

## BOOK REVIEWS

LE PROPHÈTE JÉRÉMIE: SA VIE, SON OEUVRE, ET SON TEMPS. By Jean Steinmann. Paris: Editions du Cerf, 1952. Pp. 328.

One of the primary difficulties encountered by a student of Jeremias is the fact that the various sections of his Prophecy do not follow one another in chronological order, so that speeches or narratives may be in juxtaposition which are widely separated in time. Steinmann has ingeniously eliminated this source of confusion by dividing the life of Jeremias into periods and by grouping together the portions of the text certainly or probably relevant to each period. His translation is based on the original text with a brief but adequate commentary on the salient thought or problem of the section under consideration. Both the translation and the accompanying commentary are couched in language readily comprehensible by an educated layman and are free from pedantic expressions. Although the commentary is not intended for the professional, there are not a few critical notes; they are brief but adequate and stimulate further investigation. The historical background of each section is sketched with care and with due attention to modern research. The author's familiarity with the latest and best literature on his subject is everywhere apparent.

He has sundered what he considers to be editorial additions and developments from the main text and gathered them together into a special chapter. He admits a comparatively large amount of material of this type but in every instance cited he advances reasons for considering it unauthentic. He seems to follow Rudolph in attributing narratives about Jeremias, especially chapters 37-54, to some contemporary of Jeremias. Chap. 52 is obviously a supplement reproducing II Kgs. 24:18-25:21. With Condamin, he rejects the genuinity of the oracles against Babylon contained in 50:1-51:38, on the ground that they conflict with the spirit and mission of Jeremias. In his view they belong to the school of Second Isaias. Moreover, he finds that a large number of passages have been written or edited by disciples of Jeremias having a Deuteronomic cast of mind. Other passages which he quotes as extraneous additions are: diatribes against idolatry, psalms, messianic oracles, apocalyptic fragments, and oracles against the nations. He does not deny the divine inspiration of these passages; he rejects their authenticity mostly on the basis of stylistic divergences.

This is the most satisfactory Catholic commentary on Jeremias that we have met thus far, not so much because of its rigorous literary analysis, but primarily for its painstaking effort to penetrate into the character of the prophet's environment and to describe his psychological reactions. In this

connection his chapter on Jeremias as a man, poet, and prophet should be read. There is also a special chapter on the main heads of his teaching which theologians should find rewarding. Steinmann ascribes the ill-success of the prophet to his character, but this underestimates the obduracy of those whom Jeremias addressed.

The book has an index of Scripture passages referred to in the text; an index of persons, places, and subjects would also have been helpful.

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THE GOSPEL ACCORDING TO ST. MARK: The Greek Text with Introduction, Notes, and Indexes. By Vincent Taylor. New York: St. Martin's Press, 1952. Pp. xx + 696. \$7.00.

Taylor on St. Mark will take his place among the standard works of our generation on the Gospels. A commentary on this scale has not appeared in English since the third edition of Swete's commentary in 1909. Taylor has produced a worthy successor of that great work.

An important feature of a commentary is the incorporation of work previously done. Taylor has acquitted himself well of this task. The works of Lagrange are cited and much employed. One misses the New Testament Lexicon of Zorell, the names of Bonsirven, Prat, Huby, Ricciotti, the *Supplément au Dictionnaire de la Bible*. One is shocked but not surprised that the name of J. A. Kleist is omitted; his fine work on St. Mark, distinguished by his exceptional mastery of Greek, has never received the recognition it deserves. The *Revue biblique* is included among the periodicals listed, but *Biblica* is not. Apart from these, Taylor appears to have omitted no significant contribution in English, French, or German during the last forty to fifty years.

The commentary is, of course, full. Opinions are reported on all points of importance (and many that are of lesser importance) and discussed within reasonable limits. Taylor's basic Greek text is that of Westcott and Hort, but he departs from it frequently. The critical discussions are, again, full. The commentary contains no apparatus, but when a text is under discussion the textual evidence is cited in abundance—more extensively, for instance, than in the apparatus of Merk.

The commentary is also strong in lexicography. Taylor does not go beyond such standard aids as lexicons and the works of Moulton and Milligan, Dalman, and Deissmann; but he has employed these works critically and, for his reader, very usefully. Citations of other loci in Mark, other *NT* books, and the *LXX* add to the weight of the book, but enable the reader to see at a glance how often the words appear in the Bible, and where.

Taylor's tone is reverent (British biblical scholarship has long been moderate and cautious in character). He evidently has high esteem for the work of Swete, and his book follows Swete's lines of thought. Taylor is familiar with the principles and the work of *Formgeschichte*, and accepts much of it, but with such notable reservations that he can scarcely be called a "form critic" himself. His book is not a "quest of the historical Jesus"; in general, he treats Mark as a valid historical source which reports primary or secondary information concerning Jesus, with little "theological information." The reviewer hesitates to classify him as "liberal," in the ordinary sense of the word, and doubts whether Taylor himself would desire to be so classified. But such easy tags are often misleading. Certainly Taylor does not accept the Gospel as a historical source as it is accepted in those circles called "conservative."

The introduction, written on a spacious scale, covers the usual topics, including an interesting review of the modern criticism of the Gospel. Taylor has no doubt that the author is Mark, the companion of Peter, and accepts the "generally agreed" conclusion that it was written 60-70 A.D., probably for the use of the Church in Rome. The question of the "Semitic origins" of the Gospel is treated with some fullness; Taylor "distrusts the claim" that the Gospel was first written in Aramaic, but is "confident" that its sayings and many of its narratives "stand near the Semitic tradition" (p. 65).

Taylor's examination of the theories which have been proposed concerning the sources of Mark leads to "negative results," specifically to "the rejection of all known forms of the Ur-Markus hypothesis" (p. 76). He accepts the existence of a "sayings-collection" which Mark employed, and concludes also that the Evangelist used several sources, although their literary entity is not and probably cannot be defined. He approaches the problem, therefore, in the manner of *Formgeschichte*, "to see what different types of tradition [the Markan material] includes; to consider their character, topical or otherwise; and to ask to what extent the narratives . . . consist of historical reminiscences, and to what degree they have been influenced by current catechetical and doctrinal interests" (p. 77). Taylor distinguishes six types of material: "pronouncement-stories," "miracle-stories," "stories about Jesus," "Markan constructions," "summary statements" (*Sammelberichte*), "sayings and parables" (pp. 78-86). The names indicate the nature of these clearly enough, except perhaps for the fourth: "narratives constructed by Mark himself (or a predecessor) from current fragmentary traditions." On the basis of this classification Taylor believes the designation of the Gospel as the "Memoirs of Peter" is misleading. Furthermore, he finds eighteen "small complexes" of material. Most of these, he thinks, already existed as

such when Mark wrote, and the Evangelist was not free to alter them. Taylor determines their origin as liturgical or catechetical; "catechesis is older than the Gospel," and we may say the same of liturgy. They are further classified as "groups of narratives and sayings formed on the basis of existing tradition," "groups of narratives and sayings based on personal testimony, probably that of Peter," "groups of narratives topically arranged consisting of sayings and pronouncement stories."

Taylor then arranges the material so classified into an outline substantially the same as that which is generally accepted. He proposes these conclusions about the methods of Mark as a writer: "When he takes over an isolated story from the tradition, he is content to leave it as he finds it . . . . He leaves previously existing complexes intact. . . . He rarely comments upon his material, but allows it to speak for itself—Mark does not attempt to impose a narrative form on the complexes already in existence in the tradition. . . . When Mark finds doublets in the tradition, he uses both elements instead of selecting one or conflating the two" (pp. 112-13).

A judgment of Taylor's book must necessarily evaluate this hypothesis of its literary origins, for it is one of the most significant contributions of the book, and the exegesis is directed by its lines. We ought to remember that Taylor proposes it as a hypothesis. Certainly it is free of the fantasies of the older critics. It does not treat the Gospel as the "creation of the primitive Christian community," but it gives this community a share in its composition. Whether one accepts this account rather than the simple designation of the Gospel as the "memoirs of Peter" or, more strictly, the catechesis of Peter, will depend on how much one agrees with Taylor's literary judgment concerning the identification of various types of narrative, the alleged "seams" between stories and complexes, and the analysis of details of language and conceptualization which Taylor points out as distinguishing "primary" from "secondary" material. To this reviewer, the methods and the approach of Taylor seem sound; the Gospel is treated as a compilation, but a compilation of primitive traditions, which had already taken a set form in oral tradition to some extent before the Evangelist set them down. That written sources also were employed is not a necessary part of the hypothesis. Nor is it necessary to suppose that the pre-existing "complexes" were Roman; tradition identifies Peter as the founder of the Roman church, and the date of the foundation must be earlier than that set by Taylor for the composition of the Gospel. But other catecheses must have been available to Mark, especially if (with Taylor) he is to be identified with the John Mark who was for a time the companion of Paul and Barnabas. In Taylor's hypothesis we see the early Christian communities as they must have been:

telling and retelling the life of Jesus until its various episodes began to assume set forms according to their content, eagerly listening to each new form of the story which could be authenticated as coming from personal witnesses, incorporating this new material into what they already possessed until a few men (of whom Mark was one) finally, and probably urged by others, put down in writing the catechesis with which they were most familiar, the catechesis of some great figure such as Peter, but adding to it what they thought apt from other catecheses. One need not believe that Taylor's methods will leave no room for differences in detail in conclusions; but they will help us to understand the Gospel better than the contrasting picture which Taylor suggests, with some irony, of Mark listening to Peter's preaching, notebook in hand.

A discussion of the theology of Mark ought to include some analysis of the "catechetical interests" which affected the composition, after the manner of the literary analysis. When we speak of the theology of Mark, to what extent does the phrase signify the theology of the Evangelist himself, and to what extent the theology of his sources? This question Taylor does not answer, and perhaps it cannot be answered. In several features the reviewer is unable to follow Taylor in his discussion of Mark's theology, although the limits of a review do not permit the discussion which the subject deserves. Taylor finds the "Kingdom of God" in Mark an eschatological idea, and the eschatology is that of an imminent Parousia—although Taylor believes that Jesus Himself taught a "realized eschatology." One need not suppose that the teaching of Jesus must appear in identically the same form in all the Gospels; on the other hand, Taylor's view rather implies that Mark has distorted it, or that the tradition which he incorporates has distorted it (cf. the commentary on the "apocalyptic discourse," 13:1 ff.). The representations of the Kingdom in Mark and the other Synoptics are not that far apart, even if it be granted, for the sake of argument, that there is a greater emphasis on eschatology in Mark.

It is worth noting, not as a point of disagreement, that Taylor takes the Markan title "Son of God" as signifying that "Jesus is by nature the Son of God, and that the Voice at the Baptism declares Him to be such" (p. 121). It is true that "Mark has no theory of the Incarnation" (*ibid.*), and consequently Taylor's explanation that "behind a fully human life, Deity is concealed, but is visible for those who have eyes to see, in His personality, teaching, and deeds" cannot be verified as the mind of the Evangelist. Here we touch upon dogmatic rather than exegetical questions, and Taylor would have been better advised, as well as more methodical, if he had limited himself to the original statement quoted above. But it is practically impossible

to maintain a level of perfect objectivity, and Taylor is to be congratulated that he lapses so rarely.

The soteriology of Mark is interpreted by the two terms "ransom" and "blood of the covenant," which mean that "Jesus thought of His surrendered life as a dedicated self-offering to God in the name of men and for their sake" (p. 125). These ideas, Taylor notes, are Old Testament, and there is no necessity for recourse to Hellenistic concepts; these are "the virile ideas of Jesus Himself." Mark has doctrinal affinities with Paul, but these affinities are really "characteristic of primitive Christianity as a whole" (p. 127), and the great Pauline ideas do not appear in Mark. "His Jesus is the Jesus of Galilee" (p. 129). This does not imply that Paul does not derive his teaching from that of the Jesus of Galilee.

Taylor's introduction concludes with an evaluation of the historical value of Mark. Although he finds the Gospel affected by apologetic, liturgical, catechetical, and doctrinal interests, none of these prevent Mark from reporting faithfully primitive tradition. A point of special discussion is the miraculous element in the Gospel, and it is necessary to state Taylor's views carefully: "Jesus . . . in His works of healing exercises a super-human *dynamis* which belongs to His person and for which modern psychiatry can supply no parallel" (p. 141). But Taylor does not believe that the same principle is applicable to the nature-miracles, although he concedes that many modern readers accept it: ". . . He is releasing divine power resident in Him in the circumstances of His earthly mission. To this view there is no valid objection on philosophical grounds. The idea of nature as a closed system, obedient to fixed and immutable laws, is no longer tenable in the light of modern conceptions of matter and atomic power. The so-called 'laws' summarize what is observable in the world of nature under the normal conditions of daily life; but they do not preclude the emergence of unusual phenomena, granted the presence of a sufficient cause which, for all we know to the contrary, may be spiritual" (*ibid*). It is evident from this passage that Taylor is not to be classified as a "rationalist." He does not like the nature-miracles on exegetical grounds: the presence of a legendary element, the possibility of a non-miraculous interpretation, the difficulty of explaining the purpose of these miracles, and the difference in the Christology of the nature-miracles from that of the healing-miracles. One finds these reasons less than convincing. The nature-miracles are, in Taylor's theory of the origins of the Gospel, as much a part of primitive tradition as the healing-miracles; frankly, the alleged "legendary element" is not much more than the miraculous element itself. The possibility of a non-miraculous interpretation may be granted, in some instances; but this is a question of exegesis in detail, and it cannot

be settled by any antecedent principle. The question of the purpose of the miracles is well argued; if we grant the principle of the "Messianic secret" not only in Mark, but in the life of Jesus itself—and it seems that we must—then miracles which have no other purpose than a display of power seem inexplicable. This would be indeed a weighty consideration, if it were not just as valid against the healing-miracles. That the healing-miracles are works of benevolence is not to the point; so are the resurrections; so is the multiplication of the loaves. The healing-miracles also are displays of power; one can exhibit heroic benevolence—as, indeed, men must do—without the use of a "superhuman *dynamis*" beyond that of Christian charity. The tradition of the miracles cannot be halved; if we are to respect it at all—and we are no longer in the nineteenth century—we must take this element into account in formulating a concept of the Messianic secret. And I doubt whether it was better formulated than by Theodore of Mopsuestia in a passage which I quoted recently in this journal: to the Jews, familiar with the stories of the marvelous in the Old Testament, the type of wonder which Jesus performed was not such as to demonstrate by itself that he was the Messiah (cf. *TS*, XIV [March, 1953], 76–77). To be perfectly fair to Taylor, he recognizes the possibility that his view may "compromise the otherwise high estimate we have formed of the Markan tradition" (p. 144); he honestly believes it does not, and the reviewer praises his candor, while departing from his conclusions.

