

BOOK REVIEWS

INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE. Edited by Dr. Fridolin Stier. Stuttgart: Verlag Katholisches Bibelwerk, 1952. Pp. 196.

The first number of this international review of biblical studies was published in February, 1952, with Dr. Stier, Old Testament Professor of the Catholic theological faculty of Tübingen, as editor. We have heard of no subsequent issues, though one had been planned for last fall, so we fear for its continued existence. It is our sincere hope, however, that such fears are groundless, for this project is the most ambitious and most practical of its kind.

Its aim, like that of the bibliographies in the various journals, of which that found in *Biblica* is the most complete, is to bring the best work in the field to the immediate attention of all interested. However, it supplements rather than duplicates the bibliographies. Whereas the latter must be content with a general statement of the titles and themes of the works noted and so cannot always give enough material to enable other scholars to judge the significance of the items listed for their own research, this review, like the annual survey of the British Old Testament Society but on a larger scale, attempts to state compactly and objectively (1) the modality under which the particular scholar in question faces his problem, (2) the method employed, whether scientific or that of *haute vulgarisation*, (3) the arguments adduced in the work, and (4) the conclusions reached. Since it is obvious that this analysis cannot be given to every item in the book, the problem facing the editors was primarily that of selecting the important articles out of the mass, and secondarily of striking the right mean in their digests. By and large, their first attempt succeeded admirably.

Both German and non-German scholars of all creeds have collaborated on this enterprise. It seems that the editor hopes soon to preside over a larger group. Yet even the restricted group which brought out what really was a "pilot" edition is impressive; both theological faculties of Tübingen, together with its philosophical faculty, are represented. Several monks from the Abbey of Weingarten and a contributor from Finland are also listed. This spirit of comradeship in scientific work, despite differences in creed and race, represents the new spirit of post-war Germany.

The material is arranged under fifteen general rubrics. While "Exegesis" and "Biblical Theology" contain most items, yet the numerous articles under "Religion and Culture of Judaism," "Language and Writing," and especially under "Discoveries and Excavations" (where most of the best 1951 writing on the DSS can be found), show how tremendous a field has

been gleaned by these workers. When we consider that 393 publications (including THEOLOGICAL STUDIES) and 1391 articles are represented, we are impressed by the intense productivity in this scholarly field and, even more, by the absolute need for such an international "information bureau" as these Tübingen scholars wish to establish.

While most of these items represent monographs and articles, this collection has followed the bibliographies in listing also the *Sammelberichte* of various branches of the field, published by most of the journals. It contains as well the reviews given by leading scholars to the more important monographs and books. For example, we can find here Olav Moe's judgment on Bultmann's *Johanneskommentar* (p. 76) as well as Pierre Benoit's criticism of Bieder's study on the *descensus ad inferos* (p. 105). The inclusion of these reviews is doubly useful. It gives the individual an inkling of the reaction of a wide range of opinion to the most recent discoveries, and it preserves many of the fine insights which are found in such occasional work as this. This inclusion was a happy decision.

Since this work is admittedly still in the experimental stage, we can forgive the lack of indices, especially since these are promised for the numbers that will follow. Most of the summaries are in German; six are in English and at least one is in French. Judging from the English, however, we should recommend that these summaries be always written in the native tongue of the reporter. As most interested parties can read the major European tongues, language does not constitute a problem here.

In conclusion, may we say that this project is a tribute to a feeling for the world-wide community of scholars and to the sense of their own responsibility in cooperating with this community, attitudes which represent the best in the scientific tradition both of Germany and of Tübingen. Since the situation in post-war Germany, even in February, 1952, was far from ideal, it is heartening to know that this work was subsidized by Dr. Albert Sauer, the *Kultminister* of the new *Land* of Süd-Württemberg-Hohenzollern. This help, joined to the self-sacrifice of the collaborators, who received no recompense for tedious labors which must have impeded their own research, made this valuable collection possible. We reiterate the hope that the support of colleagues elsewhere may enable them to further and perfect it.

Woodstock College

FRANCIS J. MCCOOL, S.J.

DIE WELT DES ALTEN TESTAMENTS. By Martin Noth. 2nd rev. ed.; Berlin: Alfred Töpelmann, 1953. Pp. xv + 314. DM 20.50.

Thirteen years have elapsed since the first edition of this work, which gives an invaluable summary of factual information about the world of the

Old Testament. No German scholar was better fitted to undertake the task than Prof. Noth of Bonn, whose long contact with the land of the Bible and the text of the Old Testament is joined to meticulous accuracy and sound judgment. Even where there is likely to be disagreement, as in his original reconstruction of the Israelite settlement of Palestine (pp. 54-72), his arguments are presented clearly and persuasively, with constant recourse to our primary literary source for the period, the Old Testament.

The author divides the book into four parts: the geography of Palestine, its archaeology, the elements of ancient Oriental history, and the text of the Old Testament. Under the first part are included territorial studies, for which Noth is already well known, the flora and fauna of Palestine, climate and geology; and all these elements are set within the natural framework of the fourfold division of biblical Palestine: (1) the fertile coastal plain, (2) the central hill country which extends unbroken from north to south, (3) the trench of the Jordan River, and (4) the plateau of East Jordan. It is unfortunate that both maps in this section, on pages 9 and 59, fall so far short of modern standards in cartography. The section on archaeology not only expounds the methods, value, and limitations of excavation and surface exploration but summarizes, with adequate bibliography, the work which has been done at such important sites as Beth, Shan, Megiddo, Tell Beit Mirsim, and Jericho. The results obtained by Kathleen Kenyon at the last-mentioned site were too recent to be included in this volume, but there is very little in the latest archaeological reports which has escaped Noth's attention.

In a little less than a hundred pages the author presents, in the third division, a remarkably condensed but thoroughly reliable survey of the ancient Orient, from its historical beginnings to the Hellenistic period. The geography of these lands (Egypt, Mesopotamia, Asia Minor, South Arabia, and Syria), their ethnic characteristics, their cultural and religious history, and their languages and manner of writing, make up a colorful and swiftly moving panorama without which no one can begin to understand the Old Testament. Here, if anywhere, a less experienced writer would have broken down under the sheer mass of detail; it is a tribute to the seasoned scholarship of Noth that he has succeeded in presenting a readable synthesis of this complex historical area.

The substantial accuracy of this encyclopedic presentation will certainly go unchallenged, but it is still possible to disagree here and there or to add information which was not accessible to Noth. For example, to the prehistoric cultures of Mesopotamia, described on p. 158, we can now add the well-established Hassunah culture which preceded the Halaf period. Again, while

it is true that in Palestine proper not one temple of the Iron Age has come to light, as he says on p. 140, mention should have been made of the eighth-century royal chapel of ancient Hattina, whose ground plan bears a striking resemblance to the Temple of Solomon as we know it from the Bible.

The last section deals with the text of the Old Testament, whose transmission, Noth believes, is a part of the religious and ecclesiastical history of the Jewish people and the Christian Church. Both Jewish and Christian transmission of the text receive separate chapters, the third and last chapter being devoted to the materials and method of textual criticism. Improvements over the first edition are appreciable. The overhauled bibliography and the clear, balanced picture of the Dead Sea Scrolls are but two of the many ways in which this second edition will keep the student abreast of the latest scientific studies. Five indices, four plates, and a comprehensive chronological chart bring to a close an excellent volume which has much to offer to student and specialist alike.

Weston College

FREDERICK L. MORIARTY, S.J.

LA SAINTE BIBLE, traduite en français sous la direction de l'Ecole biblique de Jérusalem. Paris: Editions du Cerf. *La Genèse*. Translated by R. de Vaux, O.P. 1951. Pp. 224. 690 fr. *L'Exode*. Translated by B. Couroyer, O.P. 1952. Pp. 184. 600 fr. *Le Lévitique*. Translated by H. Cazelles, P.S.S. 1951. Pp. 136. 390 fr. *Les Nombres*. Translated by H. Cazelles, P.S.S. 1952. Pp. 160. 495 fr. *Le livre des Juges; Le livre de Ruth*. Translated by A. Vincent. 1952. Pp. 168. 510 fr. *Judith; Esther*. Translated by A. Barucq, S.D.B. 1952. Pp. 132. 420 fr. *Isaïe*. Translated by P. Auvray, Orat., and J. Steinmann. 1951. Pp. 256. 750 fr. *Jérémie; Les Lamentations; Baruch*. Translated by A. Gelin, P.S.S. 1951. Pp. 312. 960 fr. *Amos; Osée*. Translated by E. Osty, P.S.S. 1952. Pp. 128. 390 fr. *Michée; Sophonie; Nahum*. Translated by A. George, S.M. 1952. Pp. 96. 285 fr. *Jonas*. Translated by A. Feuillet, P.S.S. 1951. Pp. 36. 105 fr.

These are some recent fascicles in the OT section of the *Bible de Jérusalem*, as this new French translation of the Bible is conveniently called. As there is scarcely space for a detailed review of each, it may suffice to discuss the general character of the series, with reference to one or other of its parts.

The *Bible de Jérusalem* (BJ) has already won itself an outstanding place in modern Catholic exegesis. When it was announced in 1948, the main stress was laid on its character as a translation; it was to be an essay at a new French version, both more scholarly and more literary than any so far existing. It may be said at once that in this, its primary aim, it has, on the whole, succeeded admirably. Modern techniques in textual criticism, in the hands of expert scholars, have ensured that the *texte de base* is a great improvement,

in fidelity and exactness, over any *textus receptus*, whether in Old or New Testament. Similarly, greater confidence and mastery in the interpretation of the originals have made possible a much freer adoption of French idiom, to provide semantic equivalents of Hebrew and Greek constructions. The new version of the Canticle, for example (by M. Robert), is not only an exact and scholarly rendering; it has a lyric intensity and expressiveness which reproduce remarkably in French the beauty and freshness of the Hebrew songs.

But the fine points of French literary style can be fully appreciated only by those to whom that language is, actually or equivalently, a mother-tongue. The enthusiastic reception of *BJ* outside the sphere of French culture has been occasioned more by its other characteristics, perhaps secondary in the intention of the editors, which have nevertheless developed in the most welcome and unexpected manner. Because of the notes added to the text, and still more because of the introductions prefixed to the different books, the series has become, practically, the best modern popular commentary—a commentary of a type long desired but never before quite realized. It is a type which corresponds to the interests and needs of the laity of today. And it corresponds also, with remarkable fidelity, to the prescriptions and directions of the document which determines the standards and ideals of modern Catholic Scripture study, the Encyclical *Divino afflante Spiritu*. In this month, which marks the Encyclical's tenth anniversary, it seems appropriate to dwell a little on its directives and how they are put in practice by the *Bible de Jérusalem*.

The Encyclical stressed the importance of textual criticism, and the "bounden duty" of Catholics to try to recover, as nearly as possible, the tenor of the original inspired texts. Naturally, there was no question here of a critical edition; but each translator has "formed" his own text, and critical notes inserted between the text and the annotation proper give selected variants and, when necessary, justification of the readings adopted. These notes, though brief, are sufficiently explicit for the non-specialist to grasp the point at issue. In general, this editing is excellently done, neither too venturesome nor too timid. The translators do not hesitate occasionally to adopt purely conjectural emendations, not merely to remedy involuntary corruptions of the Massoretic text but to correct deliberate alterations, when these can be identified with sufficient certainty. Thus, in Job 1:5,11 and 2:5,9, *bārak* (bless) is naturally rendered as *offenser* or *maudire*; in Is. 7:13 "je dis" is printed, as required by the context, and in Osee 12:2 "Israel" is substituted for "Juda." Of somewhat more significance is the substitution, or restitution, of *Zerobabel* for *Josué* in Zach. 6:11, a correction long favored

by scholars but here for the first time (so far as I know) appearing in a Catholic printed text.

