissante*. Neuchâtel, Delachaux, 1952. 53 p. (Cahiers théologiques, 31). 3.00 fr.
- Mulvey, Timothy J. *These are your sons*. N.Y., McGraw-Hill, 1952. ix, 278 p. \$3.75.
- Murphy, Francis X. *Peter speaks through Leo; the Council of Chalcedon, A.D. 451*. Catholic U., 1952. xii, 132 p. \$2.75.
- Sherwood, Polycarp. *An annotated date-list of the works of Maximus the Confessor*. Romae, Herder, 1952. 64 p. (Studia Anselmiana, 30).
- Teresia de Spiritu Sancto, Sister. Edith Stein. London, Sheed and Ward, 1952. viii, 238 p. \$3.25.

Ascetical Theology, Devotional Literature

- Baur, Benedict. *The light of the world*; tr. by Edward Malone. Vol. I. St. Louis, Herder, 1952. x, 590 p. \$7.50.
- Brou, Alexandre, S.J. *The Ignatian way to God*; tr. from the French by William J. Young, S.J. Milwaukee, Bruce, 1952. ix, 156 p. \$3.75.
- Charmot, François, S.J. *The Sacred Heart and modern life*; tr. by Kathryn Sullivan. N.Y., Kenedy, 1952. xv, 261 p. \$3.50.

Philosophical Questions

- Berdyaev, Nicolas. *The beginning and the end*. N.Y., Harper, 1952. xi, 256 p. \$3.50.
- Copleston, Frederick C. *Medieval philosophy*. N.Y., Philosophical Library, 1952. v, 194 p. \$2.75.
- Gardeil, H. D. *Initiation à la philosophie de Saint Thomas d'Aquin: I. Logique; IV. Métaphysique*. Paris, Ed. du Cerf, 1952. 253, 237 p.
- Gutwenger, Engelbert, S.J. *Wertphilosophie; mit besonderer Berücksichtigung des ethischen Wertes*. Innsbruck, Rauch, 1952. 208 p. \$3.00.
- Kimpel, Ben F. *Religious faith, language, and knowledge; (a philosophical preface to theology)*. N.Y., Philosophical Library, 1952. x, 162 p. \$2.75.
- Marc, André, S.J. *Dialectique de l'affirmation; essai de métaphysique réflexive*. Paris, Desclée de Brouwer, 1952. 731 p.
- Marcel, Gabriel. *Metaphysical journal*; tr. by Bernard Wall. Chicago, Regnery, 1952. xiii, 344 p. \$6.50.
- Messner, J. *Ethics and facts; the puzzling pattern of human existence*. St. Louis, Herder, 1952. v, 327 p. \$4.00.
- Nink, Caspar, S.J. *Ontologie; Versuch einer Grundlegung*. Freiburg, Herder, 1952. xi, 494 p. 28.—DM

- Peifer, John Frederick. The concept in Thomism. N.Y., Bookman Associates, 1952. 225 p. \$4.00.
- Reinhardt, Kurt F. The existentialist revolt; the main themes and phases of existentialism. Milwaukee, Bruce, 1952. vii, 254 p. \$3.50.
- Thomas Aquinas, Saint. Truth; tr. by Robert W. Mulligan, S.J. Vol. I, questions I-IX. Chicago, Regnery, 1952. xxvi, 472 p. \$7.00.
- Ward, Leo R. Christian ethics; an introd. for college students. St. Louis, Herder, 1952. 298 p. \$4.00.