The wealth of material found in the commentary discourages any attempt at criticism in detail; the reviewer has had to choose a very few of the many points which he noted. It may be of interest that W. H. Brownlee (*BASOR Supplementary Studies*, 10–12, "The Dead Sea Manual of Discipline") found only two parallels to Mark in the Dead Sea Discipline Scroll (DSD). This publication obviously could not have been employed by Taylor. The first parallel occurs in DSD, iv, 21, and affects Taylor's interpretation of Mr 1:8. In this verse, Taylor (with Lagrange) translates, "he will baptize in the Holy Spirit," in spite of the anarthrous noun in Greek, and explains: "The reference to the Holy Spirit has been introduced under the influence of the Christian practice of baptism." DSD reads, in Brownlee's translation: "And then God will purge by His truth all the deeds of man, refining for Himself some of mankind in order to abolish every evil spirit from the midst of his flesh and to cleanse him through a Holy Spirit from all wicked practices, sprinkling upon him a spirit of truth as purifying water." This line cannot be attributed to "the influence of the Christian practice of baptism." A connection between John the Baptist (the speaker in Mr 1:8) and the Esenes has long been projected. Neither this connection nor the identification

of the "covenanters" of the Scrolls can be regarded as demonstrated. Yet the line of the Scroll indicates the possibility, at least, that Mark, far from writing under the influence of Christian belief and practice, reports verbally a phrase which could have come right from John and his circle; and it suggests quite strongly that we should follow the Greek and translate, "He will baptize in a holy spirit." It is a small point, but it shows that commentators can always be cautious in attributing phrases and concepts to the "Christian community." The Dead Sea Scrolls reveal that there is still much more for us to learn about Palestinian Jews in Gospel times.

The second parallel is less significant. In Mr 6:40, the five thousand who are fed with the loaves and fishes sit down in hundreds and fifties. In DSD, ii, 22, the people enter the covenant by thousands, hundreds, fifties, and tens. The phrase goes back to Ex 18:21 and Dt 1:15 (not cited by Taylor), and probably represents military divisions.

Taylor remarks (on 2:15) that *talmid*, the Hebrew equivalent of "disciple," occurs in the OT only in I Chron 25:8. He should have added that *limumd* appears in the same sense in Isa 8:16, 50:4, and possibly 54:13. The remark that "the OT prophets have servants but not disciples" is thus too sweeping. And the idea of discipleship can scarcely be excluded from Jer 31:34. The explanation of Beelzebub (Beelzebul) as "lord of flies," so long current (3:22), must now be reexamined in the light of the divine title Zebul, "prince," found in Ugaritic; see lately A. S. Kapelrud, *Baal in the Ras Shamra Texts* (1952), pp. 60-61. To the parallels adduced for "binding evil powers" (3:27) add Tobit 8:3.

Taylor's commentary on 3:19 ff. and 3:31 ff. arouses serious considerations. In these two passages Taylor sees a lack of sympathy in the "Holy Family" for the mission of Jesus, and an estrangement. The mother of Jesus is mentioned only in 3:32 in Mark (except "son of Mary," 1:6). The narrative of 3:19 ff. does not appear in the other Evangelists, and the two taken together do seem to cast some reflection on the "family" of Jesus. Taylor believes that "family" means mother and blood-brothers, a view which is not compatible with the tradition of the virgin birth. Those who believe that the mother of Jesus was entirely devoted to her Son and His mission have never accepted the slur which many commentators see in these passages. Their objections are more than "special pleading," as Taylor calls it. In those days women did not attempt, at least by public demonstrations, to govern the lives of adult sons; it is highly improbable that Mary did so, and more evidence is necessary before it is imposed upon us. The unidentified kinsmen are another question. There is ample evidence in all the Gospels for a lack of sympathy. Against this background, the words of Jesus, which



amount to a public refusal to see His kinsmen, are extremely harsh, and express more than a consciousness of "the duty of preaching" (Lagrange). Because His mother was with the group, whether willingly or unwillingly, and because she was mentioned by the bystanders, she was mentioned in His answer. His answer creates an exegetical problem for those who uphold her fidelity to Jesus, but it does not prove a lack of sympathy; He did not distinguish her from the group which she accompanied.

Taylor thinks that the saying in 7:14 ff. is a "Christian targum"; "... we cannot account for the early disputes at Jerusalem and Antioch if Jesus spoke so directly." The argument is far from persuasive; Jesus said many things with equal or greater directness which were not understood. His attitude towards the Law and the traditions of the Scribes is uniformly the same in all the Gospels, and the saying is in harmony with His attitude.

In the story of the Syro-Phoenician woman (7:24 ff.) Taylor sees "a tension in the mind of Jesus concerning the scope of His ministry." The analysis seems too subtle. In the context the atmosphere must have been one of good humor. Remarks such as Jesus addressed to the woman are most unusual in the Gospels, and the woman did not take them seriously. To cap a proverb with another proverb was a fine display of wit, the "wisdom" of the ancient Semitic world.

The feeding of the four thousand (8:1 ff.) is treated by Taylor as a doublet of the feeding of the five thousand. It ought to be conceded, other things being equal, that no passages of the Bible, *OT* or *NT*, offer more external signs of duplication. Lagrange admits that, if the two stories appeared in different authors, there would be no doubt that the same event is related; but Mark would not have retained both if he had not believed that the two traditions recorded two different events. It is not characteristic of Mark to retain doublets or to conflate, and "Loisy has not proved that Mark in this account follows two parallel sets of memoirs." Lagrange's argument is serious. Taylor has undertaken to fill the gap which Lagrange found in Loisy's argument by a study (Additional Note C) of the relations between 6:30—7:37 and 8:1—26, and suggests that here, for once, Mark did retain two parallel series. This also is a serious argument, and the question very much needs further discussion.

Taylor's comment on 10:1—12 and his detached note on the teaching of Jesus concerning marriage and divorce exhibit a strain between exegesis and theology. Critically, Taylor has no doubt that the saying in Mark is the primitive form, and that the exceptional clauses in Matthew are secondary (on the question itself see now Bonsirven, *Le divorce dans le Nouveau Testament* [1948], and *THEOLOGICAL STUDIES*, X [1948], 584 ff.). It is rather surprising

to find that the individual Christian needs to interpret His words "under the guidance of the Spirit," and that "for society at large the issue is more complex." The teaching of Jesus, as Taylor observes, is clear, and his "positive emphasis" on the dignity of marriage is "His gift to the Church and to the world." Where are the reasons, equally clear and cogent, which make the "gift" irrelevant for society in the modern world? To admit divorce is not to be "guided by His positive teaching," but to abandon it. His positive teaching is precisely that the sanctity of marriage is of such primary importance that individual cases of hardship must be tolerated lest marriage itself be imperiled. There is nothing in the experience of modern society to show that this teaching has lost its relevance.

Taylor remarks, on 10:26, that only here in Mark is "save" used in the sense of entrance into the Kingdom, the now vulgar sense of the word. Bauer (*Wörterbuch*), however, suggests also 13:13 and 16:16 (which last, for Taylor, is not "Mark"); and, although there is a play on words, one may see the same sense in 8:35 (*bis*).

The story of the fig-tree, as we might expect, gives Taylor some trouble. Omitting longer discussion, we may notice that citations of 4:39 and 11:23 do not establish "a habit of Jesus of addressing inanimate objects." The first of these citations is that of the storm at sea; the second is that in which Jesus says a mountain will move if one addresses it with sufficient faith. Hence all three passages come from episodes in which a nature-miracle is narrated or alluded to, and outside of these Jesus does not address inanimate objects. This manner of conduct is proper to children and those of unsound mind.

The citation of Dan 7:21 (on 14:21) as the only *OT* passage in which the suffering destiny of the Son of Man is alluded to is, to this reviewer, incomprehensible. Neither in this passage nor elsewhere is such a destiny of the Son of Man affirmed.

The account of the dialogue between Jesus and Pilate (15:1-6) affords Taylor an opportunity to compare the "more dramatic account" of John with that of Mark, and to contrast John's "expansions of tradition" with the "primitive character" of Mark. That Mark's account is primitive does not imply that John's account is a simple expansion. Tradition was capable of preserving a dialogue, at least in substance; Mark was not acquainted with this fuller tradition. There is a critical tendency, to which Taylor here and elsewhere yields, to treat much of what is not found in Mark as "expansion." Brevity is not the sole test of originality.

To the explanation of the words of Jesus, "Eloi, Eloi" (15:35), add now the note of A. Guillaume in *Palestine Exploration Quarterly*, LXXXIII

(1951), 78 ff.; this could not have been available to Taylor. Guillaume proposes that the confusion of "Eli" and Elijah (for Mt and not Mr must preserve the original form) is impossible unless the first personal pronominal suffix were pronounced *-iya*. This pronunciation is now supported for the second century B.C. by the orthography of some passages of the Dead Sea Isaiah Scroll.

Additional Note B on the Twelve and the Apostles exhibits another strain between exegesis and theology. Taylor is rather ruthlessly critical of the originality of all Gospel texts which seem to give the Twelve "a rule which they were to exercise in the expected community of the Son of Man"; but they are "to undertake the work of evangelization and teaching in the name and under the authority of Christ Himself" (pp. 622-23); but "of hierarchical powers possessed by the Twelve and of a commission which they can impart to others there is no authentic sign in the Gospels" (p. 623). The question is further complicated by the relations of the "Twelve" and the "Apostles"; briefly, Taylor finds the "Apostles" a larger group than the Twelve. Now in spite of this "the authority of these Apostles was spontaneously recognized" (p. 627), although "the basis of their authority can only be inferred." Furthermore, they appointed others to assist them and, presumably, to succeed them, even if "as such, they had not, and could not have, successors comparable to themselves" (*ibid.*). A line must be drawn somewhere between Taylor's criticism and the overeager apologetic which likes to find the whole hierarchic system in the NT. On the one hand, Taylor's treatment of the "episcopalian" passages as secondary is not justified in exegesis or criticism, not even by his theory of realized eschatology, a conception of the Kingdom which does not exclude an organic societal structure. On the other hand, it is idle to attempt to identify the government—if we may use the word—of the Christian community in the apostolic age with the government of the Church of later centuries. Whether this developed government is a legitimate continuation of the apostolic office is a theological, not an exegetical question, and Taylor himself sums up the problem well in concluding: ". . . no conception of [the Christian] ministry is adequate or worthy which does not claim that it is a continuation of the essential ministry of Christ Himself, inspired by the Holy Spirit, and authorized by the Church through representatives who embody its tradition and share in its life" (p. 627).

To recapitulate, the book is one of profound learning, sound method, and objective discussion. There is no one who will not learn from it; even where the reader departs from the author, he will find that Taylor's treatment has

illuminated the question, brought the problem into sharper focus, and stimulated him to think out his own views more clearly.

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AUFSÄTZE ZUR APOSTELGESCHICHTE. By Martin Dibelius. Edited by H. Greeven. Göttingen: Vandenhoeck und Ruprecht, 1951. Pp. 192.

With the death of Martin Dibelius in 1947, Form Criticism lost one of its greatest exponents and pioneers. His first book, *Die Formgeschichte des Evangeliums* (1919), which appeared when he was thirty-six years old and a relatively young lecturer at Heidelberg, laid down the main lines of all his later thought, and was accorded by his disciples in all parts of the world a canonicity they have regularly denied to the books of the New Testament. It must be admitted that in the beginning the form-critical approach to early Christian literature (associated with the names of Bauer, Holl, Reitzenstein, and Wellhausen in the early years of the present century) gave the impression of offering, despite its obvious weaknesses, a new and interesting method of study. All who were familiar with Hellenistic literary genres were naturally eager to learn how far the influence of such forms could be traced in the Christian writers and particularly in the New Testament. But no other school has ever suffered more from an obsession with one idea; since 1919 its proponents—and Dibelius in particular—have done little more than reiterate their earlier themes with monotonous insistency.

The present volume is made up of a posthumous collection of Dibelius' scattered papers on the Acts of the Apostles extending over the period 1923-44 (only two being previously unpublished), all of them illustrating Dibelius' wide, if superficial, reading and the virtuosity of his technique. Some of the earlier studies reflect a more objective approach, as when he emphasizes the fact (first pointed out, I think, by Reitzenstein) that the "reduction" of an episode to the pattern of a literary form is in no sense an expression of disbelief in its historical content; different passages must be evaluated differently according to the respective conventions governing the relevant literary form. All this is sound enough. But in the later papers, as also in his other writings, Dibelius has already become dogmatic. Episodes like the conversion of Cornelius, the baptism of the Ethiopian eunuch, the various visions, even the Apostolic Council, are interpreted as not historical but "symbolic": they were composed by the "first Christian historian" to give the "significance" of events rather than the events themselves.

Dibelius held that the same author published the Gospel and Acts together in the last ten or twenty years of the first century; in Dibelius' view,

Acts is the most literary of the books of the New Testament because in its composition Luke (to give the author his traditional name) had to abandon the "mosaic" method used for his Gospel and rely more on his own inventiveness in adapting the primitive sources. Dibelius makes great play with the suggestion that Acts is not correctly named and soon narrows down to an *itinerarium Pauli*. And by way of weakening the link between Paul and Luke, Dibelius attempts to show that even the "we" of the *Wir-Stücke* might be a literary device. Further, he likes to see contradictions between Pauline doctrine as we find it in Acts and the authentic teaching of the Epistles; but this piece of legerdemain is particularly unsuccessful and is found, on analysis, to rest chiefly on the different attitudes towards paganism as expressed in the Areopagus-speech and in the severer castigations of Romans.