Another point emphasized in the Encyclical was the importance of doctrinal exegesis: "[exegetae] ostendant potissimum quae sit singulorum librorum vel textuum theologia doctrina de rebus fidei et morum" (*AAS*, XXXV [1943], 310). It goes without saying that in their Introductions the translators have paid due attention to this. But to our modern ideas certain sections of *OT* appear more refractory than others to devotional or doctrinal treatment—unless indeed we are to take refuge in Origenian allegory. Psalms, prophecy, and the wisdom literature are more easily accessible to the layman in search of edification; but what of certain historical books and, most of all, what of the Priestly Code, the ceremonial Law? This challenge is triumphantly met by the Abbé Cazelles, translator of the last three books of the Pentateuch. His Introduction to Leviticus, while remaining strictly on the level of the *sensus literalis*, is a remarkable exposition of the deep religious significance of the ritual prescriptions of the Priestly Code. More than that, by his analysis of the concept of sacrifice, of its place in worship, and of the ritual and collective aspects of religion, he opens to contemporaries the way to a truly devotional study of these texts, so remote at first sight from our customs and interests. And a paragraph discreetly underlines their relationship to the sacrifice of the New Law, which accomplishes in an infinitely more perfect manner the religious aims of the Levitical system. It appears that the same translator will be responsible for *Le livre des Chroniques*, one of the few fascicles still to appear. We look forward to seeing his handling of the material of the first few chapters, the always difficult genre of genealogies.

This doctrinal exploitation is, as remarked above, easier in connection with the prophetic books. But, besides this, two outstanding merits may be mentioned in the Introductions to *Isaie*, *Jérémie*, and the others: first, their stress on the personal characteristics of each prophet—always a sympathetic approach for modern readers; second, their intelligent and clear outlines of the literary history of each book, as far as it can with probability be reconstructed.

The most important new development contained in *Divino afflante*, however, was the emphasis on the study of *genera litteraria*. In the official Table of Contents of the Encyclical (*op. cit.*, p. 326) the main entry under the heading *Peculiariora munera interpretum nostris temporibus* is "Momentum generis litterarii, praesertim in historia." All those interested in the recent history of exegesis know the long and sometimes acrimonious controversy that lies behind this reference, beginning with the pioneering and often mis-

judged essay of von Hummelauer, *Exegetisches zur Inspirationsfrage* (1904). This is not the place to go over it again; be it simply noted that, of all the suggestions put forward around the turn of the century for solving the innumerable new problems raised by scientific criticism ("implicit citations," "history according to appearances," "material inspiration," etc.), this is the one which has been found acceptable and will, in the judgement of the Holy See, supply solutions consistent both with "the sure conclusions of profane science" and with the revealed doctrine of the inerrancy of the sacred text. Hence, the investigation of *genera litteraria* is a technique that the exegete neglects at his peril; and those who still regard it as somehow suspect or of doubtful validity show themselves either unaware of, or lacking in respect towards, the directives given by our present Pontiff.

This is not to deny, of course, that the technique is delicate, requiring sure erudition and a trained judgment—else the possibilities of error are great. Only the main principles were laid down in the Encyclical, and the working-out of their application was left to the exegetes—with a warm exhortation to apply themselves to it. It is not surprising, then, that we have had to wait ten years for the appearance of the first large-scale project in which the principles are consistently applied, the different *genera* clearly and firmly identified, and the illuminating consequences drawn with regard to interpretation. To stress the priority of *BJ* in this matter is not to belittle other recent meritorious Catholic works, in which less prominence is given to this aspect of exegesis. A firm foundation of study, and much preliminary testing of individual cases, were first required, and in these the lead has been taken for years past by the *Ecole biblique* and the large and imposing group of French biblical scholars who have collaborated in the production of *BJ*. There is also, no doubt, the consideration that, thanks to the intense revival of lay interest in the Bible in post-war France, the Catholic public of that country is better prepared than our own to assimilate and profit by the findings of modern exegesis.

As an instance of the solutions reached on some debated points, we may refer to de Vaux's careful analysis of the patriarchal narratives in Gen. 12–50: they constitute "une histoire de famille, . . . une histoire populaire, . . . une histoire religieuse. . . . Si les récits patriarcaux ne répondent pas à la conception moderne de l'histoire, ils sont néanmoins historiques, en ce sens qu'ils racontent, à leur manière, des événements réels." These *événements* are rather the broad lines of the patriarchal saga and the characters and situations of the ancestors (in which the tradition is extraordinarily accurate) than the exact details of the narratives. Thus, there need be no hesitation

in admitting that "leur manière" includes telling the same story more than once, in different settings and even with different characters: e.g., the predicament of Abraham in Gen. 12 and 20, of Isaac in Gen. 26. Another example might be Feuiller's masterly exposition of Jonas as a *fiction didactique*: "Ce n'est pas la peur du surnaturel qui fait adopter ce sentiment, mais seulement les caractères intrinsèques du livre: il manifeste une convergence d'indices . . . dont l'ensemble crée une très grande probabilité, sinon une certitude." And having convincingly analyzed these indications, the annotator is able to devote his full attention to the extraordinarily "Christian" doctrine conveyed by the story: the love and mercy of the Jewish God towards all mankind.

Many similar points could be mentioned, such as the analysis of the different genres of prophetic and apocalyptic writing in the Book of Isaia—where, incidentally, the translators hold, as at least a probable opinion, that the author of Is. 40–55 was "un disciple d'Isaïe, ayant vécu au temps de l'Exil," and that Is. 56–66 is "un recueil de pièces prophétiques anonymes et très diverses de genre et d'inspiration." The objection that will immediately occur to the graduate of any of our seminary courses, "But what about the Biblical Commission?", is met (one need hardly say, with perfect justification) by pointing out that the Commission's prudent verdict, on the evidence available in 1908, amounted to "not proven"—as anyone may convince himself by reading the decrees and pondering the meaning of *cogit et evincendum*.

These scattered remarks may be concluded by a grateful reference to the tone, at once eirenic and confident, which pervades *BJ* as a whole. Too much of the Catholic popular—and even scientific—writing on Scripture in the last generation has been a sort of rearguard action, resisting the onslaughts, real or supposed, of rationalistic criticism, or reluctantly surrendering, here and there, non-essential points which should never have been defended. Fortunately, the solid progress of Catholic scholarship, in the same period, has made this defensive attitude no longer appropriate; and *Divino afflante* contained a clear call to a more positive and constructive approach, such as we see exemplified in the contributors to *BJ*. These Catholic scholars, free of polemical preoccupations, are going about their own proper work, in the calm assurance that they are carrying on the centuries-old exegetical tradition of the Church, and that, in the light of faith, they can safely and profitably use modern discoveries, to achieve that fuller understanding of Sacred Scripture which the Holy See hopes and expects of them.

DANIEL. By Aage Bentzen. 2nd rev. ed. *Handbuch zum Alten Testament*, XIX. Tübingen: J. C. B. Mohr (Paul Siebeck), 1952. Pp. 87. DM 6.10.

The author, professor at the University of Copenhagen, presents, essentially unchanged (though see pp. 45, 77), the second edition of his work on Daniel which had appeared in 1937. As in other books of the *Handbuch* series (cf. *TS*, XI [1950], 597 f.; XIII [1952], 593 f.), there is a short section in which Special Introduction questions are discussed (pp. 5-15), and then there follows a translation with critical readings and commentary.

The views which Bentzen offers regarding author, place, etc., are the same which he presents in his English *Introduction to the Old Testament* (2 vols.; Copenhagen, 1949), II, 195-205. (The second edition of this work appeared, according to the bibliography, in 1952.) Chaps. 1-6 were, originally, independent narratives (legends), the purpose of which was to urge upon the people fidelity to their religion; they developed only in the Greek period and are not historical; what appears to be history was added by the unknown author to create a vivid picture. The *visions*-section (chaps. 7-12) seems real enough and not simply literary, but, as in all apocalyptic literature, there is much of the artificial about it. The entire book, as we have it now, would have been compiled in 166 or 165, and in Palestine, although the traditional material should be traced to Babylon. Behind the visions of chap. 7 and the martyr-legends of chaps. 3 and 6 stands the divine ascension-festival with its description of the descent, resurrection, and enthronement of the divine king.

The Daniel of Ezekiel is not the Daniel of this book, but he may be related in some way to the Danel of Ras Shamra.

It is almost impossible to solve the language question, but Bentzen thinks that the most plausible theory is that the older stratum of chaps. 2-7 was found in Aramaic by the second-century compiler who, using Hebrew, wrote his introduction and chaps. 8-12 in that tongue. Despite this language difficulty, the book is a literary and indeed a religious unit.

The Hebrew Canon locates the book among the *hagiographa*, for its hero belongs not so much to the ancient prophets as to the sages, although this assignment to the *hagiographa* was made only later, as the Gospels and Josephus show. The deuterocanonical sections are not treated by Bentzen.

The Stone of chap. 2 is the Messianic Kingdom. The first kingdom is the Babylonian, the second and third are those of the Medes and the Persians, and the fourth is the Greek. 3:1-30 is an independent legend which developed, or at least assumed its present form, in the Greek period. The Son of Man in chap. 7 is the People of God, Israel, which appears as human in contrast to the animal-like pagan nations. But, since the individual

interpretation is earlier than the collective, and since these two ideas are often interchanged, the Son of Man can be the Messiah too.

The prophecy of the Seventy Weeks was composed in the second century by a writer of apocalyptic *midrashim*. The Anointed Holy Place is the temple of the Last Days or the altar. The Anointed One, the Prince, would be the High Priest Josua, rather than Cyrus. The Anointed One who would be cut off is shadowy; the expression merely means the cessation of the legitimate priesthood. At the most, it could be said that the prophecy is only indirectly Messianic. The suffering Jewish Community is a prefiguration of the Body of Christ, of the Militant Church, and the hope which the book conveys is a foreshadowing of the Church Triumphant.

To the excellent bibliography might be added the Catholic commentaries of Linder (1939), Dennefeld (1946), Rinaldi (1947), Lattey (1948), and Nötscher (1948).

St. John's Seminary, Brighton, Mass.

M. P. STAPLETON

THE FORMATION OF THE NEW TESTAMENT. By H. F. D. Sparks. New York: Philosophical Library, 1953. Pp. 172. \$3.00.

This book is a survey of the composition of the New Testament. It is conceived and executed in a popular rather than a scholarly style; but it is an unusually fine summary of scholarly work, which will put the reader abreast of the recent study of the New Testament. The author presents the opinions with the proper reserve, not always expressing a preference of his own, and, when he does express a preference, he leaves the reader free to follow alternative opinions. A good selection of reading material in English is appended for further study. Since the author is a Protestant writing for Protestants, it is not surprising that no titles by Catholics appear in this list.

According to Sparks, the New Testament is "the Church's book," not only in the sense that the Church possesses it, but also because the Church produced it, and this in two ways: it produced the individual books, and it produced the New Testament as a whole by determining what should be included in the canonical collection. Previous reviewers in Protestant journals have noticed what seems to be here a strange departure from the traditional principle of Protestantism. One does wonder what kind of theology produced such sentences as this: "Whatever authority attaches to the New Testament is not inherent but rather derived directly from the Church. And any view which would see in the New Testament a self-contained divine deposit, 'coming down out of heaven from God,' is a plain contradiction of the facts."

But it is not the function of a reviewer in a Catholic theological journal to lecture a Protestant writer in his own theology. Many signs in recent years have shown that Protestant thinking on the Church is approaching more nearly to Catholic theology. I do not think we ought to take this as an indication that Protestantism is moving towards Rome; but it certainly seems to show that the notions of the religious freedom of the individual and of the unity and authority of the Church are undergoing some modifications which perhaps will reach far. But this reviewer wonders whether Sparks has not extolled the authority of the Church at the expense of the authority of the New Testament. The authority of the New Testament does not derive entirely from the Church in the sense that the New Testament is a merely ecclesiastical document—"merely" being used here in the sense which any theologian will understand: the New Testament is the word of God, ecclesiastical documents are the word of man. This could have been stated more clearly; what Sparks thinks about inspiration is not at all apparent from what he has written about canonicity.

The scholarship of the book is, in general, conservative; the reviewer intends the word as a compliment. The author is the Edward Cadbury Professor of Theology in the University of Birmingham, and his biblical opinions exhibit that conservatism which we see in almost all the leading British Protestant scholars of this generation. Since the author is, as I have already noticed, writing a popular summary of scholarly opinion, and since he does it with modesty, it would hardly be fair to enter into a detailed criticism of this presentation. Hence we need only notice the following points as having some interest for the readers of this journal. The composition of the New Testament, with the possible exception of II Peter and Revelation, falls entirely within the first century, and even these two do not come much after 100, if at all. There is no doubt of the Pauline origin of any of the Epistles attributed to Paul except Ephesians, the Pastorals, and Hebrews; and these are the work of disciples of Paul, saturated with his language and ideas. The Gospels are derived from the apostolic catechesis, and the Synoptics are the work of the men whose name they bear, with the exception of Matthew, who may have been the author of a collection of sayings. Matthew and Luke are both "enlarged editions" of Mark; but Sparks does not accept the simple classical form of the Two-Document hypothesis, since he postulates a number of written sources before the Gospels, and assigns a large place in their formation to oral tradition. John may be the work of the Apostle, but Sparks prefers John the Elder, who is also the author of the Joannine Epistles; the Apocalypse must be attributed to "John the Seer," in any case to a different John from the author of the Gospels and Epistles.