Special Questions

- Cavanaugh, John W. The conquest of life; conferences on timeless truths. Ed. with a biographical sketch by John A. O'Brien. Paterson, St. Anthony Guild Press, 1952. xliii, 212 p. \$2.50.
- Crespy, Georges. La guérison par la foi. Neuchâtel, Delachaux, 1952. 54 p. (Cahiers théologiques, 30) 3.00 fr.
- Donlan, Thomas C., O.P. Theology and education. Dubuque, Wm. C. Brown, 1952. viii, 134 p. \$3.00.
- Ernecke, Gustav. Das Sozialapostolat. Paderborn, Schöningh, 1952. 56 p. 2.40 DM.
- Les Etudes carmélitaines. Magie des extrêmes. Bruges, Desclée, De Brouwer, 1952. 228 p. 105 fr.
- Fyot, Jean Louis. Dimensions de l'homme et science économique. Paris, Presses Universitaires, 1952. 355 p.
- Grant, Robert M. Miracle and natural law in Graeco-Roman and early Christian thought. Amsterdam, North-Holland Publishing Co., 1952. 293 p. \$4.50.
- Hoehn, Matthew, O.S.B., ed. Catholic authors; contemporary biographical sketches. [Vol. II] Newark, St. Mary's Abbey, 1952. xiv, 633 p. \$6.50.
- Molloy, John Joseph, O.P. A theological interpretation of the moral play "Wisdom, who is Christ". Catholic U., 1952. xviii, 225 p.
- Nevett, A. Too many of us? The Indian population problem. Poona, Indian Inst. of Social Order, 1952. x, 188 p.
- Thibon, Gustave. What God has joined together. Chicago, Regnery, 1952. viii, 192 p. \$2.50.
- Vander Veldt, James H., O.F.M. Psychiatry and Catholicism, by James H. Vander Veldt and Robert P. Odenwald. N.Y., McGraw-Hill, 1952. ix, 433 p. \$6.00.

INDICES FOR VOLUME XIII

AUTHORS

BEDARD, W., O.F.M., <i>Unitas sacerdotalis: The Priesthood and Its Spirituality</i>	583
BLIGH, J. F., S.J., <i>The Prologue of Papias</i>	234
BOURASSA, F., S.J., <i>Adoptive Sonship: Our Union with the Divine Persons</i>	309
COLLINS, J. J., S.J., <i>Bulletin of the New Testament</i>	205
CONNERY, J. R., S.J., <i>Prudence and Morality</i>	564
DE LETTER, P., S.J., <i>Sanctifying Grace and Our Union with the Holy Trinity</i>	33
DONNELLY, M. J., S.J., <i>Sanctifying Grace and Our Union with the Holy Trinity: A Reply</i>	190
FICHTER, J. H., S.J., <i>What is a Parishioner?</i>	220
GLANZMAN, G. S., S.J., <i>Sectarian Psalms from the Dead Sea</i>	487
GRABOWSKI, S. J., <i>St. Augustine and the Presence of God</i>	336
HENRY, P., S.J., <i>The Christian Philosophy of History</i>	419
KELLY, G., S.J., <i>Notes on Moral Theology, 1951</i>	59
MORIARTY, F. L., S.J., <i>The Habakkuk Scroll and a Controversy</i>	228
MURRAY, J. C., S.J., <i>The Church and Totalitarian Democracy</i>	525
RYAN, E. A., S.J., <i>The Rejection of Military Service by the Early Christians</i>	1
SNOECK, A., S.J., <i>Moral Reflections on Psychiatric Abreaction</i>	173
THOMAS, J. L., S.J., <i>The Prediction of Success or Failure in Forced Marriages</i>	101
UNGER, D. J., O.F.M.CAP., <i>St. Irenaeus and the Roman Primacy</i>	359

ARTICLES

<i>Adoptive Sonship: Our Union with the Divine Persons</i> . F. Bourassa, S.J.....	309
<i>Church and Totalitarian Democracy, The</i> . J. C. Murray, S.J.....	525
<i>Moral Reflections on Psychiatric Abreaction</i> . A. Snoeck, S.J.....	173
<i>Prudence and Morality</i> . J. R. Connery, S.J.....	564
<i>Rejection of Military Service by the Early Christians, The</i> . E. A. Ryan, S.J.....	1
<i>Sanctifying Grace and Our Union with the Holy Trinity</i> . P. de Letter, S.J.....	33
<i>Sanctifying Grace and Our Union with the Holy Trinity: A Reply</i> . M. J. Donnelly, S.J.....	190

Sectarian Psalms from the Dead Sea. G. S. Glanzman, S.J.....	487
St. Augustine and the Presence of God. S. J. Grabowski.....	336

CURRENT THEOLOGY

Bulletin of the New Testament. J. J. Collins, S.J.....	205
Notes on Moral Theology, 1951. G. Kelly, S.J.....	59
St. Irenaeus and the Roman Primacy. D. J. Unger, O.F.M.Cap.....	359