The legend in shorter (the "paradigm") or longer (the *Novelle*) form, the *itinerarium*, the literary speech (occasionally an exhortation), the martyrology—such are the forms employed by Luke in the composition of Acts, and they are bound together by "harmless" transitional sections. Dibelius makes capital of the fact that ancient historians were notoriously free in their transcription of speeches. This point (which is, of course, a commonplace) would appear to be the only secure block in Dibelius' very shaky edifice; and even this knowledge must be modified in the light of the fact that a speech of Claudius reported by Tacitus (*Annals*, XI, 24) comes off very well when compared with its authentic counterpart found on an inscription at Lyon (Dessau, *ILS* 212). But how Dibelius can proceed to the blanket conclusion that the speeches of Acts cannot be taken to reflect the words or thoughts of the speakers is only to be explained by a logic peculiar to the form-critical school.

The most interesting parts of the volume are the various sections dealing with reminiscences of pagan authors, especially the chapter on Paul's Areopagus-speech (a speech, according to Dibelius, composed by Luke in the Hellenistic manner). Dibelius had industriously combed pagan literature to find parallels; when all is said, few enough there are. The quotations used by<sup>1</sup> Paul in the Areopagus-speech are familiar enough: Aratus' *Phaenomena* (in close connection with Kleantes' *Hymn to Zeus*) and perhaps Epimenides' *Minos and Rhadamanthys*. Luke in his school-days must have read Demosthenes and Euripides (compare, for example, Peter's escape in Acts 12:7 ff. with the escape of the god Dionysus in the *Bacchae* 447-48; cf. also perhaps the expressions "kick against the goad" and "to fight God"). Dibelius' handling of the problem of Theudas (mentioned by Gamaliel in Acts 5:36, although Josephus puts his death c. A.D. 44) is commendable; whatever be

the truth of the matter—and it would appear that Luke is using the names of Judas and Theudas as *exempla*—one cannot conclude that Luke had ever read Josephus. However, Dibelius' chapter on the textual criticism of Acts is most disappointing; he seems never to have been quite at home with the cold evidence of a manuscript, and was obviously unaware of the stern demands made on the modern editor.

To sum up: Dibelius was guilty of several forms of logical fallacy which, to my mind, seriously disqualify him as a critic of the New Testament. The first is the fallacy of repetitious assertion, and in this case it is the repetition of such terms as "literary form," "legend-style," and so on. If one asked, e.g., whether the influence of a form extends to the substance of a story, to its accidental details, or merely to the language and style, the answer would seem to be something like this: "When one is dealing with a *form*, one never knows; that is the difficulty with a *form*, it might affect substantial or accidentals; once one has a *form*, there is no way of telling." From here the discussion might shift to the "intuitive fallacy." Dibelius, like so many of his school, writes as if he knew exactly what materials Luke had and what method of composition he used. And when asked how he knows that certain accounts (for which we have no other evidence), as the resurrection of the boy Eutychus or the story of Ananias and Sapphira, are *Novellen*, one imagines he would simply say that one *knows*, one can *tell*. But actually he has no more evidence than the next man—this has been amply demonstrated by L. J. McGinley's *Form Criticism*—and, it would seem, he has constructed his theory of forms precisely from the books he is attempting to criticize. His method is, in short, circular.

It may seem ungracious to criticize a posthumous publication, where the author is in no position to retort. But the truth is that the form-critical method, which, if used properly, might have been fruitful, has become like the key which was tooled to fit so many locks that it ended by unlocking none. Dibelius and his school have undoubtedly made a point, but they overstate it. Unfortunately their *idée fixe* has in some quarters been elevated to the status of a dogma of the sort that all evidence is taken as corroborating it and no evidence is accepted as counting against it.

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HERBERT A. MUSURILLO, S.J.

TERTULLIANI OPERA. PARS I: OPERA CATHOLICA ADVERSUS MARCIONEM: *Ad martyras*, ed. E. Dekkers; *Ad nationes*, ed. J. G. Ph. Borleffs. Corpus christianorum, Series latina, I, 1. Turnhout: Brepols, 1953. Pp. xxv + 75. 80 fr. belg.

It is almost five years since the Benedictine monks of the Abbey of St. Pierre de Steenbrugge in Belgium, in collaboration with Messrs. Brepols of Turnhout and Paris, announced the plan for "the issue . . . of a new collection of all early Christian texts, according to the best existing editions, more or less on the lines laid down by Dom Pitra and the Abbé Migne" (*Sacris erudiri*, I [1948], 411; cf. *TS*, XI [1950], 259–61). This New Migne was to include not only patristic writings properly so called, but also conciliar, hagiographic, and liturgical texts, sepulchral inscriptions, diplomas, etc.—in short, whatever remains from the first eight centuries of Christendom in written monuments.

Of the three series contemplated—Latin, Greek, and Oriental—it was decided to concentrate first on the Latin. In consequence, an introductory survey of the field, *Clavis patrum latinorum* (= *Sacris erudiri*, III [1951]), was edited by Dom E. Dekkers, with the cooperation of Aem. Gaar of the Church Fathers Commission of the Vienna Academy. This *Clavis* is a complete, detailed plan of the Latin *Corpus christianorum*, enumerating, in the order they are to take in *CC*, all the Latin texts from Tertullian to Bede, from the origins of Christianity in the West to the Carolingian Renaissance. It indicates the best editions available today, the mss., and whatever works, notes, or reviews are of significance in the critical determination of texts. The texts will be reprinted according to the edition mentioned in the *Clavis*, but corrected and revised with the aid of the mss. and critical works there listed. In the absence of a satisfactory text, *CC* will offer a completely new edition. Without counting diplomas and inscriptions, the Latin series comprises 2,348 works or fragments; the editors are reckoning on 175 volumes in royal octavo of from 600 to 800 pages, with about ten volumes published each year.

The Latin series opens with a small, compact fascicle introducing Tertullian and presenting two works from his Catholic period. A brief preface sketches the life of Tertullian and the text tradition; this is followed by a splendid select bibliography covering sixteen pages, and a *Stemma codicum*. Two carefully prepared tables list the ancient *Testimonia* to the works of Tertullian and *Codices et editiones praecipuae*.

The movingly simple exhortation *Ad martyras*, addressed to imprisoned Christians ("benedicti martyres designati") in 197 or 202–3, has been newly edited for *CC* by Dom E. Dekkers; to date we have been dependent mainly on the edition of T. H. Bindley (Oxford, 1893), while awaiting the text being prepared for *CSEL* by Aem. Kroymann.

The two books *Ad nationes* (197)—a defense against pagan attacks, and an attack upon paganism in the process of moral and religious dissolution—

have been preserved only in the ninth-century Codex Agobardinus; nor are there any ancient editions that rest on other sources. In 1929 Prof. J. Borleffs published a critical edition in Leiden; since then, however, he has examined the codex more carefully under ultra-violet light, and thus in a number of instances he has either restored the original text or at least given it greater surety. This happy effort at restoration, together with other corrections and additions, has resulted in the present text, offered to the scholarly world for the first time in *CC*.

The sheer dimensions of the Steenbrugge enterprise are rather staggering. It is good to taste the first-fruits of its planting in a product so mature and so satisfying. The New Migne will be difficult for scholar or library to disregard.

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WALTER J. BURGHARDT, S.J.

THE ORIGIN AND DEVELOPMENT OF EARLY CHRISTIAN CHURCH ARCHITECTURE. By J. G. Davies. New York: Philosophical Library, 1953. Pp. xiii + 152. \$4.75.

The author of the present work is lecturer in theology at the University of Birmingham, England. His book covers ground not previously covered in modern English work. It is true, valuable contributions have been made by individual scholars in the form of detailed studies of particular aspects of early Christian architecture during the present century, but due to the intense specialization in the field of Christian archaeology no one has attempted a general survey of the whole field, nor has anyone endeavored to collate the many new discoveries which have shed fresh light on the ecclesiastical buildings of the early Church. We have J. W. Crowfoot's examination of Palestinian churches and the careful work of O. M. Dalton and Talbot Rice for the Byzantine period, but even here more recent research has provided further material which affects their conclusions. Moreover, while the Byzantine period has attracted more and more attention, the pre-Byzantine development as a whole continues to be neglected. Thus the present publication will be warmly welcomed by students of architecture as well as by all who are interested in the origins of church buildings.

After a brief survey of the early growth and development of Christianity as an historical and geographical background to the subject, the origin of the basilica is investigated and its general characteristics and different types are reviewed. Thus the schola, the private basilica, the private house, the hypaethral funeral basilica, the royal audience chamber, the civil basilica, the Latin or Roman, the Hellenistic and Oriental types are discussed. There follows an examination of the central type of architecture with its divers



plans, round, octagonal, and cruciform. The orientation of the church building and the furniture of the Church (e.g., altar, confessio, martyrrium, ciborium, iconostasis, cancellus, cathedra, ambon, exedrae) are studied. Then a description of the adjoining buildings (e.g., atrium, cantharus, clergy house, baths, baptistery, consignatorium) is given. In conclusion a short and generalized account is added of the several forms which Christian architecture assumed in different countries, such as Palestine, Syria, Mesopotamia and Armenia, Asia Minor, Greece, Egypt and Lower Nubia, North Africa, Italy, Gaul, and Spain. The work is provided with some forty-five ground plans and is also plentifully illustrated with plates of the churches and objects discussed. There is a map showing the relevant sites, a bibliography, and a glossary.

The study is by no means exhaustive, and this is particularly true of the final section concerned with the architecture of the different countries, but reference to the bibliography will provide the reader with information of those specialized and detailed accounts. At any rate, the attempt to give a broad survey of the main discoveries, problems, and possible solutions deserves every recommendation.

The author, who calls his work only "an introductory essay," does not claim that the conclusions reached are all assured, but he is courageous enough to present new theories based on new discoveries for consideration and to show a number of old theories still given currency in circles of liturgologists to be definitely false.

Thus he justly refutes the popular idea that during the first three centuries Christianity was under such continuous persecution that its adherents were driven to worship in secrecy in the catacombs. In fact, a great number of the older generation of archaeologists regarded the catacombs as the regular places of worship of the early Christians. They thought that the official liturgical service was held there and that for reasons of security all ecclesiastical ceremonies were performed in that necropolis. This would explain, so they say, why some of the rooms in these catacombs have a certain similarity with the structure and architecture of ancient Christian basilicas. However, the so-called chapels in the catacombs, as far as they are of pre-Constantinian origin, represent nothing else than private burial grounds as the graves in these Christian cemeteries clearly indicate. In addition they were located in the immediate vicinity of pagan burial grounds, which made it impossible to keep such meetings secret. Moreover, the worship of the early Christian community of Rome took place within the city in the private homes of converts to the new faith and later on in churches built for that purpose. Long before Constantine gave peace to the Church, Christians

were in the habit of meeting for worship in large buildings especially constructed for the purpose in both the eastern and western halves of the Empire and beyond its borders. We know that Gallienus restored to the Christians churches which had been confiscated in previous persecutions. In Rome itself, during the reign of Alexander Severus (222-35), there was a dispute between the Christians and the guild of *popinarii* concerning the ownership of a plot of land upon which the Christians intended to build a church and the guild a public-house. The emperor decided in favor of the Christians on the grounds that the worship of God in any form was better than the license of a tavern.

Chapter IV touches an interesting subject, the orientation of the church building. The author states that from the middle of the fourth century this orientation was practically uniform, with the apse at the east end. The difficulty is that the earliest churches which have been preserved, those of the Constantinian period, have their sanctuary at the west end. It has therefore been suggested that this was the primitive custom and that it prevailed until a few years after the death of the first Christian emperor. Against this theory Dr. Davies refers to Tertullian and Clement of Alexandria, who testify to the Christian custom of praying towards the east. I may be permitted to remind the author that there are proofs for this custom long before Tertullian and Clement. First, there are the *Acts of Paul*, composed between 160-80 by a priest of Asia Minor. In the description of the martyrdom of the apostle it is mentioned that "Paul stood with his face to the east and lifted up his hands unto heaven and prayed a long time" (ch. 5). Secondly, Epiphanius informs us that Elchasai, the founder of the Jewish-Christian sect of the Elchasaites, knew of the Christian custom and forbade his followers to pray to the east (*Panarion*, XIX, 3). This was about the year 100, a century before Tertullian spoke of it in his *Apologeticum* (16). There is every reason to assume that the Christian custom developed in opposition to the Jewish manner, to pray always in the direction of Jerusalem. The fact that the churches built by Constantine or under his influence have a western sanctuary is explained by the author as "some whim of the emperor" (p. 82). However, his argumentation does not convince me. He points out that for eight years after the battle of the Milvian Bridge the imperial mints continued to issue coins in honor of the Unconquered Sun and that his legislation on Sunday observance in 321 refers to Sunday as "the day celebrated by the veneration of the Sun." His conclusion is: "Thus for many years after he had become the official patron of Christianity, Constantine preserved traces of his earlier sun worship, and this would account for his predilection for churches with the apse at the west end" (p. 82).

Frankly, here I cannot see how the author is able to deduce the one from the other. If it is true that Constantine preserved traces of his earlier sun worship, then we should expect him to have built the churches with apses at the east and not at the west end, because the pagans venerated the rising sun. In the worship of the sun all prayer was directed towards the east. Since St. Peter's in Rome is one of the churches built by Constantine with the apse at the west end, it is highly interesting to read what Leo the Great says about Christians who still preserved such traces of sun worship and venerated the rising sun before they entered the basilica:

Nonnulli etiam Christiani adeo se religiose facere putant, ut priusquam ad beati Petri apostoli basilicam, quae uni Deo vivo et vero est dedicata, perveniant, superatis gradibus quibus ad suggestum areae superioris ascenditur, converso corpore ad nascentem se solem reflectant et curvatis cervicibus in honorem se splendidi orbis inclinent. Quod fieri partim ignorantiae vitio, partim paganitatis spiritu, multum tabescimus et dolemus: quia etsi quidam forte creatorem potius pulchri luminis quam ipsum lumen, quod est creatura, venerantur, abstinendum tamen est ab ipsa specie huius officii, quam in nostris invenit qui deorum cultum reliquit, nonne hanc secum partem opinionis vetustae tanquam probabilem retentabit, quam Christianis et impiis viderit esse communem? (*Sermo XXVII [al. XXVI]: In nativitate Domini, 7, 4 [PL, LIV, 218 f.]*)

From these words it appears that there were still some Christians in the fifth century who clung knowingly or unknowingly to their old custom of sun worship and turned around towards the east before they entered the basilica of St. Peter to venerate the rising sun. Thus they had to turn their back to the basilica and the apse, which makes it quite evident that Constantine's orientation of the basilica cannot be explained by his predilection for the cult of the sun. In the case of St. Peter's the orientation is most probably due to the location of the tomb of the apostle, as recent excavations have shown. If this is so, there still remains the question: Why do the other churches built either directly or indirectly under the influence of the Emperor, like St. Paul's, St. Lawrence's, the Anastasis and the basilicas at Tyre and Antioch, have a western sanctuary?