These, of course, are views commonly accepted by many, and Sparks need do no more than summarize the reasons why they are accepted. Generally he gives a complete exposition, with supporting reasons, of views other than those which he favors. This leads him into a few palpable difficulties. For instance, he believes the Gospel of Luke comes in the decade 80-90, and is earlier than Acts. Now why does Acts end when it does? There is no good reason for this except that Acts is twenty to thirty years earlier than Sparks' date, and he knows this. But the chronological scheme of the Gospels has already been erected "by the consensus of modern scholarship"; so Sparks prefers either of two baseless hypotheses, either that Luke intended a third book, which was lost or not written, or that "literary and apologetic reasons" moved him to omit the end of Paul's life. The first of these is a *deus ex machina*. The second is strange, if one considers that primitive Christians did not shrink from reporting the death of Jesus. He, of course, rose from the dead; but the "genuine" Letters of Paul are full of the expectation of the death which Jesus promised those who would follow Him. If the chronological scheme of the Gospels were re-examined, it would be evident that the reasons for dating them a generation later, even when they are supported by "the consensus of modern scholarship," are far from convincing.

This book is an excellent example of its type, within its background and the circle of readers for whom it is intended. It is written with reverence and care, as befits a work on the Bible. Considering the tremendous work of compression which it involves, it is written in a remarkably lucid and flowing style.

West Baden College

JOHN L. MCKENZIE, S.J.

JOHN THE BAPTIST. By Carl H. Kraeling. New York: Charles Scribner's Sons, 1951. Pp. 218. \$2.50.

With the addition of only such notes as seemed absolutely necessary, the present volume brings to the public the Haskell Lectures delivered by Dr. Kraeling at the Oberlin School of Theology in 1946. The aim is "to set forth what modern scholarship has to say about John the Baptist, his preaching, his rite and his influence upon contemporaries and succeeding generations." Among the conclusions reached are these: John, who pertained to a rural priestly family, revolted against the conduct of the aristocratic priests of Jerusalem, retired into the desert, imitated the prophets in their mode of life and language, and under heavenly inspiration proclaimed the

imminence of the eschatological judgment and the appearance of one more powerful than himself. He exhorted his hearers to sincere repentance proving itself in deeds of piety and justice, in the reception of baptism, and in a life of prayer and fasting. John's baptism was not a rite of initiation after the pattern of the baptism of Jewish proselytes, nor a ceremony of regeneration and redemption borrowed from oriental syncretistic religions. It was a rite of eschatological significance originating with the Baptist, though it incorporated elements derived from other religions, such as the bath of purification and the belief in the role of eschatological fire.

Considerable space is devoted to the relations existent between John and Jesus and their respective adherents. Jesus approved of John's teaching and practice apropos of the Kingdom to come. Subsequently, however, convinced that in Himself the Kingdom was actually present, Jesus followed a different course, not in disapproval of John, but because He judged that the later stage of the Kingdom's development called for another procedure. Friendly too, for some years, were the relations between the disciples of John and of Jesus, and many of the early Jewish converts to Christianity were recruited from among John's followers. But the Christian insistence on the transcendent character of Jesus, His superiority to the Baptist, on the Church as the true Israel, and on the gift of the Spirit conferred through baptism, strained and ultimately disrupted the good fellowship. However, when in the fourth century the Gnostic crisis had passed, John became again for the Church a person of profound importance, and around him were woven some of the legends preserved in Christian documents. A distinction is in place. Myth and legend are not identical. The former creates for itself purely imaginary situations, whereas the latter embodies a substrate of truth while highly embellishing events and processes in the historical order.

The preceding rough draft will enable the reader to appreciate Dr. Kraeling's brilliant powers of reconstruction, as well as his facility in overlooking authenticated facts when they conflict with his theory of interpretation. For him the Gospels and Acts are human compositions, containing indeed a nucleus of objective truth, while not excluding much that is legendary. Interesting in his clever criticism of important hypotheses, displaying insight and originality in his evaluation of theories, lucid in his exposition, the conviction still persists that the scholarly audience which he visualizes will not be notably assisted in their understanding of the character, the role, and the influence of the Baptist.

IN CHRIST: A Sketch of the Theology of St. Paul. By William Grossouw. Translated and edited by Martin W. Schoenberg, O.S.C. Westminster, Md.: Newman, 1952. Pp. 134. \$2.25.

Although translators were busy in the scriptural field long before World War II, it seems at times that since 1945 both American and British scholars have been more resolute than ever in their determination to bring the best Continental work to the notice of English readers. The unwanted isolation of the war years has undoubtedly influenced this development which is taking place, though naturally in reverse direction, on the Continent as well. Be the reasons what they may, translations are rolling off the presses everywhere. In our lands, Bultmann, Heinisch, Cullmann, von Rad, Ricciotti, Eichrodt, and Prat, to name but a few, have either appeared for the first time or made a second bow in English garb, to the immense profit of the monolingual reader.

Schoenberg's version of Grossouw's work is one of the latest, best, and most practical of these translations. Schoenberg's undertaking was certainly practical, since Grossouw wrote originally in Dutch, a tongue few Americans care to tackle on their own. But it may seem presumptuous to place so slim a book in the category reserved for the works of the authors previously mentioned. For Grossouw makes no claim to *Wissenschaft*; he is writing for "Catholics—not for specialists in theology or Sacred Scripture" (p. 7). Besides, he admits to being a "beginner in speech" who has found his task more difficult than he had anticipated (p. 8). Yet, though his work rests on scientific monographs rather than presents itself as "scientific" itself, it displays so keen an insight into Paul's way of regarding things, it is so judiciously organized with a view to reflecting Paul's fundamental intuitions accurately, that it cannot fail also to stimulate practitioners of both the above-mentioned disciplines.

Since it is impossible to discuss all the good things Grossouw has to offer, we shall concentrate on a theme which, possibly, will stir interest among contemporary theologians. To judge by the periodicals, there is renewed interest at present in soteriology, and especially in the place and function to be allotted to the resurrection of Christ in the work of redemption. Therefore we shall dilate here on Grossouw's analysis of the Pauline teaching on these subjects.

We find this treatment in the second chapter, "*Redemption in Christ*" (*italics mine*). This is an apt title indeed, because it fixes our attention on the fact that Paul's "teaching on the redemption is dominated by the great principle of solidarity" (p. 47). The Apostle never considers the redemption exclusively, as many manuals do, as an action of Christ over against God.

"Paul looks even higher [than Christ] for the source of redemption. . . . God is the source of all initiative" (p. 39) in the redemption as in everything else. The truth of this comes home to us with redoubled force when we read again Paul's profound description of this mystery: "God was in Christ reconciling the world to Himself" (II Cor. 5:19).

But we shall not assess this element in Paul's thought correctly until we relate it with another element, which also strikes us as novel in Paul's presentation of this mystery. The Father sent Christ to us "in the unredeemed state of fallen man. . . . God redeemed man not merely from afar, as a distant but benevolent stranger, but in a most intimate fashion" (p. 44). This is the aspect of the God-Man which brings our solidarity with Him in the redemption into the clearest light. To use one of Grossouw's restrictive phrases, we might say that, *insofar as it is metaphysically possible*, Christ is not only active but also passive in the redemption. He is not only Redeemer but also in a real way *primus inter redemptos*. The exact phrase will be sought in vain in the Pauline text but the intention is there and comes to expression in such phrases as "firstborn from the dead" and "firstborn among many brethren." This idea, the inspiration of the theory of physical redemption sponsored by the Greek Fathers, sees the work of the redemption in its totality embodied in the figure of Jesus Christ and in this way is the necessary companion-piece to the Pauline notion of the Father's redemptive activity. It will be a delicate task to include this aspect, so long passed over, into our soteriological treatises in a way which will not reflect on the adorable Person of the Word. Nor will this be done, the reviewer feels, until all the implications the concept of death contained for Paul have been fully studied and thoroughly exploited. It is unfortunate, but understandable, granted his purpose and the need for compression, that Grossouw has not made this correlation.

The importance of "redemption in Christ" lies in this, that only when we fully realize this aspect of the redemption, i.e., that it was not only accomplished *by* Christ but also took place *in* Him, that we can see the full significance both of Christ's resurrection and the Father's activity in the redemptive process. For if the redemption is also effected *in* Christ, His death can never be conceived as the absolutely final act in the redemptive process. That process can end only when Christ Himself (in His human nature and we in principle with Him) has passed from the unredeemed state to that of full redemption by the resurrection from the dead.

Likewise, we know that the Father guided the redemptive process from all eternity and that it was He who sent us Christ according to the flesh (Gal. 4:4). Yet, from the incarnation to the death of Christ, Paul and the

New Testament writers in general portray this continuing activity of the Father as embodied in Christ's own redemptive effort. But when Christ had "finished" all that He could do for us in human form and had handed over His assumed nature to the rule of death (Rom. 6:9), the moment struck when the Father was seen to act on Christ "for our justification" by raising the Lord from the dead (Rom. 4:25). At this moment, when the Father intervenes to raise the Second Adam from the unredeemed state through the activity of the Spirit (Rom. 8:11), the ceaseless forward sweep and inner unity of the mystery of salvation is made clear and we see the redemption not merely as the work of Christ but as the conjoined effort of the Triune God on our behalf. In this vision, Paul's deepest penetration of the mystery, all semblance of contrariety fades away and we see Christ's propitiatory effort in its proper context. It no longer stands alone but appears as an essential yet subordinate part of this mystery whose deepest "motivation" rests not on the demand for justice of an angry God, but, paradoxically, on the completely unmotivated love of Father, Son, and Holy Ghost for us (Rom. 5:8).

There is therefore a gap between Paul's soteriology and that presented by the manuals. Grossouw suggests that we close it by replacing the traditional distinction between "objective" and "subjective redemption" by the happier contrast between the redemption which happened *in and through Christ* and that which takes place *within men* (pp. 37-38). But Grossouw would certainly admit that the common distinction merely reflects our blindness to the totality of the redemption which Paul both glimpsed and expressed; it is in no way responsible for it. Moreover it fulfills a useful function in the portion of the redemptive process which theologians usually consider. The reason for our blindness would rather seem to rest on two interrelated factors. First, we think of Christ the Redeemer as an individual, as a person separate from us and working on our behalf and fail to consider His redemptive role as the Second Adam of our race. Second, and closely connected with the first, we think of "objective redemption" exclusively as consisting in the exercise of moral causality by Christ on God (the necessary restrictions being understood), i.e., as a work of propitiation, merit, etc. Both these factors certainly form essential parts of Pauline soteriology (cf. the recurring *διὰ Χριστοῦ* and passages such as Rom. 3:25 ff.; 5:12 ff.; Phil. 2:6-11). What we have failed to realize is that Paul's intuition of our solidarity with Christ prevented his soteriological thought from centering exclusively, as ours has, on these true but partial facets of the mystery. It is not that we differ from Paul, *absit!* But he has seen deeper into the mystery than ordinary eyes can peer and has included more elements in

his intuition than theologians have been able to use effectively. Grossouw is to be congratulated on bringing this to our attention, though naturally he has not assumed the exact angle which has been taken here.

Limits of space prevent more discussion of this interesting book. But one more point must be made. Unfortunately the first edition has been marred by misprints and by examples of translation-English. Taking the minor point first, it seems likely that "view of the *Law*" should replace "view of *sin*" on p. 28 (all italics mine). Surely, too, Paul's letter was written to the Christians of Colossae, not Colossa (p. 128). Some of the English phrases used jarred the ear of one reader at least, e.g., "the individual man is *factually* and concretely redeemed" (p. 37), and "the *factual* redemption of man" (p. 41). There are times, too, when the adjectives employed do not carry their normal English meaning, with the result that their force is blurred and the reading is halted. For example, what does the translator mean when he has the author tell us that the interrelation of the Messianic prophecies was not "clear and *outstanding*" in the Old Testament (p. 40), and that Paul's idea of God is his "most *operative* one" (p. 39)? We are baffled, too, by the "*unpretending* Macedonians" of p. 71 and "the *material* and specialized society" of p. 61. Finally, is *irredemption* an English word? It does not occur in the second edition of *Webster's Unabridged* (1949) at all events. Considering the tendency of Teutonic scholars to coin their own phrases, translation from these tongues is difficult indeed. These small flaws are therefore indicated merely that the translator may remove them in subsequent editions. For the moment, let us say most sincerely that, despite their presence, English-speaking readers are deeply indebted to both Fr. Schoenberg and the Newman Press for the slim treasure they have brought to our attention.