NOTES

Christian Philosophy of History, The. P. Henry, S.J.....	419
Habakkuk Scroll and a Controversy, The. F. L. Moriarty, S.J.....	228
Prediction of Success or Failure in Forced Marriages, The. J. L. Thomas, S.J.....	101
Prologue of Papias, The. J. F. Bligh, S.J.....	234
<i>Unitas sacerdotalis</i> : The Priesthood and Its Spirituality. W. Bedard, O.F.M.....	583
What is a Parishioner? J. H. Fichter, S.J.....	220

BOOK REVIEWS

Adam, K., <i>One and Holy</i> (tr. C. Hastings) (J. L. Tyne, S.J.).....	255
Altaner, B., <i>Patrologie</i> (2nd and 3rd ed.) (W. J. Burghardt, S.J.).....	601
Ambrosetti, G., <i>Il diritto naturale della riforma cattolica: Una giustificazione storica del sistema di Suarez</i> (J. J. McLaughlin, S.J.).....	471
Arintero, J. G., O.P., <i>The Mystical Evolution in the Development and Vitality of the Church</i> , II (tr. J. Aumann, O.P.) (Dom D. Hurst, O.S.B.).....	145
Arnold, F. X., and Fischer, B. (ed.), <i>Die Messe in der Glaubensverkündigung</i> (V. L. Kennedy, C.S.B.).....	142
Saint Augustine, <i>La foi chrétienne</i> (tr. J. Pegon, S.J.) (V. J. Bourke)...	250
Saint Augustine, <i>Les révisions</i> (tr. G. Bardy) (V. J. Bourke).....	250
Auvray, P., et al., <i>L'Ancien Testament et les chrétiens</i> (F. L. Moriarty, S.J.).....	435
Azpiazu, J., S.J., <i>The Corporative State</i> (tr. W. Bresnahan, O.S.B.) (H. Rommen).....	160
Saint Basil, <i>The Letters</i> , I (The Fathers of the Church, tr. Sr. A. C. Way, C.D.P.) (T. R. O'Connor, S.J.).....	449
Beck, H. G. J., <i>The Pastoral Care of Souls in Southeast France during the Sixth Century</i> (E. A. Ryan, S.J.).....	454
Bertrand, F., <i>Mystique de Jésus chez Origène</i> (J. L. McKenzie, S.J.)....	447

Bihlmeyer, K., and Tüchle, H., <i>Kirchengeschichte</i> , I (J. F. Broderick, S.J.).....	452
Bourke, V. J., <i>Ethics</i> (E. F. Healy, S.J.).....	281
Carol, J. B., O.F.M., <i>De corredemptione Beatae Virginis Mariae</i> (C. Vollert, S.J.).....	442
Chudoba, B., <i>The Meaning of Civilization</i> (V. C. Hopkins, S.J.).....	294
Cloran, O. M., S.J., <i>Previews and Practical Cases</i> (J. J. Reed, S.J.)....	275
Collins, J., <i>The Existentialists</i> (V. R. Yanitelli, S.J.).....	628
Colson, J., <i>L'Evêque dans les communautés primitives</i> (P. F. Palmer, S.J.).....	138
Congar, Y., O.P., <i>Vraie et fausse réforme dans l'église</i> (F. X. Lawlor, S.J.).....	127
Curran, C. A., <i>Counseling in Catholic Life and Education</i> (H. J. Bihler, S.J.).....	633
Daniélou, J., <i>Advent</i> (tr. R. Sheed) (J. L. Tyne, S.J.).....	257
Daniélou, J., <i>Les anges et leur mission</i> (T. G. O'Callaghan, S.J.).....	618
Davis, H., S.J., <i>A Summary of Moral and Pastoral Theology</i> (J. J. Lynch, S.J.).....	462
Dempsey, J. B., O.F.M.Cap., <i>The Psychology of Sartre</i> (R. Allers)....	155
Dolch, H., <i>Theologie und Physik</i> (J. T. Clark, S.J.).....	150
Doronzo, E., O.M.I., <i>De poenitentia, II: De contritione et confessione</i> (W. Le Saint, S.J.).....	445
Draz, M. A., <i>Initiation au Koran</i> (J. M. Finnegan, S.J.).....	109
Draz, M. A., <i>La morale du Koran</i> (J. M. Finnegan, S.J.).....	109
Fenton, J. C., <i>The Concept of the Diocesan Priesthood</i> (H. C. Koenig)..	134
Ficarra, B. J., <i>Newer Ethical Problems in Medicine and Surgery</i> (J. J. McLaughlin, S.J.).....	284
Galy, J., <i>Le sacrifice dans l'école française</i> (A. G. Ellard, S.J.).....	444
Garrigou-Lagrange, R., O.P., <i>Our Savior and His Love for Us</i> (tr. A. Bouchard) (T. G. O'Callaghan, S.J.).....	251
Good, F. L., and Kelly, O. F., <i>Marriage, Morals, and Medical Ethics</i> (F. P. Furlong, S.J.).....	286
Greenstock, D. L., <i>Be Ye Perfect</i> (D. J. M. Callahan, S.J.).....	461
Grente, G., <i>The Power of the Sacraments</i> (tr. Sister M. Madonna, C.S.C.) (A. Klaas, S.J.).....	130
Grillmeier, A., S.J., and H. Bacht, S.J. (ed.), <i>Das Konzil von Chalkedon: Geschichte und Gegenwart, I: Der Glaube von Chalkedon</i> (E. Hagemann, S.J.).....	609
Hart, H. St. J., <i>A Foreword to the Old Testament</i> (M. Dahood, S.J.)....	242