The author refers to the *Apostolic Constitutions* from the middle of the fourth century as the oldest literary source bearing witness to the orientation of the churches to the east. I think I am in a position to supply texts which are at least more than a hundred years older than this. Speaking about the symbolic meaning of the dove and the serpent, Tertullian remarks: "The dove has usually served to figure Christ, the serpent to tempt Him. The one even from the first has been the harbinger of divine peace; the other from the beginning has been the despoiler of the divine image. . . . Let then the

serpent hide himself as much as he is able; let him dwell deep down in the ground; let him worm himself into secret holes . . . Of our dove, however, how simple is the very home, always in high and open places, and facing the light! As the symbol of the Holy Spirit, it loves the radiant east, that figure of Christ" (*Adversus Valentinianos*, 2-3). There is every reason to understand the words *nostrae columbae domus* as referring to the church building. Thus Tertullian states that it faces the east.

Moreover, in the Syriac *Didascalia*, a Church Order composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century for a community of Christian converts from paganism in the northern part of Syria, the bishops are instructed to arrange the liturgical assemblies as follows:

In your assemblies, in the holy Churches, after all good patterns form your gatherings, and arrange the places for the brethren carefully with all sobriety. Let a place be reserved for the presbyters in the midst of the eastern part of the house, and let the throne of the Bishop be placed amongst them; let the presbyters sit with him; but also at the other eastern side of the house let the laymen sit; for thus it is required that the presbyters should sit at the eastern side of the house with the Bishops, and afterwards the laymen, and next the women: that when ye stand to pray, the rulers may stand the first, afterwards the laymen and then the women also, for towards the East it is required that ye should pray. (M. D. Gibson, *Horae Semiticae*, II: *The Didascalia Apostolorum in English* [London, 1903], p. 65)

The liturgical order prescribed in this passage presupposes a room with the sanctuary at the east end. Since this text comes from Syria and from the first half of the third century, it is highly interesting to note that we have for the same time and the same country a monument which fully agrees with this source. During the excavations of the city of Dura-Europos, conducted by Yale University in 1932, C. Hopkins discovered close to the west wall an ancient Christian house church. The private dwelling, of which the chapel is a part, was covered up in the year 256, when the Romans hastily converted the border stronghold of Dura into a breastwork against the Parthians. It is important to see that this room used for liturgical gatherings, the sole surviving example of a pre-Constantinian church, had its sanctuary at the east end. Thus there are literary and monumental sources to testify that the churches in Syria in the middle of the third century were directed to the east.

KATHOLISCHE DOGMATIK, III, 2: DIE GÖTTLICHE GNADE. By Michael Schmaus. Munich: Max Hueber, 1951. Pp. xi + 466. Paper, DM 20.80; bound, DM 23.80.

In the debate aroused by the proposal to develop a new type of theology known as kerygmatic, one of the most effective protests was voiced by Michael Schmaus. His criticism was valuable because his opposition to the movement was coupled with an acknowledgment that the ideals aimed at by its advocates were well formulated. Best of all, he determined to do something to improve the situation. A separate *Verkündigungstheologie*, he thought, was not required; indeed, it would be hostile to sound theological progress. Yet theology, as presented in classroom manuals, had tended to draw away from Catholic life and needs, to crystallize into rigid forms, to belabor vanquished adversaries, and to revive dead controversies that were solved or recognized as incapable of solution. Why could not theology live a joyous, vigorous life without sacrificing its scientific estate? Theology is ageless; why should it not be contemporary? His ambition was to write such a theology; and write it he did. The fact that the first two editions of his work were exhausted in less than ten years, notwithstanding the ruinous war that, in Germany at least, was scarcely favorable to theological contemplation, is a strong indication that his efforts were successful.

The new edition of his *Katholische Dogmatik*, thoroughly revised and rewritten, will appear in four large volumes, distributed as follows: I, *Gott der Dreieinige*; II, *Gott der Schöpfer und Erlöser*; III, *Die Kirche und die göttliche Gnade*; IV, *Die Lehre von den Sakramenten and von den letzten Dingen*. The mammoth project is nearing completion: Part I of Volume III (*Die Kirche*) and Part II of Volume IV (*Von den letzten Dingen*—not to be confused with the work of the same title reviewed in THEOLOGICAL STUDIES, XIII [June, 1952], 263–66), have been announced and are daily expected.

Dr. Schmaus devotes more than half of his treatise on grace to the human participation in the divine life which is called sanctifying grace. The doctrine, embracing also the infused virtues and the gifts of the Holy Spirit, is fully presented before the difficult problem of actual grace is investigated. To clarify the nature and supreme importance of sanctifying grace, every aspect under which grace is exhibited in the sources of revelation is thoroughly explored. Nothing redolent of the method and apparatus familiar in textbooks is retained; yet none of the wealth buried in these treasure vaults is left unexploited. The decisive voice of the Church is heard; Christ and the inspired writers speak; the Fathers discourse; theologians lecture from their honored chairs. The reader is likely to give undivided attention to the author; at the end he will know, with the limitations inseparable from

this kind of knowing, what it means to live the life of Christ. But he will lack one illumination that should have been available to him: de la Taille's brilliant explanation of sanctifying grace would have brought the teaching to a fitting climax; and its lack mars the book.

The exposition of actual grace is marked by clarity and charity. Calmness and fair criticism accompany the discussion of the baffling puzzle of sufficient and efficacious grace; the controversies themselves are reduced to a function of providing historical background useful for clarifying the questions at issue. Dr. Schmaus does not know the solution to the problem. He knows that one of the main tendencies starts bravely with God's universal causality and does not quite arrive at the freedom of the human will; he knows that another main tendency sets out from man's freedom of choice (a point of departure no less theological than the other, he notes, for God has revealed man's freedom, and an affront to it is an affront to God), but is somewhat wavering by the time it comes to God's universal causality. What he knows most clearly is that the theologian who claims a perfect understanding of the process is surely in error; for such a one would have to perceive God's secret workings in the soul and to this end would have to comprehend God's essence.

The perplexing problems of predestination and reprobation are scrutinized with like sobriety. But here the author is firmer in his verdict. He reprobates reprobation of the negative, antecedent kind, on the ground that an assertion of it is hardly reconcilable with an assertion of God's universal will to save.

The third part of the book deals with the supernaturally fruitful activity of men who live in fellowship with God by grace. Life is sterile without action; supernatural life is given for supernatural action, on earth and in heaven. The insights lighting up the entire volume appear again in the last section of all, on supernatural merit.

With the dubious exception of a few controverted questions that could not be omitted without distorting theological perspective, the theology of grace here presented can be given a cordial welcome by all theologians, whatever school may own their loyalty. And all may agree that Dr. Schmaus has followed a procedure and animated his work with a spirit attractive to the modern reader, without in any way compromising scientific accuracy or organization.

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CYRIL VOLLERT, S.J.

CHRISTIAN BAPTISM. By John Murray. Philadelphia: Orthodox Presbyterian Church, 1952. Pp. 93.

The author of this little work, a professor at Westminster Seminary, thinks that the endorsement of long tradition is not a sign of the divine institution of a Christian practice; the only adequate warrant is biblical. Thus, in his preface we hear this plaintive *apologia pro opere*: "Within Protestant circles there is at the present time a widespread loss of conviction regarding the propriety and preceptive necessity of infant baptism. Even when the practice still persists, oftentimes there is little more than sentiment and tradition behind it. Such a situation is deplorable. Traditional sentiment can never be pleaded as the proper ground for any element of the worship of the church of God. Divine institution is the only warrant." Unfortunately, even among non-baptist Christians there is now doubt as to the "biblical warrant." Hence "they are readily susceptible to baptist influence both as respects the insistence on immersion as the only valid mode and the rejection of infant baptism. The movement away from the established Churches and toward independency has given a great deal of momentum to the tendency to adopt baptists' tenets and practice. . . ."

The biblical warrant is presented in eight chapters, dealing with the import of baptism, the mode of baptism, the Church, infant baptism, objections, whose children are to be baptized, and the efficacy of baptism. There is nothing new here. Nearly every page or footnote reveals the large debt to various Presbyterian Confessions, catechisms, and divines; notably, of course, to Calvin. Hence the work labors under the handicaps, and inherits the good points, of the sacramental theology of its sources. Its view of membership in the Church is too restricted. And with its typically Protestant denial of objective efficacy to baptism, Chapter VII is almost wholly unsatisfactory. I say "almost," for it has at least the merit of exposing the author's, and Calvin's, confused search for some distinction between adults and infants in the matter of efficacy (cf. the lengthy note, pp. 88-89; and *Institutes*, IV, xvi, nn. 18-22, *passim*).

On the other hand, in Chapter II cogent arguments from many Old and New Testament passages, and from Jewish sources, are found against the Baptist contention that "baptize" necessarily means to immerse. And in Chapters IV and V there is a useful summary of paedobaptist arguments from Holy Scripture. Of course, one could find substantially the same ideas by reading *Institutes*, IV, xvi. But neither here nor in Calvin will one find a solution to the difficulty which vexes both. If baptism is not "the instrument of bestowing grace," if "the sign or seal does not bring into existence what is signified or sealed," if it "does not effect union with Christ," but is only given "to signify" grace, what is the real use of baptizing those as yet

incapable of grasping the meaning of the rite instituted by Christ? We might as well adopt the Baptist view and deny it to infants.

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RICHARD M. GREEN, S.J.

MARIA: ETUDES SUR LA SAINTE VIERGE, II. Ed. Hubert du Manoir, S.J. Paris: Beauchesne, 1952. Pp. 1007.

The encyclopedic proportions of the collection of Mariological studies edited by Père du Manoir becomes even more evident with the appearance of this second volume. The work, incidentally, is to consist eventually of four, instead of the originally announced three volumes. Where the emphasis in the first volume, published in 1949, was largely on essays doctrinal in content, the present tome in its first half consists of some eighteen studies of our Lady in art and literature, while the second section of more than five hundred pages presents the beginning of a series of monographs on the history of Marian devotion and spirituality in various religious groups, which bring the reader to the time of St. Francis de Sales.

Among the papers on Mary in literature and art, each by an expert in his field, there are scholarly examinations of French literature, both of the Middle Ages and of our own times, of German letters before and after the Reformation, a somewhat disappointing study by C. C. Martindale, S.J., on Mary in English literature, and further essays on our Lady in the literature of Spain, Hungary, Italy, the Low Countries, Portugal, Roumania, French-speaking Canada and Colombia, South America. Other papers cover Byzantine, Russian, and Western iconography, and the history of vocal and instrumental music in honor of Mary.

Under the general heading of historical studies in devotion to Mary and the spirituality deriving from it, Dom Leclercq writes on Benedictine monasticism, while the article entitled "Citeaux et Notre Dame," by Jean-Baptiste Auniord, is an original contribution to the study of St. Bernard's Mariology. Other essays in this field are concerned with the special forms of devotion to Mary as they developed among the Carthusians, the Dominicans, the Carmelites, the Franciscans, the Jesuits, and a number of other religious orders and congregations. The last two papers seem worthy of special note. One, by J. A. de Aldama, S.J., on Suarez, focuses new light on the admirable fusion of Marian piety and scientific theology in the writings of the Doctor Eximius. The other, on St. Francis de Sales, by Msgr. Francis Vincent, honors both the deep zeal and the Catholic prudence of a saint whose theological acumen in Mariology is not always appreciated at its true value.



Certainly no history of Mariology can possibly be written independently of the material so skilfully gathered in this collection. Indeed, the value of the matters here presented for the study of the growth and evolution of the theology of our Lady is without parallel, and the careful reader will discover not a few illuminating insights into many of the general problems in the whole question of the development of Christian dogmatic truths.

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JOHN F. SWEENEY, S.J.

JOSEPH AND JESUS. By Francis L. Filas, S.J. Milwaukee: Bruce, 1952. Pp. 179. \$3.50.

That St. Joseph's positive co-operation as a virginal father was necessary in order that Jesus be born of the Virgin Mary within the bond of a true marriage is hardly per se evident. Yet Fr. Filas, a recognized authority on St. Joseph, has attempted to sift, utilize, direct, and develop concepts from a growing literature on St. Joseph to make it evident or at least plausible.

By way of background, Fr. Filas correctly maintains the traditional view that the rights of a Jewish marriage were conferred in their essentials at the moment of a betrothal (a *matrimonium ratum tantum*), even though the use of those rights was ordinarily prohibited (*non consummatum*). Therefore the espousal of our Lady to St. Joseph constituted a real marriage, with the mutual ownership of each other. Mary conceived when Joseph already had the right of the fruit of her womb. Jesus, then, was not extraneous to Joseph's marriage, but was rather the fruit of it, even though miraculously conferred.