Woodstock College

FRANCIS J. MCCOOL, S.J.

MIRACLE AND NATURAL LAW IN GRAECO-ROMAN AND EARLY CHRISTIAN THOUGHT. By Robert M. Grant. Amsterdam: North-Holland Publishing Co., 1952. Pp. 293. \$4.50.

The theme of this book is so broad in scope and complex in detail that the author's daring is to be admired. Though he has not rushed into his topic without careful and long study, it nevertheless proves too much for him. He has produced a useful survey of the involved problem and has many excellent phrases of summary and appraisal. His scholarship is on a high level, fruitfully aware of major studies touching various facets of his subject, and thoroughly documented from the ancient and modern sources. His approach,

however, is rationalistic and "liberal Protestant," so that the miracles he discusses end up shorn of their objective and factual validity.

For Grant, all miracles of the Old and New Testaments are "stories," a Judaeo-Christian mythology with no essential difference from pagan myth but only a specifically "Christian" origin in the religious imagination of the believer. Though he states that early Christians actually believed that the miracles of Jesus took place, and accepted others from the Old Testament and from apostolic history, they were deluded in so doing, victims of the unscientific credulity rampant in the ancient world around them and of their biblical background which persuaded them that all things are possible to God. "The miracles themselves we should regard as the more or less spontaneous expressions of faith . . . they occur and are meaningful in a sphere quite different from that of science and thought," namely the "religious imagination which originally received and produced the content of the divine revelation" (pp. 267-68). The early Fathers were forced by their Greek training and context "to treat the miracles of faith as if they were events subject to sense-perception. . . . These miracle stories were actually symbols, stories conveying pictures of the freedom and the power of God, who was at work in human history and would ultimately vindicate those who trusted and obeyed him. They were not "mere" symbols, for to the religious imagination they were truly miracles, awakening in man the response of faith. They transmitted their power to the believer by freeing him from slavery to his environment and from slavery to "fact." They enabled him to say with the apostle, "I can do all things through him who strengthens me" (p. 269). The explanation given for the Church's acceptance of miracles is "eschatological," the hyper-receptivity of minds awaiting the coming of God in a flurry of mighty signs to re-create the world and the life of men (pp. 170-72). As such, they have no value as external proofs of the unique truth and divinity of Christ's teaching, and no objective probative force for modern minds. Grant is clearly on the side of Sabatier (whom he does not mention), not of Quadratus, Ignatius of Antioch, and the Vatican Council.

The first half of the book is a history of Greek and Roman thought on the question of fixed laws of nature and occasional "miraculous" events. He summarizes the position of all the major pagan thinkers, with their many discrepancies but common naturalistic viewpoint, and tries to determine how much they influenced the outlook of the common man in classical, Hellenistic, and early Christian culture. Special emphasis is given to Aristotle, Galen, the Stoics and Neoplatonists, Philo and Polybius. Justin, Clement, Irenaeus, Augustine, and Tertullian and Origen are studied in the second half, along

with the New Testament writers and many patristic apologists. Thus we are given an historical survey on the question of miracles and prodigies, from Homer to the fourth century A.D. The treatment is basically chronological, but also divided according to problems involved. The space accorded to an individual thinker is nearly always far too little to allow thorough analysis of his statements and meaning in detail. What we get is a brief summary of his views, with source references and indication of the man's intellectual context. This is helpful, and in a book of this size necessary; but it leaves one somewhat unsatisfied.

The main aspects of the problem which are treated are the concept of nature, whether physical laws are immutable, whether the universe is ruled by fate or intelligent providence, the credulity of the pagans, Jews, and Christians, their attitudes toward science and the interpretation of phenomena by natural causes, the Jewish and Christian understanding of God's omnipotence, the creation of the world from nothing, nature miracles, the resurrection of Christ and of all men. The outstanding miracles of the Bible are considered individually and each of them is explained away except as symbolic myths imbedded in the religious imagination. No attempt is made to deal with the great miracle of the Eucharist as such. Special care is taken to reduce to mythology the virgin birth of Christ (pp. 173-78). Of St. James, Grant naively says that he "also knows, perhaps through the sayings of Jesus, that fig trees do not bring forth olives nor do vines produce figs" (p. 89). On St. Paul's arguments from analogy to make bodily resurrection seem less impossible, we are informed that "he has no clear idea of their meaning and presumably borrows them for the occasion" (p. 92). St. Leo's explanation that Jesus as man was hungry and thirsty, but as God multiplied bread and changed water into wine, is characterized as virtual docetism (p. 198).

Grant argues that it was only apologetic necessity that made Christians treat miracles as objective happenings discerned by the senses, since they had to defend them against attacks which considered them as such but no different from the discredited prodigies of pagan mythology (p. 182). The Christian line took two directions: Tertullian's formula that scriptural miracles are real because God can do anything and Scripture is the inerrant record of His acts; or Origen's more complex theory that some biblical statements are literally true but others are not, for God's power is limited to the possible and much in Scripture is not a record of divine acts but symbolic or a stumbling block to drive us to higher truths (pp. 193-208).

Throughout, Grant's fundamental position is that Christian "miracle

stories" are essentially the same as pagan tales of divine or human wonders. Both are rooted in unscientific credulity or in an eagerness to "believe" and, if not wholly fictitious, are the result of natural causes misunderstood, magic, or false testimony. Though he cites some Catholic studies of particular patristic writers, he does not use major analyses of the question of miracles in Prat, Lagrange, Van Hove, de Tonquédec, etc. The book will be useful as an historical guide to its large problem for those with proper background to control and rectify its interpretations.

West Baden College

RAYMOND V. SCHODER, S.J.

ST. IRENAEUS: PROOF OF THE APOSTOLIC PREACHING. Translated and annotated by Joseph P. Smith, S.J. Ancient Christian Writers, XVI. Westminster, Md.: Newman, 1952. Pp. viii + 233. \$3.25.

The *Proof of the Apostolic Preaching*, addressed in letter form to a certain Brother Marcianus (not necessarily a brother of Irenaeus according to the flesh), is an apologetic work which, despite its dedication to an individual, is intended for the public; its insistence on the fact that the Old Law has been abrogated seems to indicate that its addressee is a convert from Judaism. Because of a reference in it to the *Adversus haereses*, the date of the *Proof* is assigned by Fr. Smith to a period "posterior at least to the early part of the 'Adversus Haereses' " (p. 6). ("The parallels," he adds, "to the 'Adversus Haereses' are many and striking.") More specifically, Fr. Smith claims that the *Proof* "belongs in the last two decades of the second century, or possibly in the early years of the third."

The *Proof* has been divided by Harnack into a hundred chapters (a division retained by Fr. Smith in his translation), to which the present translator has added headings which do not always coincide with the chapter divisions. This treatise of Irenaeus naturally falls "into two parts corresponding to the 'moments' before and after Christ," and our translator then further divides the two parts into two sections. The "before Christ" part has an apologetic and dogmatic section, followed by an historic one which "recounts the development of God's plan . . . in the course of the Old Testament, culminating in the Incarnation." "The first section of the 'Christian' part deals with Christ as seen in the Old Testament; and the second section with the New Law." "The Argument is drawn practically entirely from the Old Testament," another indication that this work was primarily intended for a convert or converts from Judaism. Though apparently catechetical in scope, it is really apologetic "in the modern sense"

as a "positive establishment of the credentials of the orthodox church." "The 'Proof' contains little that was not already to be found in even earlier documents; in particular, little that is not in 'Adversus Haereses.'" Its "real importance, as compared with 'Adversus Haereses,' is due to its manner of presentation, its brevity and coherence. One may say that it is important, not so much for its theology, as for being precisely a 'manual' of theology."

So much for the content of the *Proof*. It was long thought to be irretrievably lost, but was found in an Armenian version in 1904 in a manuscript belonging to the Church of Our Lady of Erevan (now the capital of Soviet Armenia). This version, together with a German translation with annotations by Adolf von Harnack, was first published in 1907. There have been further German translations in 1908 and 1912, and a Latin one in 1917. J. Barthoulot, S.J., made a French one, reprinted as an appendix (together with an English version made by the finder and others) to the *Patrologia orientalis* republication of the text in 1919. There was a further English version published in 1920, closely followed by a Dutch one, and 1923 saw the publication of an Italian version. The present translator used the text of the *editio princeps* (or first German translation), collating it with the text as republished in the *Patrologia orientalis*, though he "glanced through" most of the other translations.

The result is undeniably an extremely scholarly, painstaking achievement. This may be gauged from the fact that, whereas the actual translated text of the *Proof* embraces only sixty-two pages, the notes to the same require eighty-eight. And these notes are not mere references to Scripture passages quoted, or commentary of the present translator; they are painstaking siftings of the evidence of the accuracy of the first version from the Greek to the Armenian (taking account of the numerous variations in expression between Armenian and the original Greek, thus making the version that much more difficult). Besides, they also critically compare the modern translations, everywhere seeking to cull, if not the original Greek, at least the real *meaning* of Irenaeus himself (and, the reviewer would hazard, in large measure succeeding). When to this painstaking scrutiny of the text is added an Introduction of forty-four pages, (dealing with Irenaeus and his works, the textual history of the *Proof*, its title, form, and style; division and contents; scope and importance; theology, literary affinities, and matter), itself strengthened with seventeen pages of notes, with an index of ten pages—we have as a consequence a work which, if not outstanding among the translations of *Ancient Christian Writers*, is at least one well worthy to hold a place among them.

Jesuit Seminary, Toronto

MARCUS C. DOHERTY, S.J.

GREGORII NYSSENI OPERA ASCETICA. Greek text and introduction by Werner Jaeger, John P. Cavarinos, and Virginia Woods Callahan. Gregorii Nysseni Opera, VIII, 1. Leiden: E. J. Brill, 1952. Pp. vi + 416. 30.—gldrs.

This latest volume in the edition of the complete works of St. Gregory of Nyssa, which is being prepared under the general editorship of Werner Jaeger, contains four ascetical treatises, the *De instituto Christiano*, the *De professione Christiana*, and the *De perfectione*, edited by Prof. Jaeger, and the *De virginitate*, edited by Dr. John P. Cavarinos, as well as the biography of Gregory's sister, the *Vita s. Macrinae*, edited by Dr. Virginia Woods Callahan. Each treatise is preceded by an introduction devoted to a survey of the manuscript tradition. Apart from the thoroughness with which they handle problems of paleography and textual criticism, the introductions are notable for the infectious enthusiasm with which they describe the detective work involved in establishing the relationships of the MSS. Together with the apparatus criticus, they could serve, and not without design, as an isagoge to practical textual criticism.

The present edition of the works of Gregory of Nyssa was first projected by Wilamowitz in 1908. It was to be the first critical edition of the works of this Father of the Church, a publication which did not fall within the scope of the Berlin Academy's edition of the ancient Christian writers, yet one whose theological and literary interest merited something better than Migne's useful, but inadequate, reprint. In 1921 appeared the *Contra Eunomium* in two volumes, edited by Jaeger, and in 1925 the *Epistulae*, edited by Prof. Giorgio Pasquali. Now, after almost thirty years of varying fortunes, we have the first of three or four volumes to be published in the next two or three years. (For an account of the history and prospects of the edition, see W. J. Burghardt, S.J., "Current Patristic Projects," THEOLOGICAL STUDIES, XI [1950], 261-64.)

Nothing could be more convincing proof of the need of a critical edition of Gregory of Nyssa than the realization that this is the first complete edition of *De instituto Christiano*. Only an excerpt from it is presented in PG, XXXIV, and its source, the Paris edition of 1638. And yet it is on the basis of this excerpt that scholars, since the pioneering note of J. Stiglmayr, S.J., "Makarius der Grosse und Gregor von Nyssa," *Theologie und Glaube*, II (1910), 571, have been engaged in controversy concerning the authenticity of the treatise and its relationship to the so-called *Second Epistle of Macarius* (PG, XXXIV, 409-41). The present edition not only proves that *De instituto Christiano* is an authentic work of Gregory; it also shows that the *Epistle* derived from it is not the work of Macarius. And the fact that this work was plagiarized and paraphrased more than once is indicative of

Gregory's influence on the ascetical tradition of Byzantine monasticism. At the present time Prof. Jaeger has in process of publication another book dealing more fully with the problem of *De instituto Christiano* and the *Epistle* of Macarius, as well as with the ascetical doctrine of the treatise.