Heenan, J. C., <i>The People's Priest</i> (D. J. M. Callahan, S.J.)	461
Herberg, W., <i>Judaism and Modern Man</i> (S. Rosenblatt)	466
Herntrich, V., and Weiser, A. (ed.), <i>Das Alte Testament deutsch</i> , XIII (R. A. F. MacKenzie, S.J.)	244
Herntrich, V., and Weiser, A. (ed.), <i>Das Alte Testament deutsch</i> , XV (R. A. F. MacKenzie, S.J.)	244
Hölscher, G., <i>Das Buch Hiob</i> (M. Dahood, S.J.)	593
Hophan, O., O.F.M.Cap., <i>Maria, unsere hohe liebe Frau</i> (E. Hagemann, S.J.)	253
Huber, R. M., O.F.M.Conv. (ed.), <i>Our Bishops Speak</i> (F. X. Curran, S.J.)	290
Humphreys, C., <i>Buddhism</i> (G. C. Ring, S.J.)	111
Hyma, A., <i>Renaissance to Reformation</i> (E. D. McShane, S.J.)	455
Iglesias, E., S.J., <i>De Deo creationis finem exsequente</i> (B. Lonergan, S.J.)	439
Jones, A., <i>Unless Some Man Show Me</i> (F. L. Moriarty, S.J.)	116
Keller, H., S.J., and Nell-Breuning, O. von, S.J., <i>Das Recht der Laien in der Kirche</i> (F. X. Lawlor, S.J.)	274
Kelly, G., S.J., <i>Medico-Moral Problems</i> (J. R. Connery, S.J.)	287
Landgraf, A. M. (ed.), <i>Der Sentenzenkommentar des Kardinals Stephan Langton</i> (G. Van Ackeren, S.J.)	451
La Pira, G., et al., <i>The Philosophy of Communism</i> (F. J. Grogan, S.J.)	632
Leflon, J., <i>La crise révolutionnaire</i> (Histoire de l'église, ed. Fliche-Martin, XX) (E. A. Ryan, S.J.)	271
Marcel, G., <i>Metaphysical Journal</i> (V. R. Yanitelli, S.J.)	630
Marcel, G., <i>The Mystery of Being, II: Faith and Reality</i> (tr. R. Hague) (V. R. Yanitelli, S.J.)	279
Maritain, J., <i>Philosophy of Nature</i> (tr. I. C. Byrne) (J. T. Clark, S.J.)	296
Matthews, W. R., <i>The Problem of Christ in the Twentieth Century: An Essay on the Incarnation</i> (J. T. Griffin, S.J.)	125
Mehl-Koehnlein, H., <i>L'Homme selon l'apôtre Paul</i> (F. J. McCool, S.J.)	595
Messenger, E. C. (ed.), <i>Theology and Evolution</i> (F. X. Lynch, S.J.)	588
Mitton, C. L., <i>The Epistle to the Ephesians</i> (E. May, O.F.M.Cap.)	599
Moore, T. V., O.S.B., <i>Nature and Treatment of Mental Disorders</i> (H. J. Bihler, S.J.)	289
Mueller, J., S.J., <i>The Fatherhood of St. Joseph</i> (tr. A. Dengler, O.S.B.) (D. J. M. Callahan, S.J.)	254
Murphy, J. L., <i>The Living Christ</i> (D. J. M. Callahan, S.J.)	441
Nell-Breuning, O. von, S.J., and Sacher, H. (ed.), <i>Wörterbuch der Politik</i> , V, 1, A-L (H. J. Bihler, S.J.)	159