To indicate St. Joseph's co-operation in the Incarnation as a father in a real but improper sense, Fr. Filas examines the Gospel text, the Fathers, Church documents, and theologians. In the Gospel texts he clearly sees the designation of a true father (especially from St. Luke, where twice Joseph is called "father" without qualifications except from the context). From the Fathers, who are far from being unanimous on questions concerning St. Joseph, he singles out St. Augustine as the great exponent of Joseph's paternity by right of marriage. Church documents, according to Fr. Filas, again and again imply the key importance of Joseph's marriage in the plans of God, thereby indicating a true fatherhood. The opinions of Catholic theologians regarding Joseph's co-operation in the Incarnation are grouped into three categories. The first considers Joseph's co-operation as a *conditio sine qua non*, without which the cause would be prevented from attaining its effect. Fr. Filas rejects this as insufficient, since it does not indicate that Joseph concurred in a *positive* manner in accepting and rearing Jesus within a family (in accordance with the natural law that all children be conceived and born with marriage). The second opinion considers Joseph

as a "cause in the moral order," i.e., a causality in the order of intellect and will inasmuch as Joseph accepted and co-operated in the divine plan, especially through his continence. Again, Fr. Filas claims that this opinion is incomplete, since it fails to take sufficiently into account Joseph's consent to the marriage. The third opinion, the one accepted and enlarged upon by Fr. Filas, considers Joseph as a cause, in a dispositive manner, of certain circumstances of the Incarnation. In this view, Joseph placed a double positive action, namely, his exchange of matrimonial consent with our Lady, and his agreement to live continently with her. Both of these actions removed obstacles to the Incarnation, but they accomplished much more than that. They brought about the marriage which in God's design was particularly fitted and disposed to receive Christ within it. Therefore Christ belonged per se to Joseph; he is a true father in all respects save that of physical generation. Fr. Filas, in the closing pages, appeals to a reconsideration of Joseph's various titles, with the purpose of injecting into them a new meaning resultant on this truer notion of his fatherhood; e.g., Joseph is foster father not *because* fostering would make him father but *in so far as* fostering makes a man participate in what a natural father possesses. Fr. Filas' choice of the ideal title, however, is "Virgin Father," not *in vacuo* but as indicating a positive influence in the Incarnation.

To accuse Fr. Filas definitively of "going too far" would be to ignore certain modern trends in dealing with St. Joseph's paternity, especially those of Holzmeister, Mueller, Macabiau, and Parent. In this reviewer's judgment, however, the author appears too much as a man with a mission. There is a saying, "If you look long enough you will see it there." The accumulated evidence deduced from the Scriptures (which I think he over-emphasizes, at least by insinuation), the Fathers, and Church documents (which simply repeat the scriptural teaching), certainly warrants the doctrine of a true marriage between Joseph and Mary. But does this accumulated evidence corroborate, or even direct itself to, the author's thesis that Joseph as father (by right of marriage) co-operated dispositively and positively in the Incarnation? This I think is highly questionable. The interpretation of facts can become quite subjective. To the author's credit, however, he has crystallized and to some extent developed modern theological thought on Joseph's paternity.

As the author admits (p. 130), the question of the type of St. Joseph's co-operation in the Incarnation is complex and open to theological controversy. We are dealing with a marriage (uniquely within a vow or vows of virginity) that somehow or other is, in God's plan, essentially oriented to the Incarnation; it is completely *sui generis*. Actually we know very little

historically and theologically about Joseph and his marriage. It is doubtful, therefore, whether theories on Joseph's co-operation can rise above mere speculations, more or less probable, of a truth which God has not revealed to us. Fr. Filas' work, however, should contribute to a clearer, over-all understanding of a probable role, pregnant with spiritual consequence, played by Joseph in the drama of the Incarnation.

*St. Joseph's Seminary, Washington, D.C.* FRANCIS J. SCHROEDER, S.S.J.

DANS LE CHRIST TOTAL: ELÉVATIONS SUR LE MYSTÈRE DE L'ÉGLISE. By Msgr. Emile Guerry. Paris: Desclée, 1952. Pp. 442. 90 fr. belg.

In 1936, Msgr. Guerry published a volume of meditations entitled *Vers le Père*, dealing with the filial relation of Christians to the Father and intended as a development of the first part of the motto: "Ad Patrem, in Christo, cum Maria." It soon became widely known and was translated into English. The same acclaim may be predicted for this new book.

The work is, in effect, a commentary on the Encyclical *Mystici corporis* and a synthesis of the doctrine elaborated by theology on the mystery of the union of Christians with Christ and in Christ. It is not intended, however, as a speculative study. It is a work of spirituality, aiming at communicating the rich treasures of doctrine "to all those souls, so numerous today, who, weary of a purely sentimental and affected piety, yearn for a more intimate and substantial knowledge of Christ's message and mystery" (p. 9). To this end, dogmatic truths and points of doctrine are set down with but brief development; it is for the reader to assimilate and pray, to read not about Christ but "in Christ."

The Whole Christ, Head and members, is the subject of these meditations. In the first part of the book, Msgr. Guerry contemplates the mystery of the individual Christ in His sanctifying influence on the minds, hearts, wills, consciences, and bodies of men, and on the entirety of creation. The source of this influence lies in the mystery of Christ's Headship. It is for the members to respond to the Head by faith, hope, and charity. The second section considers the living community of the members of the Mystical Body, in their relations to the Head as sharers in the riches of redemption, and in their relations to each other under the law of charity. The final section is concerned with the mystery of the Church, with Christ at work, through hierarchy and sacraments, in the Church which is animated by the Holy Spirit.

This outline only suggests the doctrinal wealth of these pages which are the best possible proof that no gap need exist between the loftiest theology and the spirituality of the ordinary Christian. The language is simple and

non-technical, the line of thought firm, clear, and continuous. It is to be hoped that this fine book may soon appear in English.

Woodstock College

MATTHEW J. O'CONNELL, S.J.

**KERNPROBLEMEN UIT DE LEER VAN RUUSBROEC.** By Albert Ampe, S.J. 3 vols. Tielt (Belgium): Lannou, 1950-52. Pp. 222, 303, 229.

Some years ago the Flemish Ruusbroec Society published a scientific edition of the works of Ruusbroec, the renowned Flemish mystic of the thirteenth century. Recently one of the members of that same society, Dr. Albert Ampe, followed it up with three volumes on the fundamental theological theses of Ruusbroec's doctrine. This is not simply a valuable contribution to the history of spirituality, but a genuine enrichment of theology as well.

Volume I, *De grondlijnen van Ruusbroec's Drieëenheidsleer als onderbouw van den zieleopgang*, analyzes his rich doctrine about the Holy Trinity, expressing it in better-known theological categories: God's essence, His nature, the Divine Persons. Ruusbroec combines a Neoplatonic doctrine with mystical experience. The essence of God is for him the highest simplicity and unity, pure contemplation, the *actus purus*. His nature is the principle of activity, of fertility, producing the Divine Persons. The third part of the work, dealing with the Persons, exposes a more psychological and experimental approach to the divine relations; this approach is the keystone of Ruusbroec's mystical doctrine.

Volume II, *De geestelijke grondslagen van den zieleopgang naar de leer van Ruusbroec*, treats of creation and Christology in Ruusbroec's writings. Highly interesting is the study of the nature of the soul made in the image and likeness of God. In conformity with his Neoplatonic philosophy, Ruusbroec shows the image to be an eternal idea in God; he reaches up to the soul where it is clinging to, and living in, God—related to the divine nature, yes, to the Persons of the Trinity. The created reality is, then, a similitude, a reflection of God, which by its own dynamism returns to God. This is a precious study of spiritual psychology, an exploration of the higher spheres of the soul, of its essence, its nature, and its dynamism.

Volume III, *De zieleopgang volgens de mystieke leer van Ruusbroec*, studies certain problems of the doctrine of grace: the union of the soul with God, the nature and effects of grace, the theological and supernatural virtues. In the investigation of all these points the author follows the guidance of a great mystic, who has experience of this return of the soul to God and describes it in his commentary on "Behold, the Bridegroom cometh: go ye forth to meet Him."

Ruusbroec was gifted with a deep experience of these supernatural realities: the union of grace, the soul, the life of the Trinity. Dr. Ampe tries to expose that vital experience in the light and the categories of modern theology. He studies, and comments upon, the most striking texts. His explanation is not always easy to follow; sometimes it is too involved. But the whole work is a piece of solid study and faithful scholarship; each volume has a Latin compendium of each chapter and a topical table. We find here a living illustration of many theological theses which run the danger of remaining excessively rational and abstract.

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G. HUYGHE, S.J.

THE IGNATIAN WAY TO GOD. By Alexandre Brou, S.J. Translated by William J. Young, S.J. Milwaukee: Bruce, 1952. Pp. ix + 156. \$3.75.

In the *Revue de philosophie* (1913) Fr. Brou wrote an article on Ignatian spirituality. It was one of a series of studies being conducted by the review on the various schools of spirituality in the Church. In the same issue, however, there was published another article, "La liturgie catholique," in which Dom M. Festugière described the teaching of St. Ignatius as being too rigid and methodical, a description quite different from, and even contradictory to, that of Fr. Brou. Thus was occasioned *La spiritualité de s. Ignace*—of which this present work is the translation—whose one purpose is to dispel these misconceptions of Ignatian spirituality (p. viii). Because this was the intention of the author, we should not expect to find a complete exposition of Jesuit spirituality; he limits himself, for the most part, to the defense and positive exposition of those elements which had been misunderstood.

Schools of spirituality differ one from another only by reason of a diversity of emphasis placed on the substantial and essential elements which must be present in any true spiritual doctrine. The first emphasis for Ignatius, a result of his concept of God, was that of apostolic service: a Jesuit is an apostle in the service of God and the Church. It is this fundamental idea of Ignatius which explains the innovations which he introduced into religious life; this also is the reason why, in the formation of his disciples, abnegation, not prayer, took first place, and why this abnegation was to be expressed primarily in perfect obedience. Apostolic service is the key phrase in Ignatian spirituality. With this as an end, all else had for Ignatius the pliability of means.

This is especially true in regard to Ignatian prayer. In some of the more important chapters Fr. Brou demonstrates most clearly that "method" in prayer, although extremely helpful, and especially so for beginners, was for

Ignatius only a means, and a means which had to give ground in the presence of the Holy Ghost. " 'What is distinctive of our way of prayer,' said one [Fr. Gagliardi] who was in a position to gather the traditions of his Order in the days following the death of Ignatius, 'is not to be bound to any fixed rule: that is good for beginners. But each one must discover what suits him best. . . .' In a word, the great Master of prayer is the Holy Spirit . . ." (p. 9).

It is also for this very reason that Ignatian teaching has never opposed mystical prayer. Not only has there never been a lack of mystics in the Society—Ignatius being perhaps the greatest—but the very principles of the *Spiritual Exercises* dispose the soul perfectly for the graces of infused contemplation. Any accusation, then, that Ignatian prayer impedes and obstructs true and solid mysticism is without foundation. That does not mean, however, that Ignatius did not always show a prudent reserve in regard to gifts of higher prayer. Unless they manifested themselves by a greater interior purification and a more perfect apostolic service, he would distrust them. For him prayer, and even infused prayer, was not an end in itself, but a means to apostolic service. Thus, we believe, may be summarized the doctrine on Ignatian prayer which Fr. Brou, drawing primarily from the earliest sources of Jesuit spirituality, exposes in this present work.

In addition to the chapters treating of prayer, there are other chapters, and just as well done, summarizing the *Spiritual Exercises*, explaining the perfect harmony between Ignatian spirituality and the devotion to the Sacred Heart, defending the *id quod volo* of Ignatius, and justifying the orthodoxy of his teaching in the traditional spiritual life of the Church. In an interesting appendix Fr. Brou refutes the charge that Jesuit spirituality "gives a training to the soul that is opposed to the liturgy" (p. 105).

A word of gratitude is due Fr. William J. Young, S.J., for the excellent translation, not only of this present work, but also of three or four others published during these last few years. He has a clear, limpid style which, without being slavishly literal, renders the exact thought of the original text. Above all, his judicious selection of books to be translated manifests a fine appreciation of Jesuit spiritual literature. This book and his translation of Brou's *Ignatian Methods of Prayer* deserve to be read by everyone interested in the spirituality of the Society of Jesus.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

MYSTIQUE ET CONTINENCE. Collection des Etudes carmélitaines. Bruges: Desclée de Brouwer, 1952. Pp. 412.

The relation between continence and the spiritual life has long been a

subject of interest to theologians and psychologists. The Seventh International Congress of Avon (September, 1950) occupied itself exclusively with this problem. The following question was put to the twenty or more participants who presented papers at the Congress: Without denying that it could be a virtuous disengagement, would not the practice of continence be traceable to a fear of sexuality or to a dependence of the mystical life on the sublimation of sex? The collected papers, which considered various phases of this question, were published in this special volume of the *Etudes carmélitaines*.

The Congress examined very carefully the attitudes of the various religions toward sexuality, continence, and the mystical life. Outside the Church these attitudes range from that of many primitives, who ascribe a magic character to continence, to that of the Hebrews, who allow no place for it. Among many primitives, sex is a sacred force. Continence is regarded as a means of harnessing this force and directing it into religious channels. It is imposed (at least for a time) on medicine men, sorcerers, and priests who are expected to procure great religious favors for the people. But among the Hebrews continence was incompatible with the divine command to "increase and multiply." Everyone must fulfill his obligation of procreation. Protestantism, too, sees no value in continence. The Orthodox Church recognizes the value of continence in the spiritual life but on the other hand considers the celibate life the more difficult and dangerous way. Since it is impossible to sublimate sex completely, there would always be the danger in a celibate life of a false sublimation with a resulting erotic mysticism. In married life, since the unsublimated part of sex can be released, this danger does not exist.

The Catholic Church has always held continence in high esteem. But it has never counseled continence because of fear of sexuality. Neither has it made continence the aim of the spiritual life. Continence has a value as a means to an end; not that it has some magic power, but simply that it allows for greater concentration on eternal things. Yet even this value would not be sufficient to justify it in the individual case. A life of continence is a matter of personal vocation and depends on the capacity of the subject. While extending the invitation, "qui potest capere, capiat," the Church has always been sufficiently realistic to appreciate the warning of St. Paul, "melius est nubere quam uri [concupiscentia]."

The Church has been forced in the course of her history to condemn several heresies centering around the subject of sex and continence. More often these heresies have exaggerated the value of continence by condemning sex and marriage: continence is good because sex is bad. Such negative

attitudes toward sex and marriage are found among the Encratites, Messalians, and Catharists. A curious aspect of the continence of the Catharists was the heroic character it put on; it involved deliberate exposure to strong sex stimuli. At the other extreme was the quietist doctrine of Michael Molinos. The essence of mysticism is peace of soul—and peace at any price. Resignation should be the attitude of the victim of sex. To allow oneself to be disturbed by temptation, or even by sin, would be a serious ascetical blunder.