I can think of no more pleasing or more useful introduction to the works of the great Cappadocian and to the world in which he lived than the study of these five works. *De instituto Christiano* was written for simple monks. It makes no parade of the resources of rhetoric which Gregory, a master of all the delicate techniques of the Second Sophistic, had at his command. He writes from the heart for a group of men whose solitude and contemplation he longed to share. It is full of the practical advice of one who had lived as a monk and always remained a contemplative. And yet, with all its useful simplicity, this little treatise contains in germ the ascetical theories of one of the leading philosophers and theologians of the great fourth century. *De professione Christiana* is strikingly different. Here the Christian rhetorician takes a set theme as a challenge to his art, and in a few pages shows us that original and inspiring theological speculation can be combined with literary virtuosity. The treatise *De perfectione* is more soberly theological, an important statement of the Christological basis of Gregory's asceticism. *De virginitate* is an early work, and yet in it we find much of the theological theory which will characterize Gregory's later writings. It is, moreover, an interesting pendant to Basil's *Address to Young People on the Study of Greek Literature*. It is as though Basil left to his unworldly brother the task of pointing out for the young a more positive way of Christian perfection. The *Vita s. Macrinae* is one of those few works of late antiquity which present an authentic and very personal biography of a saint. In it Gregory has given us the portrait of a remarkable woman, his sister, and of himself, as well as an insight into the ideals and life of a family of saints emerging from the age of persecutions.

The *Opera ascetica*, with its excellence of format and content, makes us all the more eager for the volumes now in preparation by the other collaborators of the Institute for Classical Studies of Harvard University.

Boston, Mass.

JAMES A. McDONOUGH, S.J.

LA GRACIA SEGÚN SAN LEÓN EL GRANDE. By Casto Fernandez, S.J. Mexico: Editorial "Buena Prensa," S.A., 1951. Pp. 219. \$1.50.

In this book Fr. Fernandez, professor of theology in the Mexican National Pontifical Seminary of Montezuma, presents a study of the teaching of St. Leo the Great, in his letters and sermons, on the grace of Christ. Through

twelve chapters that teaching is reproduced and examined conscientiously and in minute detail.

The reader may conclude that in the middle of the fifth century St. Leo, and through him the Church, was in possession of a precise and fairly complete theology of the necessity, gratuity, and distribution of grace, of the process of justification and of its effects; while other questions, especially those concerning the nature, operation, and efficacy of actual grace, were scarcely touched upon, at least by Leo. The reader may conclude also that, though it be too much to say that Leo contributed any original speculative thought toward the development of the doctrine of grace, nevertheless he exercised original and great influence upon its elucidation and future growth by reason of the clarity, precision, and dignity of his concepts and their expression, and by his application of dogmatic teaching to Christian living. Some points of Leo's teaching remain obscure: his notion of the nature of original sin and its mode of transmission, his concept of satisfaction and of sacrifice, his thought on positive disposition for justification, his idea of the freedom of the will of fallen man without grace to choose between sinning and not sinning.

The author disagrees with H. Rondet's description of Leo as "cet augustinien convaincu" (*Gratia Christi* [Paris, 1948], p. 171), except in the limited sense that Augustine and Leo are alike in their teaching on the necessity and gratuity of grace, and sometimes also in their terminology, because both are heirs of a common tradition. Fr. Fernandez recognizes nothing in Leo which could be called specifically Augustinian; he finds, on the other hand, marked independence of Augustine in Leo's freedom from all trace of pessimism in regard to the universality of God's salvific will and distribution of grace.

Occasionally through the volume there are brief criticisms of other interpreters of Leo's ideas on grace, especially of Trevor Jalland, *The Life and Times of St. Leo the Great* (London, 1941). The criticisms of Jalland generally seem to be justified, but in some instances it would be more correct to say that they are due to a misunderstanding of Jalland's English text. This is the case in particular on p. 125, where the author writes that Jalland erroneously denies that Leo treats of or admits a universal salvific will; for Jalland makes this statement, not about Leo but about the anonymous document called "Syllabus" (by others, "Indiculus"), which he does not attribute to Leo.

The author's method of studying the doctrine of Leo is not one of simple, direct inquiry into what the Saint may say on the subject of grace; rather it is an inquiry into the extent to which his doctrine measures up to our

modern development of the problems of grace and their answers. This is a reasonable and fruitful method of inquiry, but it has its dangers: one may be misled into finding more in an ancient author than the author intended, and there is the tendency to seek to deduce the answers an older writer would have given to modern questions, if they had been proposed. Fr. Fernandez, although some of his interpretations of Leo may be disputed, shows constant vigilance against reading into the text more than the Saint intended to say; but he has not always resisted the tendency to deduce from what Leo says the answers he would have given to questions which in reality he did not consider.

This volume is a valuable contribution to the history of the theology of grace. Leo's position in time and in ecclesiastical place gives great importance to his thought on the subject; and this work is an exact and objective study of it, while there is no other which treats it so thoroughly and completely. This is a study which should be read by all who wish to know Leo's doctrine of grace; it can be read with profit by any who desire to see how a great pastor of souls used the doctrine of grace for the spiritual welfare of his flock.

Alma College, Los Gatos, Calif.

FRANCIS L. SHEERIN, S.J.

L'IMMACULÉE CONCEPTION DANS L'ÉCRITURE SAINTES ET DANS LA TRADITION ORIENTALE. By Martinus Jugie, A.A. Rome: Academia Mariana and Officium Libri Catholici, 1952. Pp. xi + 489.

The author of this scholarly volume is well known through his many studies in Oriental theology that have won for him world-wide recognition. In the present volume Jugie investigates the doctrine of the Immaculate Conception in Sacred Scripture and in the tradition of the Orient. In preliminary notes he formulates sound principles of method to be employed in a work of this nature, where one might easily read into the earlier documents too much of the clear doctrine of a later development, or overlook passages that contain the doctrine implicitly. He calls attention, too, to the fact that the Oriental writers wrote more on the Immaculate Conception, in positive terms, and on the nature of original sin than is ordinarily held, especially in certain manuals of theology.

The treatment of Scripture and the Immaculate Conception is comparatively short; in fact, it is merely given as the first part of the tradition of the first five centuries. However, the author does justice to the greeting "full of grace" and to the eulogy "blessed art thou among women"; likewise, to the "woman clothed with the sun" of Apoc. 12. The reviewer regrets, however,

that Jugie denies the value of the Protoevangelium as a scriptural argument for the Immaculate Conception. Quite incorrectly he claims that Pius IX did not use Gen. 3:15 as a scriptural proof. Judging from the footnotes, we think Jugie still relies too much on the rather superficial study of tradition and Gen. 3:15 by Drewniak; there seems no excuse for not even mentioning the later and much more accurate evaluation made by Gallus. It seems, moreover, that the author fails to note the distinction between a scriptural text that is merely accommodated by the Church Fathers as a vehicle of their thought and one that formally, though implicitly, contains the doctrine as inspired by the Holy Spirit. This latter type of text contains the doctrine in a true scriptural sense, even though the authoritative interpretation of tradition was needed to arrive at the full meaning. To this class belongs Gen. 3:15 as used by Pius IX for the Immaculate Conception. The Popes have by now sufficiently insisted, I should think, that there can be a genuine Scripture sense and proof which might not be detected by the naked eye of philology and grammar. This view has been confirmed by the Bull on the Assumption, where the Pope argues from Gen. 3:15, as from the chief scriptural argument, for the Assumption. Of course, as is known from other writings, Jugie takes a minimizing view also of this papal use of Gen. 3:15. Moreover, it is difficult to grasp how the author continues to place more value on "full of grace" as a scriptural argument than on Gen. 3:15. His view is against the very text of Pius IX and the entire history of the formation of the Bull. Surely the positive term "full of grace," which "insinuates" the Immaculate Conception, is not so cogent or clear an argument as the more direct statement about freedom from all sin implied in the prophecy about a perpetual enmity and absolute victory, identical with Christ's, as interpreted by Christ's Vicar.

For his investigation of tradition Jugie divides the matter into three main ages: from the first century till the first half of the ninth, from the second half of the ninth century till the fifteenth century inclusive, and from the sixteenth century till modern times. Since this last period is of the Russian Church too, one might wonder at the advisability of grouping everything under the one word "tradition" in the title. It is interesting to note that, in the advertisement on the inside back cover, "littérature" is used in place of "tradition."

In analyzing the data of tradition the author is cognizant of the fact that not merely negative but also positive statements are of value for expressing the doctrine of the Immaculate Conception. This is important here since in the Orient the Immaculate Conception was presented very often in positive terms of Mary's supreme sanctity. The author is to be praised for noting

not only the writings that are in favor of the Marian privilege, but also those that opposed it. Thus his work is really a history of the doctrine. Worthy of note, too, is the fact that the author was able to consult many unedited manuscripts, and works that have been edited only in recent times.

In regard to the Immaculate Conception, during the first five centuries there are three rather distinct periods. Before the Council of Nicea there was no explicit belief in the Immaculate Conception—or denial, for that matter. In fact, the dogma was contained implicitly in the teaching that Mary was entirely holy and that she was the New Eve.

Between Nicea and Ephesus there was not much progress in Marian doctrines in general, because the Fathers had to concentrate their attention on refuting the great Arian heresy. In regard to Mary's holiness, in fact, there were some false notes. Origen had wrongly interpreted the prophecy of Simeon ("a sword shall pierce thy soul") as a positive doubt. This was now repeated by a number of writers. Severian of Gabala, moreover, seems to hold that Mary was not purified from original sin until the Annunciation. However, even in this period, though there was still no explicit statement of the Immaculate Conception, there were three writers who seem to imply it clearly enough—Saints Ephraem, Epiphanius, and Timothy, a priest of Jerusalem. (For Timothy's identity, however, and a later dating, cf. B. Capelle, in *Ephemerides liturgicae*, LXIII [1949], 5–26.)

In the fifth century, because the Council of Ephesus had drawn attention to the sublime dignity of the Mother of God, churchmen began to write their litanies of eulogies on Mary and her sanctity, thus implying her immaculate holiness from the very beginning. But there are still traces of Origen's exegesis, and some few authors seem to deny the Immaculate Conception.

The second period of the patristic age runs from the sixth to the ninth century. During this period the majority of writers are in favor of the Immaculate Conception, though there are a few doubtful witnesses against this privilege, seemingly claiming that Mary was purified from original sin only at the Annunciation.

In the post-patristic age, from the second half of the ninth century till the fifteenth century inclusive, the doctrine of the Immaculate Conception is in peaceful possession in the Orient. Though quite a controversy was raging in the West from the twelfth century on, the East felt nothing of a controversy until the sixteenth century. During this period the terms of the doctrine gained in clarity, and sometimes the statement of the doctrine was almost Scholastic.

The third great age in the Oriental history of the Immaculate Conception

—that of the Greco-Russian Church—began with the sixteenth century and continues into modern times. During the sixteenth and seventeenth centuries many of the Greco-Russian theologians still held the Immaculate Conception, but it was at this time that the novel teaching cropped up about Mary's having been conceived in sin and purified only at the Annunciation. Even in the eighteenth century there were a number of writers among the Greco-Russians who accepted Mary's great privilege.

Jugie attempts to discover the reasons for this change in the Greco-Russian Church, which was so jealous of the Greek traditions. He thinks it was due to various factors: the influence of Protestantism, which was considerable; ignorance of the Byzantine tradition, because many of the writings were not available; misinterpretation of an obscure passage in Gregory of Nazianzus; the psychological reason of anti-Catholic polemics after the definition of the dogma in 1854; finally, the inaccurate notion about original sin and/or the Immaculate Conception as defined by the Pope.