Paissac, H., O.P., <i>Théologie du Verbe: Saint Augustin et saint Thomas</i> (B. Lonergan, S.J.).....	121
Palmer, P. F., <i>Mary in the Documents of the Church</i> (J. J. Fernan, S.J.)..	616
Parsch, P., <i>The Breviary Explained</i> (tr. W. Nayden, C.S.S.R., and C. Hoegerl, C.S.S.R.) (S. Daly, O.S.B.).....	624
Pascher, J., <i>Die Liturgie der Sakramente</i> (J. I. Hochban, S.J.).....	260
Patrick, C. H., <i>Alcohol, Culture and Society</i> (J. C. Ford, S.J.).....	464
Penna, A., <i>Principi e carattere dell'esegesi de s. Gerolamo</i> (F. S. Ros- siter).....	118
Pharr, C. (ed. and tr.), <i>The Theodosian Code and Novels and the Sir- mondian Constitutions</i> (J. F. Broderick, S.J.).....	613
Picard, M., <i>The Flight from God</i> (tr. M. Kuschnitzky and J. M. Cameron) (C. H. Metzger, S.J.).....	293
Plagnieux, J., <i>Saint Grégoire de Nazianze théologien</i> (T. R. O'Connor, S.J.).....	605
Poschmann, B., <i>Busse und Letzte Ölung</i> (W. Le Saint, S.J.).....	131
Powers, F. J., C.S.V. (ed.), <i>Papal Pronouncements on the Political Order</i> (F. J. Grogan, S.J.).....	291
Saint Prosper of Aquitaine, <i>The Call of All Nations</i> (Ancient Christian Writers, XIV, tr. P. de Letter, S.J.) (W. A. Carroll, S.J.).....	608
Quasten, J., <i>Patrology</i> , I (W. J. Burghardt, S.J.).....	603
Rahner, K., S.J., <i>Die vielen Messen und das eine Opfer</i> (P. Mueller, S.J.).....	259
Regatillo, E. F., S.J., <i>Institutiones iuris canonici</i> (M. B. Walsh, S.J.)..	465
Reinhardt, K. F., <i>The Existentialist Revolt</i> (V. R. Yanitelli, S.J.).....	628
Roberts, B. J., <i>The Old Testament Text and Versions</i> (F. X. Peirce, S.J.).....	591
Robertson, D. W., Jr., and Huppe, B. F., <i>Piers Plowman and Scriptural Tradition</i> (T. J. Grace, S.J.).....	474
Rosenkranz, G., <i>Evangelische Religionskunde</i> (J. L. McKenzie, S.J.) ..	468
Rousseau, O., O.S.B., <i>The Progress of the Liturgy</i> (D. Winzen, O.S.B.)..	262
Rowley, H. H., <i>Submission in Suffering and Other Essays on Eastern Thought</i> (J. J. O'Farrell, S.J.).....	241
Rowley, H. H. (ed.), <i>The Old Testament and Modern Study</i> (F. L. Moriarty, S.J.).....	114
Sanders, J. N., <i>The Foundations of the Christian Faith</i> (R. Mercurio, C.P.).....	594
Santeler, J., <i>Vom Nichts zum Sein</i> (J. J. Doyle, S.J.).....	627
Schmaus, M., <i>Von den letzten Dingen</i> (C. Vollert, S.J.).....	263
Schnackenburg, R., <i>Das Heilsgeschehen bei der Taufe nach dem Apostel Paulus</i> (M. P. Stapleton).....	438