Even among Catholic mystics, while in general the attitude toward sex and marriage has been healthy, there has been in some cases a certain negative attitude toward both. Dr. Nodet examines the severe attitude of St. Jerome on the subject of sex. He feels that it reflected more than a simple error of the intellect. It was an affective aberration and an indication of a retarded sexuality.

One of the better contributions to the collection is that of Père Tesson, S.J. He makes the pertinent observation that, although the use of sex is not incompatible with mysticism, if it is to be spiritually constructive it must be stripped of all egoism and submitted to the law of love. Too much has been made of the marriage act as the greatest manifestation of love between husband and wife. This is not true. Relations which demand a sacrifice show much better the voluntary and spiritual character of the love that should prevail between spouses.

Tesson touches also on the knotty problem of the relation between moral perfection and sanctification or mysticism. The latter can never depart from moral perfection. But, on the other hand, moral perfection is not a measure of sanctity. The attainment of such perfection may be blocked by a false psychism. Sanctity depends on will effort, not on achievement. This, of course, poses a question: How wide a gap between will effort and achievement can one allow in a normal person? Tesson subscribes to the opinion that it is wider than one thinks. The unconscious may be more responsible for moral achievement and for moral failure than it is ordinarily given credit for. If this is true, it obviously places a serious challenge to moralists.

Most of the papers dealing with the psychological aspects of this problem show a certain Freudian orientation. Dr. Desclaux concludes that continence will be normal if an adequate goal is substituted for the use of sex. A career, professional, cultural, or business, cannot provide such a goal. Such a choice provides no affective outlet, and hence leads to a certain hardening and loss of capacity for love. Only a continence which has God as its goal can be considered non-pathological. Any other continence will lead to some degree of regression.

But there is no connection between sexuality and mystical experience;



this is the conclusion of Dr. Parcheminey. Mystical experience is not a sublimation of sex in any sense. It is neither a disguised sexual experience nor a sublimation of sexual energy. The symbolism characteristic of mystical experiences is not the result of control (by the *ensor* or the *Super-Ego*), but rather of loss of control. There is no reason for believing, then, that there is a latent sexual content underlying these symbols. The ultimate conclusion would seem to be that, although continence needs the mystical life, the mystical life does not necessarily depend on continence.

Treatment of the subject around which this publication revolves is bound to leave the reader with more questions than answers, but it is worth while just to be confronted with the questions. This reviewer was disturbed somewhat by the casual use of such terms as regression, Oedipus complex, castration complex, etc. This is the terminology of one school of sexology based on an evolutionary theory of sex with which not all are in full agreement. The use of a less doctrinal terminology would have been preferable.

Another disturbing feature is the confidence manifested by one or two authors in the Kinsey Report. With the devastating attacks made on this report by such men as Lewis Terman (*Psych. Bulletin*, XLV [1948], 443 ff.) and Wallis (*Journal of Amer. Statistical Ass'n*, XLIV [1949], 463 ff.), the latter stating that "the inadequacies in the statistics are such that it is impossible to say that the book has much value beyond its role in opening a broad and important field," it is difficult to understand how the Report can be used in any scientific work.

*West Baden College*

JOHN R. CONNERY, S.J.

THEOLOGY AND EDUCATION. By Thomas C. Donlan, O.P. Dubuque, Iowa: Wm. C. Brown, 1952. Pp. viii + 129. \$3.00.

Fr. Donlan's study deals with the nature of theology, its relation to Christian education, and what he considers the best way of presenting it to college undergraduates. The two primary functions of theology are to explain and defend the articles of faith and its principles, and to demonstrate conclusions therefrom. The secondary function of theology is to habituate man to think constantly and consistently according to the standard of divine truth.

Religious instruction in school is only one agency of Christian education. Its proper, immediate, and principal goal, as distinguished from the proper and immediate goals of the Church and the family and the Christian environment, is the intellectual virtues. "The proper and immediate object of teaching sacred doctrine in the classroom . . . must be to lead the pupil to a knowledge of the truths of the faith" (p. 79). "The school was not insti-

tuted primarily as an instrument of moral training . . ." (p. 60). To aim religious instruction directly at moral training is to repeat and duplicate the preaching of the Church and the moral instruction and motivation of the home, and to end up with courses that are "homiletic and persuasive," "guided by the rules of rhetoric rather than those of science" (p. 80).

The end of religious instruction, therefore, is to communicate scientific knowledge in a scientific way (p. 88). The best way to realize this end is to follow the content, method, and order of the *Summa theologica*: "This study concludes in favor of using the manuals of theology as sources for undergraduate courses, but it is maintained that the *Summa* of St. Thomas is more suitable for such courses, after certain modifications have been made" (p. 128).

For a penetrating criticism of college religion courses presented after the fashion of the content, method, and order of the *Summa*, the reader will do well to consult Fr. John Courtney Murray's articles, "Towards a Theology for Laymen," THEOLOGICAL STUDIES, V (1945), 43-75, 340-76. Though his book evidences familiarity with this work, Fr. Donlan leaves most of its observations unanswered.

For my part, I think that Fr. Donlan draws too sharp and unrealistic a distinction between the instruction and motivation to be had from home-training and preaching on the one hand, and academic religious instruction on the other. While it is true that "One does not look to the home for instruction in the liberal arts and sciences," it does not follow that one does not look to the religion classroom for moral motivation. The function of the religion teacher is not specifically different from that of parents and preachers, with respect to religious instruction, but differs only in degree. All are moral motivators, *mediante scientia*, but the religion teacher, as a professional academic exponent of the faith, makes a wider, more organized use of knowledge.

Moreover, the organization of knowledge that he employs will not necessarily be that of the *Summa*, since, as Fr. Donlan admits, "No particular order is so essential to Theology that the Divine Wisdom could not be learned if some other were followed" (p. 121). To write, as Fr. Donlan does, that ". . . any substantial departure from the order of St. Thomas is almost certain to beget confusion rather than clarity," is to say too much.

However, at a time when college religion teaching is undergoing great changes, and is in need of constructive thinking, Fr. Donlan's contribution is a welcome one. Perhaps his suggestions would be more readily put to a test, if an inexpensive student edition of the *Summa* were available.

*THE BEGINNING AND THE END.* By Nicolas Berdyaev. New York: Harper, 1952. Pp. xii + 256. \$3.50.

Knowledge, Being, Creativity, History are the themes of this philosophical autobiography, which likewise is a vivid re-presentation of modern thought from Kant to Existentialism, as well as an intense evocation of comprehensive philosophy, Greek, Indian, and medieval. Knowledge is an activity of the spirit, not an objectification of phenomena. Being is an objectification of the concept, whereas the real is the existential truth of the spiritual subject. Newness is creation by the freedom inherent in the spiritual will, which introduces something completely undetermined out of the abyss of non-being. History is process and eschatology in which each moment of existential time is meaningful in the constant presence of a spiritual finality. This drastic reduction suggests the polarities between which an existentialism of spirit and person must balance, avoiding the destructive constriction of intellectualism, ontologism, scientism, estheticism, and historicism. This vivid personal affirmation of spirit and freedom is uniquely developed out of Kant and the dilemmas of German Idealism, nourished and sustained by the paradoxes of Heraclitus and the antinomies of Boehme. Thus recounted, the rich texture and the delicate insight of a profound and passionate testament are rendered pallid, if not perverted. The content of this work amounts to a commentary on, and a fusion of, elements from the whole of philosophical and theological experience to provide a picture of the mind and doctrine which formed and characterized one of the important philosophical personalities of the twentieth century.

The delineation of this book's content is virtually tantamount to a description of its character. One must repeat, however, that not the least of its virtues is the intensive and novel re-telling of the post-Kantian Odyssey. No one may henceforth ignore what is here said of the Sage of Königsberg. In fact, the reiteration of Plato and Kant as the paramount names in the annals of metaphysics is a challenging demand to ponder our perspectives in this critical sphere. A bond of the spirit may yet be realized between the objective and subjective idealists, transcending the dichotomy of these standard divisions. The comparative pages on Greek and German philosophy form an absorbing essay on the monistic nemesis which lies in wait for every unwary dualism whether of idea or spirit. In brief, as Aristotle and Plotinus were to Plato, so were Hegel and Schelling to Kant. "I repeat, that a process of thought took place which was analogous to what had happened in Greek thought—a development in the direction of a false monism." However scandalously and incredulously this may fall on some ears, one must emphasize that a substantial portion of this book is a brilliant and

indispensable commentary on the problems of metaphysics and knowledge, ranging widely through centuries, schools, and personalities, while instituting striking juxtapositions.

The Schoolmen and the problem of universals are not ignored, the pithy if questionable distinction between the common and the universal suggesting a saving remedy: "But the universal certainly does not suppress the individual. On the contrary it raises it to the fulness of existential content. . . . God is the most exalted of universals and at the same time He is the concretely individual. He is personal. God is the one true and admissible hypostatization of the universal." Aquinas is clearly but insufficiently treated among the exponents of intellectualistic being, while Scotus, as might be expected, receives an accolade for his voluntarism as an anticipation of spiritual and existential creativity. St. Augustine receives honorable place in existential thought for his profundities in metaphysics and history. While to the student of philosophy the reviscent treatment of epistemology and ontology may form the most incisively useful aspect of this book, no characterization of Berdyaev's work would be adequate which did not underscore its contribution to the field of creativity and to the philosophy of history: here he has made some of the most original illuminations on the power of genius to elicit the new and on the dialectic of history wherein fateful freedom transcends determinism in the ever-present end.

The passage from digest and characterization to criticism summons the vigorous ghosts of persistent philosophical problems which defy exorcism: essence, knowing, existence, as well as the meaning of the creative and the collective activity of mankind. For Berdyaev, so well known for his vitally original attacks on all phases of these deep questions in his numerous works, has here given us both a genesis and a synthesis of his doctrine. It is specially difficult, without destroying the living tissue of the totality, to dissect out the weak or infected lines of growth. In general, one is tempted to see him as the victim of the rationalist and idealistic legacies which he tries to surmount by heroic personalist tactic, but with insufficient analytical finality. There is then an ultimate weakness in the metaphysics and epistemology, not so much in conclusion as in premise and method. It will remain for a thorough reevaluation of all Berdyaev's work and thought to supply an acceptable answer to this difficult question.

In the realm of theology, natural and revealed, one may submit that his strong spiritual and eschatological affirmation is shadowed by the haunting phantoms of Gnosticism and Origenism. He seems in imminent danger of precipitation into the chasm, which he is striving to close, between Creator and cosmos, God and mankind, as well as in proximity to the real hell of

eternal negation which he persists in merging with the transient images and sundry concepts thereof occasionally constructed by the Christian mind.

Nevertheless, the depth, the sweep, and the courage of this remarkable work remain sound and inspiring throughout wide reaches of discussion and in rich awareness of light and learning far off the beaten tracks of academism. "The products of great creative minds prepare the way for the Kingdom of God, and enter into it. . . . The eschatological outlook is not limited to the prospect of an indefinable end of the world, it embraces in its view every moment of life. At each moment of one's living, what is needed is to put an end to the old world and to begin the new. In that is the breath of the Spirit. The aeon of the end is the revealing of the Spirit." The core of this book is the inclusion of consciousness and time within the light of eternity.

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JOHN V. WALSH

#### DESCRIPTIVE NOTICES

**BUDDHISM: A RELIGION OF INFINITE COMPASSION.** Edited by Clarence H. Hamilton. The Library of Religions, I. New York: Liberal Arts Press, 1952. Pp. xxviii + 189. \$1.75. The first volume of a series of readings in the sacred scriptures and basic writings of the world's religions, this study offers selections from the extensive literature of Buddhism. The main part of the work is devoted to the life and early teachings of Buddha, supplemented by selections from Sanskrit, Chinese, Japanese, and Tibetan sources containing dominant traditions still living today. An Introduction develops the notion contained in the subtitle.

**THE BOOK OF IDOLS.** By Hisham ibn-al-Kalbi. Translated from the Arabic by Nabih Amin Faris. Princeton: University Press, 1952. Pp. xii + 59. \$2.50. A translation of one of the four surviving works of ibn-al-Kalbi, an Arab scholar of the ninth century. Despite Muslim effort to obliterate all memories of pre-Islamic paganism, ibn-al-Kalbi preserved in this work a description of the religious practices of the Arabians before the advent of Muhammad, together with a list of the idols, shrines, and holy places. Critics of traditions attacked the work and even accused the author of forgery, but modern research has, by scientific methods such as the study of inscriptions, confirmed many of the statements against such fanatical criticism.

**HISTORY OF THE OLD TESTAMENT.** By Paul Heinisch. Translated by William Heidt, O.S.B. Collegeville, Minn.: Liturgical Press, 1952. Pp.

xviii + 492. \$6.50. *Geschichte des Alten Testaments*, first published in 1949 (cf. *TS*, XI [1950], 604-5), offers English readers a companion piece to Dr. Heinisch's *Theology of the Old Testament*. The *History* appears in translation with supplementary notes furnished by the author for this edition. There are a number of attractive illustrations in the liturgical art style familiar to readers of *Worship (Orate Fratres)* magazine. Such volumes as the *History* and the *Theology* will afford the background necessary for a deeper understanding of the Church's liturgy.

LIFE OF CHRIST. By Giuseppe Ricciotti. Translated by Alba I. Zizzamia. Popular edition, abridged and edited by Aloysius Croft. Milwaukee: Bruce, 1952. Pp. xiii + 402. \$3.50. This popular edition is shorter by some 300 pages than the translation of the full work (cf. *TS*, IX [1948], 145-46), the most noticeable abridgement being made in the Critical Introduction, which has been reduced from 219 to 73 pages. The chapters on the chronology of Christ's life, on His physical appearance, and on the rationalist interpretations of His life, have been omitted, while the remaining chapters of the Introduction, as well as the body of the book, have been made more compact. These reductions in size and price should help give the book the wide circulation it deserves.