Among the Russian theologians one must distinguish two periods. In the seventeenth and eighteenth centuries the theologians of Kiev and Vilna were staunch defenders of the Marian doctrine. Likewise, some theologians of Moscow held it. It was, however, here that the opposition gained force, especially through the *Skrijal* of the Patriarch Nikon. And so, in the nineteenth and twentieth centuries, especially after the definition in 1854, opposition to the traditional doctrine on the Immaculate Conception was the common thing in the Russian Church. This unhistorical view was taught in the theological manuals as well as in the monograph of Alexander Lebedev, whose work is representative of contemporary Russian theologians.

Jugie's investigation of the history of the Immaculate Conception deserves wide recognition, especially since we are about to celebrate the centenary of the definition of this Marian dogma. His work shows how this dogma gradually grew to full flower in the Byzantine age and bloomed undisturbed for a number of centuries. It shows, too, how the Russian opposition to this Marian privilege is without solid foundation, being entirely out of tune with the centuries-old tradition of the Byzantine Church.

St. Conrad Friary, Annapolis, Md. DOMINIC J. UNGER, O.F.M.CAP.

MARTIN LUTHER UND DIE REFORMATION IM URTEIL DES DEUTSCHEN LUTHERTUMS. By Ernst Walter Zeeden. Vol. II. Freiburg: Herder, 1952. Pp. xii + 473. Cloth, DM 23.50; Paper, DM 20.

We reviewed Volume I of this work in THEOLOGICAL STUDIES, XIII (1952), 148–50. Volume II contains a rich and well-chosen collection of docu-

ments dating from Melancthon to Jung-Stilling that illustrate the matter of Volume I. As we read we see evolving before our eyes the changing attitude of German Lutheranism towards Luther from the time of his death to the end of the eighteenth century. Explanatory captions help to give a bird's-eye view of whole sections of this book and provide an aid to easy reading and selection. Where the original is in Latin, both the Latin and a German translation are given in parallel columns. It would be exceedingly difficult, perhaps impossible in this country, to have access to all the works from which Dr. Zeeden quotes so judiciously.

This volume will be of use to theologians, both Catholic and Protestant, for it shows the genesis of the modern forms of German Lutheranism. For the historian it will illustrate the *Zeitgeist* of the periods of Orthodox Lutheranism, Pietism, and the Enlightenment. For good measure, selections are given from some authors, e.g., Jung-Stilling, who are not mentioned in Volume I. We might note that besides the extracts of the German Lutherans, as the title of this work indicates, some also are given from the writings of the Calvinists, Frederick Spanheim, father and son.

There is a long glossary of forty pages of unusual names occurring in the documents. Under "Photius" the statement is made that the schism between the Greek and Roman Churches was definitely completed in 1054. This statement should be modified in the light of recent research findings; cf. George Every, S.S.M., *The Byzantine Patriarchate* (London, 1947), pp. 153-93. A long, valuable bibliography and an index for both volumes increase the usefulness of this work.

Alma College

EDWARD HAGEMANN, S.J.

L'EGLISE DU VERBE INCARNÉ. Essai de théologie spéculative. II: Sa structure interne et son unité catholique. By Charles Journet. Paris: Desclée, De Brouwer, 1951. Pp. xlviii + 1393.

This bulky volume is the second of a projected four-volume work in which Canon Journet proposes to organize the matter of the treatise *De ecclesia* according to the traditional schema of the four causes. Volume I, an ample seven-hundred-page book which appeared in 1941, dealt with "la hiérarchie apostolique" as the proximate instrumental cause of the Church; the present tome deals with the material and formal causes of the Church. The subtitle is a suitable indication of the tonality and direction of the work: it is an "essai," with all that word connotes of vigorous personal effort and reflexion in attempting to control and organize the data of a mystery involving "ces prodigieuses connexités de l'éternité et du temps"; it is also an essay of

"théologie spéculative," a description the accuracy of which can easily be verified by a glance at the large numbers of entries in the systematic index under "Cajetan," "John of St. Thomas," "Salmaticenses," and "St. Thomas." The speculative bias involves an amplitude of exposition, though not always of proof, rarely found today; this expansiveness, however, is not without tedious repetitions and a readiness to enlarge on themes somewhat distantly connected with the main topic. There is too, at times, an exquisite terminology that is not always a useful adornment of the argument. All this makes difficult reading, but it is rewarding. Journet has done his own thinking and his own arranging of the theme; and his series, though still well within the range of an essay, will be of lasting value.

We shall indicate some of the main directions and emphases of the book, without attempting an inventory of its theological riches. It is perhaps best to begin with Journet's views on the relation between the Church on earth and the heavenly Jerusalem. For him the two are "substantially identical," a statement which is glossed by saying that certain elements (e.g., the hierarchy, the sacraments, the virtues of faith and hope) are "essentiels et nécessaires à l'Église que provisoirement," while grace and charity, which are the sovereign dispositions rendering the Church on earth the abode of the Triune God, are the "parties essentielles définitives" that will carry over into the Church of heaven (p. 68). The word Church, says Journet, has "deux sens distincts, analogues ou équivoques quant à certaines notes, mais univoques sur le fond des choses, puisque la grâce et la charité de la terre, qui sont l'âme créée de l'Église, sont spécifiquement identiques à la grâce et à la charité du ciel" (p. 61). The "sens historique" of the word Church is "tout polarisé par le sens anagogique" (p. 68). This clumsiness of expression I find almost contrived, but it shows well enough that Journet, though affirming the essential differences between the Church on earth and the Church in heaven (cf. p. 76), is still prone to emphasize their homogeneity.

The disposition of the author to come down hard on the substantial identity, under diversity of states, of the Church on its pilgrimage to its goal and the Church at rest in its goal, provokes the reader to consider just how Journet defined the Church on earth. "How is one to define the nature of the Church here and now, how characterize its various constituent elements, if one forgets that it is substantially identical with the Church that is to come . . . ?" (p. 68) In Vol. I, 62-66, there is an interesting, though involved, excursus "sur les trois manières de circonscrire le mot Église et sur la façon d'assigner dans chaque cas les causes de l'Église." In the light of this excursus it is clear that in the present volume Journet is wont to conceive the militant Church in what he calls a limited or "pauvre" sense

of the word. In this limited or restricted sense the word designates the Church as it exists in all its members—the *ecclesia credens*, or the believing, loving, and supernaturally active people of God considered as the supreme effect flowing from the ministry of the hierarchy or *ecclesia docens*; the hierarchy as such is thus conceived as distinct from the Church, though the hierarchs are comprehended in the believing Church in so far as they interiorize in their own souls the life of faith. This flattened-out way of conceiving the Church has its consequences. It alters, for example, the way in which one conceives the formal and material causes of the Church (cf. II, 643–46). It also explains, I think, the dominant polarity of the present work, which nearly always moves from the inside outward, i.e., from inward life to the outward manifestations of that life. The Church is, says Journet, “le corps presque diaphane d’un Dieu caché et incompréhensible” (p. 28). Above all, it accounts for certain definitions of the Church which Journet savors so lovingly. The Church is “la Trinité en tant que connue, aimée et possédée, ici-bas dans l’obscurité de l’exil” (p. 596); it is “le peuple de ceux qui, adhérant au Seigneur, sont un seul esprit avec lui” (p. 597); it is “congregatio fidelium existens in charitate” (p. 1178); it is “la communauté rassemblée par la charité pleinement chrétienne, c’est-à-dire par la charité sacramentelle et orientée” (p. 1184); it is “l’inhabitation que les hommes, moyennant la grâce sacramentelle et orientée, font à la Dêité” (p. 537); it is “un-exister-en-Dieu-selon-l’amour” (p. 554).

Let us consider Journet’s views on the formal and material causes of the Church. Among the created gifts “qui contribuent diversement à vivifier l’Église, il faut remonter jusqu’à un don suprême et indivisible, qui implique la présence de tous les autres à titres de causes dispositives . . . et en qui tous les autres donnent leur fruit. C’est ce don qui tiendra dans l’Église le rôle d’ultime détermination formelle inhérente; il sera l’âme créée et indivisible de l’Église, son première principe inhérente de vie et d’unité” (p. 649). What is this gift which is the created soul of the Church? It is the infused virtue of charity, as intrinsically modalized sacramentally and jurisdictionally. Because charity is the *finis* of all other principles of life in the Church, and because “elle peut . . . vivifier à sa manière, en le touchant à sa racine, ce qui sera en outre vivifié par les autres principes,” it is “la spiritualité suprême de l’Église voyageuse” and thus “la forme unificatrice dernière de l’Église” (pp. 37–38). In the order of created and inherent realities it is “la forme spécificatrice de toute d’Église” (p. 705); “elle façonne, édifie, organise de l’intérieur l’Église” (p. 691); “l’unité essentielle de l’Église résulte de la charité sacramentelle orientée” (p. 692). The virtue of charity, though entitatively multiplied in the souls of the just, is nevertheless numerically

unified *in uno amato*—"par l'unicité et la simplicité de son Amour" (p. 651); "la charité naît d'un Principe unique et tend à un Terme unique"; the created soul of the Church is "essentiellement tendance et relation transcendante à son Amour" (p. 651), i.e., to the Holy Spirit as the increate soul of the Church. Indeed, if one regards the matter from the viewpoint of the divine initiative, it is the divine indwelling which is prior, absolutely speaking, with a priority of nature, to the grace which is the disposition to the indwelling on the part of man (cf. pp. 516-17). How is the relation between the created and uncreated souls of the Church to be expressed? Charity, says Journet, has "deux faces," or exists, so to speak, on a duality of levels. In its proper being, *entitative*, it is the created soul of the Church; in its spiritual being, *intentionaliter*, "elle porte dans ses propres entrailles la Dêité elle-même tenant le rôle de la forme intentionnelle d'amour par quoi les saints, transformés en l'Aimé, par surexistence immatérielle, se saisissent de lui: dans cet ordre de l'intentionnalité aussi, elle parfait et détermine ultimement l'Église, elle est sa Forme et son Ame incréée" (pp. 547-48). "C'est en raison de l'union réelle de l'amour de charité que Dieu rassemble, vivifie, spiritualise, divinise souverainement l'Église terrestre, étant alors comme sa Forme amative, sa forme intentionnelle d'amour, et sa Fin unifiante, possédée dans la nuit" (p. 545).

I think that there are good reasons for abstaining from this terminology which involves a duality of souls, one created and the other increate. Even though charity is "le don suprême" that finalizes all other created gifts, though it is the highest form of life in which all the lower principles of life find their crown and fruit, still, if we look at what Journet calls its entitative face, charity always remains a proximate and a plural principle of life and unity. Much less is it the principle of all the life of the Church. If we turn to what Journet calls the intentional face of charity, then we find it bounded or circumscribed by the Holy Spirit. By His presence of efficiency the Spirit produces the entity of charity; by His presence of inhabitation the Spirit is "au principe de la plus haute activité vitale de l'Église" (p. 524). Not only is He at the root of the movement of charity; He is above all at its term as "sa Fin unifiante" (p. 545). Thus, in plotting out the divine dimensions of the intentional aspect of charity, Journet seems equivalently to disallow the claim of charity to be reckoned as a soul of the Church, and to introduce the Spirit as the one ultimate ground of living unity in the Church.