Schuster, I. Card., O.S.B., <i>Saint Benedict and His Times</i> (tr. G. J. Roettger, O.S.B.) (E. E. Malone, O.S.B.)	269
Sertillanges, A.-D., O.P., <i>Le problème du mal, II: La solution</i> (J. Collins)	469
Siwek, P., S.J., <i>The Philosophy of Evil</i> (W. N. Clarke, S.J.)	153
Slater, R. L., <i>Paradox and Nirvana</i> (G. C. Ring, S.J.)	111
Soden, H. von, <i>Urchristentum und Geschichte</i> (ed. H. von Campenhausen) (E. A. Cerny, S.S.)	117
Sotillo, L. R., S.J., <i>Compendium iuris publici ecclesiastici</i> (J. J. Farragher, S.J.)	623
Stather Hunt, B. P. W., <i>Primitive Gospel Sources</i> (D. J. Unger, O.F.M. Cap.)	247
Stevenson, W. B., <i>Critical Notes on the Hebrew Text of the Poem of Job</i> (G. S. Glanzman, S.J.)	436
Sträter, P., S.J. (ed.), <i>Maria im Christenleben</i> (Katholische Marienkunde, III) (C. J. Fuerst, S.J.)	617
Trethowan, I., O.S.B., <i>Christ in the Liturgy</i> (W. J. Leonard, S.J.)	625
Truhlar, C., S.J., <i>De experientia mystica</i> (A. Klaas, S.J.)	620
Vogt, J., <i>Constantin der Grosse und sein Jahrhundert</i> (E. A. Ryan, S.J.)	147
Warfield, B. B., <i>Biblical and Theological Studies</i> (J. W. Moran, S.J.)	433
Watkin, E. I., <i>A Philosophy of Form</i> (E. G. Salmon)	156
White, H. C., <i>The Tudor Books of Private Devotion</i> (J. V. Curry, S.J.)	272
Zahn-Harnack, A. von, <i>Adolf von Harnack</i> (A. C. Cotter, S.J.)	626
Zeeden, E. W., <i>Martin Luther und die Reformation im Urteil des deutschen Luthertums</i> (E. Hagemann, S.J.)	148
<i>Direction spirituelle et psychologie</i> (Etudes carmélitaines) (H. J. Bihler, S.J.)	458
<i>Le mystère de la mort et sa célébration</i> (Lex orandi, XX) (A. C. Rush, C.S.S.R.)	266
<i>Liturgisches Jahrbuch, I</i> (G. Ellard, S.J.)	144

DESCRIPTIVE NOTICES

Saint Ambrose, <i>Des sacrements, Des mystères</i> (Sources chrétiennes, XXV, tr. B. Botte, O.S.B.)	477
Arakelian, L., <i>Armenian Liturgy</i>	299
Saint Athanasius, <i>The Letters concerning the Holy Spirit</i> (tr. C. R. B. Shapland)	635
Saint Augustine, <i>The City of God, VIII–XVI</i> (Fathers of the Church, XIV, tr. G. G. Walsh, S.J., and G. Monahan, O.S.U.)	635
Balducelli, R., O.S.F.S., <i>Il concetto teologico di carità attraverso le maggiori interpretazioni patristiche e medievali di I ad Cor. XIII</i>	476

Saint Bernard, <i>On the Love of God</i> (tr. T. L. Connolly, S.J.)	636
Bernier, R., S.J., <i>L'Autorité politique internationale et la souveraineté des états</i>	300
Bonsirven, J., S.J., <i>Le judaïsme palestinien au temps de Jésus-Christ</i>	163
Bosher, R., <i>The Making of the Restoration Settlement</i>	299
Brav, S. R. (ed.), <i>Marriage and the Jewish Tradition</i>	165
Brinktrine, J., <i>Einleitung in die Dogmatik</i>	163
Broderick, J. F., S.J., <i>The Holy See and the Irish Movement for the Repeal of the Union with England, 1829-1847</i>	165
Camus, J. P., <i>The Spirit of St. François de Sales</i> (tr. C. F. Kelley)	638
Cicognani, A. G., <i>Addresses and Sermons (1942-1951)</i>	641
Combes, A., <i>Saint Thérèse and Suffering</i> (tr. P. E. Hallett)	639
Congar, Y. M.-J., O.P., <i>Le Christ, Marie et l'église</i>	638
Cotter, A. C., S.J., <i>The Encyclical "Humani generis"</i>	164
Coulet, P., S.J., <i>L'Eglise et la paix</i>	642
Curnock, N. (ed.), <i>John Wesley's Journal</i>	640
Davitt, T. E., S.J., <i>The Nature of Law</i>	166
Day, D., <i>The Long Loneliness</i>	479
Fahey, J. F., <i>The Eucharistic Teaching of Ratramn of Corbie</i>	636
Galtier, F., S.J., <i>Code oriental de procédure ecclésiastique</i>	640
Genicot, E., S.J., and Salsmans, J., S.J., <i>Institutiones theologiae moralis</i> (17th ed. by A. Gortebecke, S.J.)	640
Gillet, St. M., O.P., <i>Lacordaire</i>	478
Gorce, A. de la, <i>Saint Benedict Joseph Labre</i> (tr. R. Sheed)	480
Grabmann, M., <i>The Interior Life of St. Thomas Aquinas</i> (tr. N. Ashenbrenner, O.P.)	637
Groner, J. F., O.P., <i>Kardinal Cajetan</i>	638
Gualterus Cancellarius et Bartholomaeus de Bononia, O.F.M., <i>Quaestiones ineditae de Assumptione B. V. Mariae</i> (ed. A. Deneffe, S.J., and H. Wausweiller, S.J.)	477
Guitton, J., <i>The Virgin Mary</i> (tr. A. G. Smith)	476
Gutierrez, J. G. (ed.), <i>Bulario de la Iglesia Mexicana</i>	478
Harvey, J. F., O.S.F.S., <i>Moral Theology of the "Confessions" of Saint Augustine</i>	299
Hirsch, E., <i>Hilfsbuch zum Studium der Dogmatik</i>	476
Hoenen, P., S.J., <i>Reality and Judgment according to St. Thomas</i> (tr. H. F. Tiblier, S.J.)	479
Humbert of Romans, <i>Treatise on Preaching</i> (tr. Dominican Students; ed. W. M. Conlon, O.P.)	477
Ignace d'Antioche, Polycarpe de Smyrne, <i>Lettres. Martyre de Polycarpe</i> (ed. and tr. Th. Camelot, O.P.)	298