LE SEUL CHEF: OU JÉSUS-CHRIST, CHEF DE L'UNIVERS ET TÊTE DES SAINTS. By Humbert Bouëssé, O.P. Paris: Gabalda, 1950. Pp. 252. 360 fr. A compact synthesis of the theology of the Mystical Body (130 pp.), followed by a series of doctrinal notes and readings from the Fathers and other writers (120 pp.). The opening section of the text, on Christ as Lord of the universe, shows how He answers the needs and desires of men for a leader and how He brings the universe to unity in Himself. A second section, on Christ as Head of the Saints, deals with Christ's influence as Head, with the communion of Saints and redemption, the laws of incorporation and life in the Mystical Body, and the unity of the Church in its three forms, especially the terrestrial. The final section discusses the meaning of the Eucharist in the Mystical Body, and the Christian significance of the universe. The essay, despite its condensation, is remarkably rich; its scriptural and patristic documentation is quite adequate; above all, it bears constantly in mind the preoccupations and problems of modern thinkers, believing and unbelieving, and refers at every point to their writings.

DE LA DÉCOUVERTE PROGRESSIVE DES GRANDEURS DE MARIE. APPLICATION AU DOGME DE L'ASSOMPTION. By E. Neubert, S.M. Paris: Spes, 1951. Pp. 208. 385 fr. The historical facts of the growth of Marian dogma, espe-

cially the refusal of Greek and Latin Fathers to admit Mary's sinlessness and Immaculate Conception, underline the importance of reasoning not from one or other detail of Scripture but from its totality, in dealing with questions of concrete existence. Thus historically the simple faithful have seen more quickly than the theologians the privileges of our Lady, because they have always thought in the context of their total knowledge of Christ and His Mother. The author develops these ideas in the first part of this study. He goes on to discuss the criteria of infallibility in regard of assertions about Mary, the factors involved in the growth of Marian dogma, and the role of the theologian in such development. The second section of the book applies all these ideas to the dogma of the Assumption.

MARIOLOGIA IACOBI A VARAGINE, O.P. By Paschalis Lorenzin, O.F.M. Bibliotheca Mariana Medii Aevi, VI. Rome: Officium Libri Catholici, 1951. Pp. xvi + 200. A careful doctoral dissertation that transcribes in orderly fashion and at length the pedestrian theological thought of the man who compiled the famous *Legenda aurea* and of which the justifiably less famous sermon outlines he prepared for the use of his confreres are, in their printed versions, the primary source. Chief interest for Mariologists: the discussion of Mary's meriting the Incarnation *in ordine executionis* (pp. 50-55), the teaching on her spiritual motherhood of all men (pp. 66-87), the forthright championing of the Assumption (pp. 139-52), which last, the author believes, makes incontestable the inappropriateness of Varagine's presence in Père Jugie's *pie credendum* list.

PETIT TRAITÉ DE L'ESPÉRANCE CHRÉTIENNE. By Bernard Olivier, O.P. Liège: Pensée Catholique, 1952. Pp. 104. 27 fr. belg. One of a series of brochures for the educated Catholic layman, this book fulfills its purpose most adequately. A brief introductory psychological analysis isolates the characteristic traits of hope; the first section of the book traces the revelation on hope through the two Testaments, while the second section deals with the theological elaboration of the data. Several valuable pages at the beginning of this second part (pp. 49-53) analyze the noticeable difference in atmosphere and perspective between the scriptural and the theological presentations of hope: the concrete vs. the abstract, the horizontal or eschatological vs. the vertical, the communal vs. the individual. But these deficiencies in theological presentation are the fault of the manuals. For even the individual's hope, when adequately considered, must look to the Parousia for the perfection of beatitude. Charity, however, which desires the "perfect realization of the divine plan, the coming of the definitive Kingdom of God," is the

element which, by informing hope, gives to it its full eschatological and communal dimensions. This valuable little work concludes with several brief chapters on hope as an exclusively peregrinal virtue, on the sins against hope, and on the role of hope in the mystical life.

LEHRBUCH DER DOGMATIK, I. By Joseph Pohle. 10th ed., rev. by Josef Gummersbach, S.J. Paderborn: Schöningh, 1952. Pp. 702. This first volume of a revised edition of Pohle's well-known textbook begins with a general introduction treating the concepts of dogmatic theology, revelation, Sacred Scripture, tradition, theological notes, and the history of dogmatic theology. The treatises covered in the main body of the work are *De Deo uno et trino* and *De Deo creatioe*.

CHRISTIAN INSCRIPTIONS. By H. P. V. Nunn. New York: Philosophical Library, 1952. Pp. 72. \$2.50. Intended as an introduction to Christian epigraphy. A general introduction gives the circumstances of the early Christian inscriptions; then follows a generic treatment of the various types of inscription. The main portion of the book gives illustrative samples in Greek or Latin with a translation in English. Chief among these are the inscriptions of Pope Damasus, most of which are epitaphs, e.g., to Pope Cornelius, to Felicitas and her seven martyred sons, to St. Tarsicius.

A DIOGNÈTE. Introduction, critical edition, translation, and commentary by Henri Irénée Marrou. Sources chrétiennes, XXXIII. Paris: Editions du Cerf, 1951. Pp. 288. 930 fr. Marrou's introduction (pp. 5-42) to the *Epistle to Diognetus* deals in detail with the one only Strasbourg ms. (its nature, origin, and archetype), the editions and translations it has evoked. Marrou's edition is the sixty-seventh; it is that of an historian rather than a humanist, stoutly conservative, reproducing the Strasbourg text wherever the sense is acceptable, with a minimum of conjecture. The lengthy commentary (pp. 87-268), primarily historical and doctrinal, complements nicely that of Meecham (Manchester, 1949; cf. *TS*, XII [1951], 243-45), which is more linguistic and literary. Marrou considers "fortement établie" a dating between 120 and 200-210, "subsequent to the *Preaching of Peter*, at the latest contemporaneous with Clement" (p. 253); quite probably it was written between 190 and 200, in Alexandria, possibly by Pantænus to the procurator Claudios Diognetos (p. 265 ff.).

TERTULLIEN: TRAITÉ DU BAPTÊME. Text, introduction, and notes by R. F. Refoulé, O.P. Translation in collaboration with M. Drouzy, O.P.



Sources chrétiennes, XXXV. Paris: Editions du Cerf, 1952. Pp. 144. 495 fr. Tertullian's *De baptismo* (200–206) is the oldest extant document which deals with baptism systematically. Père Refoulé's edition of the text is based on the Troyes ms., and differs little from that of Borleffs (The Hague, 1948). His introduction (pp. 7–60) sketches Tertullian's career, the occasion of the treatise, its doctrine on baptism (two special aspects: regeneration and liberation), its baptismal typology (water as principle of fecundity = creation = baptism as regeneration; water as principle of destruction = Exodus = baptism as liberation), the information it supplies on Christian initiation (catechumenate and baptismal liturgy), the role of faith and water and the Spirit in baptism, Tertullian's language and style, together with the mss. and editions of *De baptismo*. The French translation is deliberately literal, with occasional deviations to help reproduce Tertullian's thought or his energetic expression. The notes are generous and separated into two categories: some are philological, most are explicative of ideas.

EUSÈBE DE CÉSARÉE: HISTOIRE ECCLÉSIASTIQUE, LIVRES I–IV. Greek text, translation, and notes by Gustave Bardy. Sources chrétiennes, XXXI. Paris: Editions de Cerf, 1952. Pp. 440. 1,350 fr. The text and translation of Eusebius' *H.E.* will fill three volumes of *Sources chrétiennes*; a fourth volume will contain the introduction and tables. The text reproduced by Bardy is practically the classic edition of E. Schwartz in *GCS* (Leipzig, 1903), with the omission of all but the more significant variants. The translation into French is consciously literal, with no effort to foist on Eusebius qualities of style he never possessed. The notes are consistently crisp, giving references to authors cited by Eusebius, bibliographical indications for further study, chronological information, and a taste of historical criticism.

EARLY CHRISTIAN BIOGRAPHIES. Translated by various hands. Edited by Roy J. Deferrari. The Fathers of the Church, XV. New York: Fathers of the Church, Inc., 1952. Pp. 407. Highly uncritical, heavily-weighted on the side of marvels and prodigies, these early attempts at biography are yet important in the history of the genre. Students of biography will find them valuable, especially Athanasius' Life of St. Anthony, which had such an influence on subsequent hagiography. Students of the ascetical life will find in several of them a faithful portrait of early monasticism and popular piety. As is customary in this series, the introductions are brief and the notes few.

**THÉOLOGIE BÉNÉDICTINE.** By Marie-Alphonse Denis, O.C.S.O. Paris: Lethielleux, 1952. Pp. 156. The author of this small but impressive book has the rare gift of combining ascetical and mystical with dogmatic theology so that the former appear as an integral part of the latter. Here is *theologia* in its fullest sense, knowledge of God in order to love and serve Him. Though the author is a Cistercian, he qualifies his theology as Benedictine because he has related it to the teaching of the Rule of St. Benedict. He manifests much of the wise discretion of the lawgiver of Western monasticism. It is refreshing to find so positive an approach: no stress on escaping from a wicked world, but on the great reward to be had in seeking God; no insistence on external penances and mortifications, but hints on how a daily life of obedience and humility provides many opportunities for rooting out self-love. Monks and those desirous of understanding the true spirit of the monastic life will find this treatise helpful and illuminating; it deserves an English translation.

**SERMONS FOR CHRISTMAS AND EPIPHANY.** By St. Augustine. Translated and annotated by Thomas Comerford Lawler. Ancient Christian Writers, XV. Westminster, Md.: Newman, 1952. Pp. 249. A fine blend (in the established ACW tradition of excellence), of readable translation, informative introduction, and extensive, scholarly notes, made useful for researchers by a thorough index. Augustine was an indefatigable pastor who translated his brilliant insights in language that could be understood by the ordinary layman. Preaching not only on Sundays and feast days, but oftener, sometimes several days in a row, sometimes two or three times in a day, he seldom bothered to transcribe or collect his sermons, but so great was his popular appeal and so universal the desire to have his words in permanent form, that stenographers lined the front row of any assembly he addressed. Their copies were copied and recopied with an inevitable mixture of the erroneous and the spurious that was not untangled until 1683, in the Maurist edition. The present volume is a translation of twenty-three sermons of the Christmas season, of which twenty-one have never before been rendered into English. Dr. Lawler discusses the general content and style of the sermons and goes into the historical problem of the date of Christmas. The notes are a mine of information, though perhaps not quite so intelligible to those who cannot translate the untranslated Latin phrases.

**ON THE SONG OF SONGS.** By Saint Bernard. Translated and edited by a Religious of C.S.M.V. With an Introduction and Notes. London: Mowbray,

1952. Pp. 272. 12/6. An abridged translation of St. Bernard's commentary (86 sermons on chapters 1—3:4 of the *Canticle*). This version, about one-third as long as the original, eliminates the repetitiousness and verbosity of the latter and much of its involved and obscure argumentation. It thus not only brings to a wider reading public a spiritual classic on the mystical life, but presents the student with a *chef-d'oeuvre* of the great medieval master of the mystical sense of Scripture, the work which John of Salisbury called "that most subtle and useful explanation of the Songs, which the Holy Spirit undoubtedly dictated by the mouth of Bernard."

SCRIPTUM SUPER PRIMUM SENTENTIARUM: PROOEMIUM; DISTINCTIO I. By Peter Aureoli. Edited by Eligius M. Buytaert, O.F.M. Franciscan Institute Publications: Text Series, III. St. Bonaventure, N.Y.: Franciscan Institute, 1953. Pp. xx + 460. A critical edition of the Prologue (on the nature of theology) and the First Distinction (on beatitude) of Peter Aureoli's commentary on Lombard. An Introduction synthesizes the sparse biographical data on Peter; outlines briefly the history of the vexed problem of Peter's double redaction of his work; justifies the basing of the critical edition on one early manuscript, the *codex Borghese 329*; and concludes with a short working bibliography of the most important literature on Peter since 1900. The text itself is preceded by a list of the *capitula* for the whole commentary on the First Book of the Sentences.

EXERCISES SPIRITUELS SELON LA MÉTHODE DE SAINT IGNACE, II: RETRAITES; III: RETRAITE ET TRIDUUMS. By H. Pinard de la Boullaye, S.J. 8th ed.; Paris: Beauchesne, 1951, 1952. Pp. viii + 359, 324. Eight editions in as many years attest the deserved popularity of these volumes. The first volumes (cf. *TS*, VII [1946] 629-31) contained "a series of studies calculated to present the master ideas, the key-pieces of the *Exercises*, and to point out the internal logic which links up and gives finality to these master ideas." The volumes here reprinted apply the ideas of the first volume. The second volume contains two retreats, entitled "Notre adoption divine" and "Le disciple bien-aimé"; the third volume contains one retreat, "Les privilégiés," and two triduums, "L'Union à Dieu par Jésus" and "A l'école de Marie." There seems to be nothing to justify calling the second volume "revue et augmentée" or the third "revue," beyond the correction of a few printer's mistakes.

THE MORALITY OF PRIZEFIGHTING. By George C. Bernard, C.S.C. Washington: Catholic University of America, 1952. Pp. x + 190. \$2.00.

While television has undoubtedly given new life to professional boxing, it is probably responsible, too, for the appearance of some rather severe moral criticism. The present dissertation examines the whole question, especially with regard to the contestants but without neglecting the morality of spectator participation, and concludes that former justifications of the sport are not tenable in the light of modern medical knowledge of the physiology and function of the brain and certain studies of the incidence and gravity of injuries incurred by fighters. Special attention is given to the knockout, which is represented as an unjustifiable privation of the use of reason. The author concludes that it would be gravely sinful to adopt prize-fighting as a career with the intention of advancing in it to the best of one's ability, or to engage in even one bout intending or attempting to knock out one's opponent with blows to the head. To attend or watch the fights would be sinful according to the degree in which these involve cooperation with the participants and the occasion of sinful pleasure in oneself.