It is evident that the membership of sinners in the Church is a crux to one who, in assimilating the pilgrim Church of earth to the Church in glory, makes charity the created inherent form or soul of the Church. Journet tells us that the Church on earth is a paradox; it is "la patrie de la charité" and

yet "elle a tellement besoin de pécheurs à purifier que le jour où il n'y aura plus de pécheurs en elle, elle aura changé d'état" (pp. 1106-7). The Church is indeed a complex magnitude. It is both "*mater fidelium*" and "*ipsi fideles*"; it is both the "*medium salutis*" and "*ipsa salus incohata*." According to the schema of the causes, Journet prefers to consider apart "*sancta mater ecclesia*" and the "*coetus fidelium*" in the first and second volumes of his treatise. I find little advantage in this ideal vivisection of means and end. There exists between the Church as "*medium salutis*" and the Church as "*ipsa salus incohata*" a constant symbiosis, a dynamic interpresence and interplay of life. The latter is always and uninterruptedly proceeding from the former, nor can it ever become a sort of autonomous viable enclave merely localized within the limits of the visible hierarchic Church. There is always a tension, a polarity of loving ministry given and received, of life given and life interiorized; and, in turn, the life interiorized in the hearts of the saints yields its fruit, in part at least, in supporting those who exercise the instrumental sanctity of the Church. If there is, then, this ever-present genesis of the faithful within the womb of Mother Church, and if their quickening within that womb has its return of life, then it would seem advisable in assigning the causes of the Church to consider the life and unity of the whole Church—the Church in its "rich" sense, says Journet, or the Church as both means and end. Such a course might even ease the ancient vexation of accounting for the presence of sinners in the Church. I do not think that all will be satisfied with Journet's efforts to show how in his system the created inherent form or soul of the Church, i.e., charity with its due modalities, is present in and informs the sinner so that he participates in the common life of the Church. Journet seems to hold that the Holy Spirit, who dwells by charity in the souls of the just, transmits to the sinful members of the Church, across the charity of the just, and by reason of that charity, certain spiritual motions useful to the living-out of the common life of the Church. Sinners would be almost like an inert foreign mass within the body of the Church if they did not put themselves within "the field of influence of that charity which resides in the just" (p. 699; cf. pp. 828-29). When a sinner yields to the impulse of the Church's collective charity, one can discern in him a sort of presence—an indirect and motive presence—of the created soul of the Church (cf. p. 700); and it is this "*poussée sourde et permanente*" which ontologically links the sinful member to Christ and to the Church (cf. p. 1073). The sinner is then a member "*par emprunt*" (p. 952); sinners are members of the Church "*d'une manière propre et véritable en vertu d'une survivance en eux de la charité*" of the just (p. 1103); there is more in the sinful member "*que ce dont il est*

lui-même le principe suffisant: une motion instrumentale de cette charité sacramentelle qui unifie d'Église . . . passe en outre à travers lui et le soulève vers des fins plus hautes" (p. 827). The bond linking the sinner and the charity of the just is "par voie de causalité 'morale,' de persuasion, d'exemple de contagion sociale" (p. 701); it is "la nature de cette continuité de vie ecclésiale qui passe des justes jusqu'aux pécheurs, que nous avons cherché à définir théologiquement" (p. 702). Yet it seems quite clear that the influence of the charity of the just, apart from being extrinsic, must be also discontinuous; it looks more like a make-and-break contact than a continuous field of influence. Even though it may be allowed that the collective impulse is itself continuous, the interiorization of this impulse on the part of the sinful member is certainly discontinuous; and so we are left without any internal permanent bond joining the sinner to Christ and to His Church.

Journet is willing to admit that the sinner has an imperfect share in the life and unity of the Church by reason of those "residual" values which are the infused virtues of faith and hope (cf. pp. 684-85, 1119-20, 1125); however, if I understand him rightly, these residual values would be, from the viewpoint of the common life of the Church, neutralized without the impact of the charity of the just. No one would question that the sinner lives in an ambience, a spiritual atmosphere of love, the love of his mother, the Church, and of his fellows, the saints; but to make that spiritual influence the decisive element about which pivots the very membership of the sinner in the Church, seems to deprive the Catholic faith of the sinner of any real internal dynamism. The sinner with his faith and his hope stands, so to speak, between his loving mother, the hierarchical Church, and the full family life and love of the adopted sons of God. To use Journet's terminology, the sinner has not yet yielded fully to the instrumental sanctity of the hierarchical Church, and so he has not yet reached to the terminal sanctity of full communion with the believing and loving Church. But through unformed faith, which is a gift of the merciful God, the sinner possesses a permanent pneumatic continuum with Christ through the mediation of Holy Mother Church; and through that same faith he still shares, though in a diminished way, in the communion of the saints. I do not find very convincing Journet's roundabout borrowed membership for sinners. He repeatedly comes back to the argument that it is impossible to define the Church without charity as formative of its essential unity. One must grant that it is impossible to conceive the Church without charity; but is that not another way of saying that the Church is the Church of the promises, that Holy Mother Church is always the mother of saints, that as the means of salvation it is always achieving its end in raising up adoptive children to

God? Charity is, as Augustine says, a "proprium" of the Church; but what is true of the Church as a whole is not necessarily true of each of its parts. There are levels of adhesion to the life and unity of the Church—to the Church both as means and as end. One thing that one does miss in this ample book is a proportionate treatment of Catholic faith, and of baptism, sacrament of faith, in their relation to membership in the Church. One last remark: where does sanctifying grace fit into the created soul of the Church?

There is an abundance of good things here that must of necessity be condemned to preterition—e.g., the sections on Mariology, soteriology, and missiology. But there is an extensive table of contents and a very detailed analytic index to help the searcher in his quest; besides, the author was thoughtful enough to provide a forty-page introduction which is a digest of the whole book. The book is handsomely printed and the writing is very good. We await the appearance of the next two volumes with fearful confidence—fearful lest we must wait too long, and confident that they will be very good.

Weston College

FRANCIS X. LAWLOR, S.J.

DIE BEKENNTNISSCHRIFTEN DER EVANGELISCH-LUTHERISCHEN KIRCHE. 2nd rev. ed. Göttingen: Dandenhoec & Ruprecht, 1952. Pp. xlvī + 1225. DM 26.

The year 1930 marked the fourth centenary of the Augsburg Confession. To commemorate the event, the Church Committee of the Evangelical Church in Germany had commissioned a corps of scholars, including such celebrated names as Hans Lietzmann, Heinrich Bornkamm, and Ernst Wolf, to prepare a new critical edition of the Confessional Writings of the Evangelical Lutheran Church. These writings include the three ancient Symbols or Creeds of the Apostles, of Nicaea, and of Athanasius; Melancthon's Confession of Augsburg (1530) and his Apology or Defense of the same; Luther's Smalkald Articles (1537), and his Shorter and Longer Catechism (1529, 1528); and, finally, the Formula of Concord (1580). This last document has not only fixed the canon of Lutheran Symbolical Books but has established their normative value for orthodox Lutherans: "... if anything is discovered that contradicts these writings, it must be rejected and condemned, in as much as it is at variance with the unanimous declaration of our faith" (p. 769 of the present edition).

The volume now under review is a second revised edition undertaken by the original Commission, but sponsored and financed as well by the more conservative United Lutheran Evangelical Church in Germany and by the

American National Lutheran Council in the United States. Apart from some minor corrections and a revised section of some forty pages, made necessary by fresh manuscript material dealing with the Augsburg Confession, the second edition does not differ from the first. Needless to say, the whole work represents the scholar's dream of what a critical edition should be. The introductions to the various documents are brief but informative; the texts have been rigidly revised in the light of much new manuscript evidence, the reward of diligent research into the archives of some 200 German and foreign libraries; and, as might have been expected, the critical apparatus is more than abundant. A German translation accompanies the Latin text in parallel columns, and four separate indices achieve their function with exactness.

Our review might end here. But there is a significance to the present volume that should be stressed. A century ago, the Evangelical Church would not have sponsored such an undertaking. Confessionalism, already undermined by seventeenth-century Pietism and eighteenth-century Rationalism, appeared to have been dealt its death blow in the period of the Enlightenment. The newly created Evangelical union of Lutheran and Reformed (Calvinist) Churches already gave evidence that Lutheran orthodoxy had been compromised badly. And yet a centenary later the Evangelical Church, the creation and darling of the Hohenzollerns, has actually brought out a definitive edition of a group of writings that constitute Lutheran orthodoxy.

In sponsoring and in helping to finance this second edition, conservative Lutherans on both sides of the Atlantic have indicated that liberalism in the field of theology is on the decline, that there is a growing awareness and acknowledgement of the centrality of dogma in the life of any church. True, there is some danger that a return to the highly controversial writings of the older Reformers will open old wounds and inflame smoldering antipathies. However, there is more likelihood that this revival of confessionalism will have quite the opposite effect. When Protestant theologians begin to take their own dogmas seriously, we may reasonably hope that they will have increasing respect for the Catholic Church, in which dogma is so central.

Jesuit Seminary, Toronto

PAUL F. PALMER, S.J.

DEUTSCHE GESCHICHTE IM NEUNZEHTEN JAHRHUNDERT, IV: DIE RELIGIÖSEN KRÄFTE. By Franz Schnabel. 2nd ed.; Freiburg im Breisgau: Herder, 1951. Pp. xii + 617. DM 24.50.

The present publication completes a second edition, or rather reprint, of this deservedly renowned, though still unfinished, four-volume synthesis of the manifold phases of German history in the nineteenth century. The

three previous tomes, dedicated to the cultural and political foundations, to the dualism between the monarchy and popular sovereignty, and to the developments in experimental science and technology, reveal the essential, ruling forces and the chief accomplishments peculiar to this century of the bourgeoisie. They also investigate the problems arising from a dominantly lay, increasingly materialistic civilization, whose decisive components were liberal thought, experimental science, and technology.

Most original of the four, the latest volume turns to German religious life from about 1815 to 1848. When first printed in 1936, it won international acclaim from Catholics and Protestants as a monumental work. Passing years have discovered no compulsion to moderate these encomiums; nor have they produced anything to supplant or equal this unique book. The Munich professor is scientific, thorough, objective. His perspective is broad; his judgments, freely expressed, are calm and balanced; his composition, if somewhat repetitious, is clear and orderly. No modifications have been introduced into the text of the second edition; but recent literature does not make imperative any substantial alterations.

Schnabel's approach to religious history, so exacting on an author's talents and learning, so rarely executed with such competence, is highly instructive and badly needed. Far from isolating religious phenomena, it correlates them with general history, pointing out the complicated interplay of movements in the political, intellectual, social, and economic fields with those in religion—a veritable *Zusammenschau*. Displaying a detailed mastery over the vast topic in all its ramifications, the book omits nothing of moment. Yet its concern is with the larger aspects of the subject, with the significant in ideas or events, with characteristic tendencies. Particular facts are relegated to a secondary position, recorded as indicative of widespread trends.

In content the text devotes its first half to Catholicism, its second to Protestantism. No adequate notion of the wealth and diversity of material can be inserted here. In general, German Christianity at the opening of the century is pictured as weak, on the defensive against its two leading assailants, state absolutism and the rationalistic thought of the Enlightenment, from whose infection Catholics, some even of the hierarchy, were not immune. Enormous expropriations of property in the secularizations of 1803 reduced the Catholic Church to economic ruin and disrupted its ancient organization.

The major portion of the book examines the religious revival, observable in Protestantism as in Catholicism, ushered in with the Restoration subsequent to 1815, and continuing to mid-century. Conservative governments,

casting about for supports to bolster up the old régime undermined during an age of revolution, helped to reinvigorate religion, yet determined to keep it a subservient tool, and, in the case of Catholicism, to cut off its allegiance to Rome. The varied facets of the Catholic renewal in the ecclesiastical sciences, literature, music, and art receive attention, as do the beginnings of social Catholicism. Those circles of educated, devout Catholics, notably at Mainz and Munich, which were largely responsible for this rebirth, merit considerable study. Characteristic of the Catholic effort was an energetic concentration of its powers, a strengthening of unity in doctrine and discipline. Episcopal authority became more effective. Ecclesiastical nationalism gave way to firmer loyalty to the Holy See. Protestantism, on the other hand, was marked by a progressive fragmentation.

Due to the almost infinite number of tendencies and opinions in Protestantism, the second half of this synthesis is the more remarkable. Emphasis is placed on the attractive powers in Neo-Pietism, with its stress on devotion and action to the neglect of dogmas. The conflicting aims of orthodox and liberal Protestantism, and the ensuing controversies, are described. In the latter school the study of the life of Christ by men like Strauss, and the higher criticism of the Bible, exercised a withering influence. Special attention is trained on the attempts to unite the sects and on the formation of the Prussian territorial churches.

But on the whole, as Schnabel is careful to demonstrate, the period was not propitious for Catholicism, and still less so for Protestantism. Gains during the revival were limited in extent and temporary in duration. Christianity's forces could not succeed in deflecting the prevailing current toward irreligion; nor would they form a common front against a foe of both, even when urged to it by the government. Profane literature, gifted with superior writers, became more pronouncedly anti-Christian. Religious indifference swelled to huge proportions, with the middle class drifting to the extreme in this course, and the masses following. Failure of the Lutheran clergy to concern itself with the social problems caused by industrialism and urbanism repelled the proletariat and induced it to turn for salvation from the Gospel to political radicalism. By the second half of the century the workers lent receptive ears to Marxism.

It is to be hoped that Prof. Schnabel will be able to complete his great project; but in the present volume he has traced the course which Germany was to pursue in accelerated fashion into the twentieth century.

FATHER HECKER AND HIS FRIENDS: Studies and Reminiscences. By Joseph McSorley. St. Louis: Herder, 1952. Pp. xv + 304. \$3.95.