Kassiepe, M., O.M.I., <i>Priestly Beatitudes</i> (tr. A. Simon, O.M.I.)	642
Martin, D. W., C.M., <i>A Guide to Old Testament History</i>	162
May, J. L., <i>Cardinal Newman</i>	164
Mindszenty, J., <i>The Face of the Heavenly Mother</i> (tr. C. Donahue)	298
Morán, J. G., S.J., <i>Cosmologia</i>	165
Müller, G., S.J., <i>Lexicon Athanasianum</i> (fasc. 5-9)	163
Murray, R., <i>The Further Journey</i>	641
Owens, J., C.S.S.R., <i>The Doctrine of Being in the Aristotelian "Metaphysics"</i>	165
Parente, P., Piolanti, A., and Garofalo, S., <i>Dictionary of Dogmatic Theology</i> (tr. E. Doronzo, O.M.I.)	164
Pazzelli, R., T.O.R., <i>L'Immacolata Concezione di Maria in P. Francesco Bordonì, T.O.R.</i>	639
Prentice, R. P., O.F.M., <i>The Psychology of Love according to St. Bonaventure</i>	166
Quadrio, G., <i>Il Trattato "De Assumptione". . . dello Pseudo-Agostino</i>	163
Rahner, H., S.J., <i>Maria und die Kirche</i>	298
Schoeps, H. J., <i>Vom himmlischen Fleisch Christi</i>	638
Sherwood, P., O.S.B., <i>An Annotated Date-List of the Works of Maximus the Confessor</i>	636
Teresia Renata de Spiritu Sancto, O.D.C., <i>Edith Stein</i> (tr. C. Hastings and D. Nicholl)	641
Thill, J. M. (tr.), <i>God's Friendship: Selections from the Meditations of Luis de la Puente, S.J.</i>	300
Saint Thomas Aquinas, <i>On the Power of God</i> (tr. English Dominican Fathers)	637
Saint Thomas Aquinas, <i>Super evangelium s. Matthaei lectura</i> (ed. R. Cai, O.P.)	637
Tymczak, A. (tr.), <i>Encyklika Ojca sw Piusa XII. . . "Humani generis"</i>	301
Vogels, H. J. (ed.), <i>Novum Testamentum graece et latine, II: Epistulae et Apocalypsis</i>	162
Walz, A., O.P., <i>Saint Thomas Aquinas</i> (tr. S. Bullough, O.P.)	637
Ward, L. R., C.S.C., <i>Christian Ethics</i>	642
Watmough, D., <i>A Church Renascent: A Study in Modern French Catholicism</i>	478
Williams, G., <i>Humanistic Ethics</i>	300
<i>Ecclesiastica Xaveriana, I</i>	643
<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche, XLII</i>	166