**THE MORAL OBLIGATION OF VOTING.** By Titus Cranny, S.A. Washington: Catholic University of America, 1952. Pp. xxvii + 155. \$2.00. A doctoral dissertation, this work offers a conspectus of the theory and history of popular suffrage, and then proceeds to a study of the moral implications of voting. The author concludes that the right of suffrage is not natural but political—a right granted by constitutional provision. The obligation to vote, Fr. Cranny contends, is grave by nature, but, apart from periods of political crisis, it will, through parvity of matter, usually bind only under venial sin. Moreover, consequent on the obligation to vote is the further obligation of the citizen to acquire a reasonable knowledge of Christian social principles and a familiarity with public affairs and the character of candidates. Besides quotations from the standard works of moral theologians, extensive selections from the pronouncements of the Popes and hierarchy are marshaled in support of the thesis.

**A LIFE OF CHRIST. Together With the Four Gospels.** By Aloys Dirksen, C.P.P.S. New York: Dryden, 1952. Pp. xiii + 338. \$3.75. The unique feature of this college-level Gospel study is its split-page format. In the upper section of the book the Gospels are presented in their entirety, and each important passage is keyed to specific commentary and explanatory material in the lower section. The first eight chapters of the lower section provide the background of Christ's life and times. The remaining nineteen chapters explain each incident and period in the life of Christ. Cross references to appropriate passages in the Gospels are found throughout the com-

mentary. Because of the divided-page arrangement, continual reference from Gospel to text and from text to Gospel is convenient and easy. The student can keep his place in one section, turn to the passage in the other section and thus have both the Gospel and text passages before his eyes for study and comparison. The author has added a glossary, bibliography, and index.

**TEACHING THE CHRISTIAN VIRTUES.** By William H. Russell. Milwaukee: Bruce, 1952. Pp. 200. \$2.75. Msgr. Russell here reaffirms the thesis found in several of his previous publications: the teacher of religion does well to confront his students with Jesus Christ Himself, to have them learn from Him their own way of life. The present work limits its subject matter to the Christian virtues, described by the author as "the flowers which blossom from grace," and a consideration of the basic dogmatic truths and qualities seen in Christ. The text includes a detailed index.

**RELIGION AND CULTURE: The Christian Idea of Man in Contemporary Society.** By Thomas P. Neill. Milwaukee: Bruce, 1952. Pp. ix + 102. \$2.75. In this expanded version of his 1951 Gabriel Richard Lecture, sponsored by the National Catholic Educational Association, Prof. Neill discusses the role religion must play in any satisfactory and lasting solution to the problems of present-day civilization. He defends the thesis of Christopher Dawson and an increasing number of contemporary thinkers that religion is the soul of culture. The numerous references to the literature given in the twenty-seven pages of notes provide an up-to-date bibliography for this important subject.

**HOMME, OÙ VAS-TU?: PREMIERS CHEMINEMENTS.** By Jean Delépière, S.J. Paris: Editions Universitaires, 1952. Pp. x + 287. 105 fr. belg. To provide the modern Christian intellectual with a complete study of human nature and human destiny is the ambition of the author. To this end, in this first of a proposed series of studies, he has made a methodical investigation and description, in popular terminology, of the reality that is man. This volume aims to satisfy the most rigorous requirements for an objective survey of the complexities that constitute human personality in the concrete. From his fundament in the inanimate order through to the complex which is his relation to international society, we have a study of man existing and acting. Future volumes will undertake to present a metaphysics of human personality and a theological analysis of Christianity's teaching on human destiny.

**THE ENIGMA OF THE HEREAFTER: The Theories of Reincarnation of Souls.** By Paul Siwek. New York: Philosophical Library, 1952. Pp. xiv + 140. \$3.00. The difficulties of conceiving an immortal life of the soul alone, a life without any material support, and of understanding rewards and punishments that are in no way material, have led certain peoples and philosophies to develop a theory of reincarnation. This volume in its first two sections studies the religious bases of the Buddhist and Brahmanic theories, and the psychological analyses (dreams, memory, hypnosis, etc.) that found the theory in Platonism and various theosophies. The final section evaluates these theories in the light of morality (in terms of salvation, moral sanction, moral progress, etc.). A brief conclusion endeavors to show reason for the spread of the theory in recent decades. The volume is detailed and compact; it is in contact at every point with the literature in which the theories of reincarnation have found their classic as well as their present-day expression.

**FROM AN ABUNDANT SPRING.** The Walter Farrell Memorial Volume of the *Thomist*. Edited by the Staff of the *Thomist*. New York: Kenedy, 1952. Pp. xii + 555. \$7.50. Introduced by Cardinal Stritch's "Appreciation" of the late Father Walter Farrell and an essay by that esteemed Dominican author on "Freedom of Speech and Speech for Freedom," this volume comprises twenty-three papers contributed by scholars in several fields. Of more immediate theological interest are: an essay on Aquinas' trinitarian doctrine by J. M. Egan, O.P.; an analysis by G. Geenen, O.P., of the influence of the Council of Chalcedon on St. Thomas' theology; a review of the work of the Leonine Commission for the editing of the Thomistic corpus; and Dr. W. R. O'Connor's study on the problem of the relation between freedom and beatitude. Most of the other contributors, including such distinguished names as Maritain, Sheed, Connell, Adler, and Phelan, also relate their subject matter to Thomism. Several essays in the field of literary history and criticism conclude the volume.

### BOOKS RECEIVED

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

#### *Scriptural Studies*

Beer, Georg. Hebräische Grammatik. 1. Band: Schrift-, Laut- und Formenlehre I; 2. Aufl. von Rudolf Meyer. Berlin, W. de Gruyter, 1952. 157 p. 2.40 DM.

Boismard, M. E. Le prologue de Saint Jean. Paris, Ed. du Cerf, 1953. 184 p.

- Braun, F. M. *La Mère des fidèles; essai de théologie johannique*. Tournai, Casterman, 1953. 207 p.
- Cullmann, Oscar. *Saint Pierre, disciple, apôtre, martyr; histoire et théologie*. Neuchâtel, Delachaux & Niestlé, 1952. 229 p. 12.50 fr.
- Dirksen, Aloys. *A life of Christ, together with the four Gospels*. N.Y., Dryden Press, 1952. xiii, 338 p. \$3.75.
- Feuillet, André. *Le Cantique des Cantiques; étude de théologie biblique*. Paris, Ed. du Cerf, 1953. 258 p. 570 fr.
- Noth, Martin. *Die Welt des Alten Testaments; Einführung in die Grenzgebiete der alttestamentlichen Wissenschaft*. 2. verb. Aufl. Berlin, A. Töpelmann, 1953. xv, 314 p. 20.50 DM.
- Welch, Adam C. *Kings and prophets of Israel*; ed. by Norman W. Porteous; with a memoir of his life by George S. Gunn. N.Y., Philosophical Library, 1952. 264 p. \$4.75.

*Doctrinal Theology*

- Aureoli, Peter. *Scriptum super primum sententiarum*; ed. by Eligius M. Buytaert. I: Prologue. Distinction I. St. Bonaventure, Franciscan Institute, 1952. xx, 460 p.
- Bultmann, Rudolf. *Glauben und Verstehen; gesammelte Aufsätze*. 2. Band. Tübingen, J. C. B. Mohr, 1952. 293 p. 13.20 DM.
- Clercq, Charles de. *Histoire des conciles, t. XI: Conciles des orientaux catholiques*; 2e partie, de 1850 à 1949. Paris, Letouzey, 1952. 498-1171 p.
- Guerry, Msgr. *Dans le Christ total; élévations sur le mystère de l'Eglise*. Paris, Desclée De Brouwer, 1952. 442 p.
- Hartill, Percy. *The unity of God; a study in Christian monotheism*. London, A. R. Mowbray, 1952. 202 p. 16/-
- Henry of Ghent. *Summae quaestionum ordinarium*. (Reprint of the 1520 edition) St. Bonaventure, Franciscan Institute, 1953. 262 leaves.
- Mouroux, Jean. *L'expérience chrétienne; introduction à une théologie*. Paris, Aubier, 1952. 376 p. 795 fr.
- Ott, Ludwig. *Grundriss der katholischen Dogmatik*. Freiburg, Herder, 1952. xix, 584 p. 32.— DM.
- Pol, W. H. van de. *The Christian dilemma; Catholic Church—Reformation*. Tr. by G. Van Hall. N.Y., Philosophical Library, 1952. xviii, 299 p. \$4.75.
- Roguet, A. M. *Les sacrements, signes de vie*. Paris, Ed. du Cerf, 1952. 199 p.

*Moral Theology, Canon Law, Liturgical Questions*

- Abbo, John A. *The sacred canons; a concise presentation of the current disciplinary norms of the Church*, by John A. Abbo and Jerome D. Hannan. St. Louis, B. Herder, 1952. 2 v. \$19.00.

- Bernard, George C. *The morality of prizefighting*. Washington, Catholic University Press, 1952. x, 190 p. \$2.00.
- Bourassa, François, S.J. *La virginité chrétienne*. Montréal, L'Immaculée Conception, 1952. 174 p. \$1.25.
- Communion solennelle et profession de foi, par J. Bonsirven, A. Chavasse, J. Daniélou, etc. Vanves, 4-7 avril 1951. Paris, Ed. du Cerf, 1952. 216 p. (Lex orandi, 14) 540 fr.
- Cranny, Titus. *The moral obligation of voting*. Wash., Catholic Univ., 1952. xxvii, 152 p. \$2.00.
- Hanssens, Jean Michel, S.J. *Nature et genèse de l'office des matines*. Romae, Univ. Gregoriana, 1952. 122 p. (Analecta Gregoriana, 57)
- Holland, Cornelius Joseph. *The shepherd and his flock; on the duties and responsibilities of Catholic pastors*. N.Y., D. McKay, 1953. xi, 220 p. \$3.00.
- Howell, Clifford, S.J. *Of sacraments and sacrifice*. Colledgeville, Liturgical Press, 1952. xi, 171 p. \$2.50.
- Kenny, John P. *Principles of medical ethics*. Westminster, Newman, 1952. xiii, 208 p. \$3.25.
- Lanza, Antonius, *Theologia moralis, appendix: De castitate et luxuria*. Turin, Marietti, 1953. xiii, 327 p.
- Lowrie, Walter. *Action in the liturgy, essential and unessential*. N.Y., Philosophical Library, 1953. xi, 303 p. \$4.75.
- O'Brien, Joseph P. *The right of the state to make disease an impediment to marriage*. Wash., Catholic Univ., 1952. x, 150 p. \$1.75.
- Sattler, Henry V. *Parents, children and the facts of life*. Paterson, St. Anthony Guild Press, 1952. xvii, 270 p. \$3.00.
- Tolérance et communauté humaine. Tournai, Casterman. (Cahiers de l'actualité religieuse). 245 p.

*History and Biography, Patristics*

- Davies, J. G. *The origin and development of early Christian church architecture*. N.Y., Philosophical Library, 1953. xiii, 152 p. \$4.75.
- Harcourt, Melville. *The impudent dreamer; the story of Tubby Clayton*. N.Y., Oxford Univ. Press, 1953. 259 p. \$5.50.
- Irenaeus, Saint. *Proof of the apostolic preaching; tr. and annotated by Joseph P. Smith, S.J.* Westminster, Newman, 1952. viii, 233 p. (Ancient Christian writers, 16) \$3.25.
- McSorley, Joseph. *Father Hecker and his friends; studies and reminiscences*. St. Louis, B. Herder, 1952. xv, 304 p. \$3.95.
- Mesnard, Jean. *Pascal, his life and works; pref. by Ronald Knox*. N.Y., Philosophical Library, 1952. xvi, 211 p. \$3.75.



- Moynihan, James H. The life of Archbishop John Ireland. N.Y., Harper, 1953. xii, 441 p. \$5.00.
- O'Brien, John A., ed. The way to Emmaus; the intimate personal stories of converts to the Catholic faith. N.Y., McGraw-Hill, 1953. vi, 368 p. \$4.00.
- Palanque, J. R. The Church in the Christian Roman empire, by J. R. Palanque, G. Bardy, P. de Labriolle, G. de Plinval and Louis Brehier. Tr. by Ernest C. Messenger. Vol. I: The Church and the Arian crisis. N.Y., Macmillan, 1953. xiii, 731 p. \$9.00.
- Patrick, Saint. The works of Saint Patrick. Hymn on Saint Patrick [by] St. Secundinus. Tr. by Ludwig Bieler. Westminster, Newman Press, 1953. v, 121 p. (Ancient Christian Writers, 17).
- Sheppard, Lancelot C. Barbe Acarie, wife and mystic. N.Y., D. McKay, 1953. xi, 210 p. \$3.50.
- Smith, Lacey Baldwin. Tudor prelates and politics, 1536-1558. Princeton Univ. Press, 1953. viii, 333 p. \$5.00.
- Williams, Watkin. Saint Bernard of Clairvaux. Westminster, Newman Press, 1952. xxxviii, 423 p. \$7.00.
- Zeeden, Ernst Walter. Martin Luther und die Reformation im Urteil des deutschen Luthertums. 2. Band: Dokumente. Freiburg, Herder, 1952. 472 p. 23.50 DM.

*Ascetical Theology, Devotional Literature*

- Carlson, Sebastian. The virtue of humility. Dubuque, W. C. Brown, 1952. xiii, 144 p. \$3.50.
- Knox, Ronald A. The hidden stream. N.Y., Sheed & Ward, 1953. vii, 248 p. \$3.00.
- Marmion, Columba. Christ—the ideal of the priest; spiritual conferences; tr. by Dom Matthew Dillon. St. Louis, B. Herder, 1952. 352 p. \$4.50.
- Pourrat, Pierre. Christian spirituality. Westminster, Newman Press, 1953. 3 v. \$15.00.
- Russell, William H. Teaching the Christian virtues. Milwaukee, Bruce, 1952. vi, 200 p. \$2.75.
- Sertillanges, Antonin G. Rectitude; tr. by the Dominican Nuns, Menlo Park, Calif. N.Y., McMullen, 1953. vii, 244 p. \$2.95.
- Trese, Leo. A man approved. N.Y., Sheed & Ward, 1953. 152 p. \$2.25.
- Vann, Gerald. The seven swords; with 8 reproductions from the paintings of El Greco. N.Y., Sheed & Ward, 1953. 82 p. \$3.00.
- Wu, John C. H. The interior Carmel: the threefold way of love. N.Y., Sheed & Ward, 1953. xi, 257 p. \$3.25.

*Philosophical Questions*

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