Seldom in works on American Catholicism does one find good history combined with what is, at least in part, a memoir. In fact, the literature of American Catholic history is singularly barren in respect to the reminiscences of those who played a part in making the American Church what it is today. For that reason alone one should be grateful to Fr. McSorley for writing this very informative and readable book, since, as he states in his foreword, of the 252 Paulist Fathers whose names have been entered upon the register of the community since it was founded in 1858, he has personally known all but seven. He is, then, a prime witness of Paulist history in a sense that is true of only one or two other living members of the congregation. Yet it is not the life span of the author which gives this volume its principal claim upon the attention of thoughtful readers. It is rather that we have here a balanced interpretation of the authentic traditions and the essential historical facts of one of the most distinctively American religious communities told by a man who joined its ranks in 1891—just three years after the death of the founder—and, too, told by one whose broad and cultivated mind has long ago been revealed in his other books. No further proof of the competent manner in which Fr. McSorley executes a task of this kind is needed beyond the fact that his large volume, *An Outline History of the Church by Centuries* (St. Louis, 1943), is now in its eighth edition.

The book under review consists of sixteen brief chapters which are supplemented by an introduction from Archbishop O'Hara of Philadelphia, forty pages of notes arranged at the ends of the three major parts into which the narrative is divided and which give citations to the sources, eight attractive illustrations, and an adequate index. In Part I, "Five Convert Redemptorists," the unusual backgrounds of Hecker, Hewit, Walworth, Baker, and Deshon are traced, and the vicissitudes which they experienced from the time they preached the first organized mission to an English-speaking parish in this country at old St. Joseph's Church, New York, in April, 1851. As they proceeded with similar missions in the South and elsewhere these men gradually arrived at the conviction that they could accomplish far more good if they had an English-speaking house separate from the predominantly German majority who at that time composed the Redemptorist congregation in the United States. During a mission in Wilmington, Delaware, in October, 1856, the question was discussed at length and they resolved to seek the consent of their superiors for the undertaking. At this point there follows a candid description, notable for its charitable and temperate expression, of the painful episode which ensued for Hecker after he had sailed

for Rome in August, 1857, and had there been expelled from the Redemptorists by the general superiors for his having come without their permission. After seven trying months of uncertainty in the Eternal City Hecker finally won the approval of Pius IX for the implementation of his dream of an American missionary society and in early May, 1858, he returned to the United States ready to begin the undertaking.

In Part II Fr. McSorley outlines the dominant ideas of Hecker and his associates by which they shaped the character and future work of the new community. The foundation of the mother parish of St. Paul the Apostle at 59th Street is discussed and an important closing chapter on "Hecker's Message" summarizes from Fr. Hecker's writings the main points of the founder's teaching in theology, philosophy, and apologetics. Here also will be found a straightforward account of the strange conduct of Fr. Walworth, who not only separated himself from his former associates in the summer of 1858 over the issue of their having eschewed taking formal vows, but who also caused two prelates who had previously been friendly to the group, namely, James Roosevelt Bayley, Bishop of Newark, and John McCloskey, Bishop of Albany, to grow cool toward the Paulists. After creating this serious handicap for the community in its infancy, Walworth sought entrance to it in the spring of 1861, only to depart again four years later and resume his status as a priest of the Diocese of Albany. Fr. McSorley discusses the complicated case in a calm and judicious tone, but he is unable to account for the peculiar turns and twists in which this otherwise good priest indulged. He frankly confesses, "There is no satisfactory explanation of the Walworth episode" (p. 111).

The final section of the work describes the interesting relationships of Hecker with Brownson and with Elliott, and the two closing essays are given over to the second and third superiors general, Hewit and Deshon. Nowhere does the author show more warmth than in the pages he devotes to Walter Elliott, through whom there descended to Fr. McSorley the direct tradition of Hecker, the community's founder.

The unique role which the Paulists have played in the development and spread of the Catholic faith in the United States entitled them to have their accomplishments related in the competent and accurate manner which one finds in this volume. The author would be the first to say that this is not the definitive history of his religious community, but we can say what his modesty would forbid, namely, that any future historian of the Paulists will find his task greatly assisted by virtue of the balanced and enlightening interpretations which Fr. McSorley has given to the leading personalities and episodes in their interesting story.

In gathering his material the author has employed the best and most up-to-date published works on aspects of American Catholic history which touched the Paulists. But more significant than these is the good use which Fr. McSorley has made of the unpublished correspondence of the early members of the community which he found in the archives of the Paulist Fathers at 59th Street. The only criticism that one might make in this regard is that the highly interesting correspondence is at times not sufficiently identified; for example, that quoted on pages 263-65, whereon one would like to have more detailed information than is afforded by the general note on page 296. On points of less importance one might question the statement that religious antagonism was the "gravest" source of national disunity in the years before the Civil War (p. 4); and on the same page Maryland should not be enumerated among the states which established a "Protestant State Church" in the years after the outbreak of the American Revolution. Would not New Orleans have a prior claim to Charleston to the title of "the Catholic center of the South" (p. 37) even in the days of Bishop England? And allowing for the merits of England's Charleston seminary, it is difficult to think that at any time in its turbulent history it attained "top rank" (p. 70).

But these are only very slight specks upon a picture that leaves little to be desired by way of clarity, accuracy, and attractiveness. That Fr. McSorley's book has already found a large and appreciative audience of readers is attested by the fact that the publishers have stated that a second printing is under way. In all likelihood the following slips will have been caught before the new printing has been released: Samuel Eccleston became Archbishop of Baltimore in 1834, not 1844 (p. 74); and the spelling of the name of the first Archbishop of San Francisco was "Alemany," not "Allemany" (p. 145).

The Catholic University of America

JOHN TRACY ELLIS

ACTION IN THE LITURGY: Essential and Unessential. By Walter Lowrie. New York: Philosophical Library, Pp. xi + 303. \$4.75.

Despite an initial prejudice in favor of studies on the liturgy, it is impossible for the present reviewer to recommend Lowrie's *Action in the Liturgy*. Not, of course, because the author is not a Roman Catholic; Dix's *Shape of the Liturgy*, for instance, or Hebert's *Liturgy and Society* I would recommend as containing much that is of genuine value. The book under review, however, is hardly in the same class.

From two points of view, it is true, the work is not without interest. In the first place, it may prove useful to Episcopalians, for it is the American Episcopal liturgy that is chiefly discussed. Lowrie lays bare many of its

shortcomings and inconsistencies, and deplors the widespread diversity of practice among ministers of his own church. Secondly, there are a number of references to carvings, frescoes, mosaics, monuments, and other objects of early Christian art known, doubtless, to experts but not to the ordinary reader. On these topics the author writes in a manner at once delightful and interesting; clearly he is very much at home in this sphere. In particular, the chapter on vestments is excellent and highly illuminating. Even so, one would be better advised to invest in Lowrie's *Art in the Early Church*, where he has given fuller treatment to this and to allied subjects within his special competence.

By contrast, it is in the discussion of the very basis of the liturgy that *Action in the Liturgy* is so unsatisfactory. The author holds some rather astonishing opinions; for instance, that "the feeding of the multitude with the loaves and fishes was more than a miracle, but was in fact a sacrament"; that St. Thomas did not doubt Our Lord's resurrection but only "the real presence of Christ in the Sacrament"; that St. Paul's meal just before the shipwreck in Acts 27:33-36 "is a case of early communion, a communion in one kind, and a sacrament of which St. Paul partook alone."

It is far from clear in what sense the author holds the doctrine of the Real Presence, and his views on the sacrificial nature of the Mass are equally obscure. For him the Church is a somewhat vague concept, and the precise role of a priest therein is a little hazy. The chapters on the Offertory, the Eucharistic prayer, the breaking of bread, and Holy Communion, though all containing *obiter dicta* which are pertinent, fail to present any definite thesis.

Small wonder, then, that a work constructed on so confused a basis should fail to add anything of significance to our knowledge and understanding of the liturgy. This is a pity, for the author writes with charm, humor, and much erudition. But all the various bits of knowledge which he manifests never seem to crystallize (save on the subject of art) into any definite shape. The book as a whole tends to illustrate the old adage, *ne sutor ultra crepidam*.

Harlaxton Manor, Grantham Lincs, England CLIFFORD HOWELL, S.J.

GOD AND THE UNCONSCIOUS. By Victor White, O.P. Chicago: Regnery, 1953. Pp. xxv + 277. \$4.00.

This volume is the result of the author's sincere conviction that both religion and depth psychology can profit from a sympathetic, unprejudiced, and scientific meeting. Instead of the systematic study once intended, however, Fr. White has given us this collection of radio broadcasts, articles, and

essays, addressed to different audiences, and with various purposes. The "reasonably consecutive unity" for which the author hoped (p. vii) is unfortunately not too evident, even after several readings. Added difficulties in interpretation arise from the author's rather confused personal style and method, as well as from the mystic and symbolic Jungian jargon.

It is possible, however, to discover two themes: first, the general problem of the relations of religion and Scholastic philosophy to depth psychology; second, the rejection of Freud, and the preference of Jung, whose theories Fr. White feels are better suited to an integration with religion.

We cannot but welcome many sound observations on the need for a scientific and unbiased rapprochement between modern psychology and Catholic thought from which would stem many mutual advantages (pp. 62 ff., 69 ff.). Neuroses can express themselves in the form of "spiritual" difficulties, and a proper psychotherapy can aid in strengthening a sound spiritual life. Without saying that depth psychology can "explain everything," or, on the other hand, that "there is no room for psychotherapy because religion supplies all the needs" (p. 147), there is a legitimate field where both priest and psychiatrist can work together in mutual assistance. In these and like remarks Fr. White indicates a sound, intelligent Catholic approach to the problem of modern psychiatry, which avoids the fearful and hypercritical attitude of some Catholics—even priests and theologians.

It is not, however, to this theme that Fr. White devotes his full attention. He is desirous of showing the difficulties of a rapprochement of Catholic with Freudian thought, and of pointing out the advantages of Jung. The author feels that Freud's view on religion is a primary obstacle to integration. For Freud, religion was a collective neurosis, a disease, and an illusion, and Fr. White agrees with Allers that no separation can be made between Freud's materialism, and his psychology and therapy (pp. 47-49). On this disputed point it may be remarked that Freud's views on religion can be and are separated from his therapeutic method, and a great deal of his psychological theory can be accepted by the religious person, with no detriment to his faith. Indeed, Freudian psychoanalysis, taken as a body of empirical facts with their accompanying hypotheses, can be truly beneficial to religion and ethics. Freud's contributions to understanding the dynamic nature of the unconscious, the genesis and workings of human emotional life, can be of positive service to moral theology. This is especially true when we see the goal of psychoanalytic therapy as the re-education of the individual to a rational, adult life, so that one lives in interior harmony with a mature, non-infantile love instead of on a basis of aggression and infantile forms of love. Fr. White's statement that for Freud religion was the symptom of a disease,

whereas for Jung the absence of religion is the basis of disease (p. 47), is an unwarranted generalization, for the word "religion" has quite a different meaning for Freud and for Jung, and, we may add, neither has the meaning that Catholicism attaches to the word.

It would seem, however, that Fr. White's main objection to Freud is what he calls Freud's merely etiological approach to the study of psychic phenomena. Freud is said to be concerned only with the historical and efficient causes, and his method is reductive, so that there is danger of the axiological being reduced to the etiological; Jung, on the other hand, has "reinstated" finality, his method is prospective, and his attitude to religion shows that the psychic life is seen in its proper axiological content (pp. 53 ff., 152 ff., 161). However, Freud's genetic outlook does not consider nor does it deny finality and function: "abstractio non est negatio!" While Freud may not consider the inner finality of mental dynamisms in the way Jung does, his therapy looks forward to a definite goal, and he does consider functional aspects of psychic phenomena, though again, not in the Jungian sense of "function." Be this as it may, the "prospective" method of Jung does not of itself mean that he has "reinstated" the *causa causarum* in such a way as to offer a more fruitful integration with Scholastic philosophy and religion.

It is not our present purpose to discuss the validity of Jung's psychology (this does not, however, indicate our acceptance of his theories). Our immediate purpose, rather, is an examination of Fr. White's method of integrating Jungian psychology with theology. Unfortunately, in trying to understand the author's discussions, one often has the impression of trying to grasp a handful of mercury. Not only is there little order between the various chapters, but even the individual essays are often so filled with verbiage and seeming confusion that the reader has difficulty finding any definite conclusions.

In treating of the relations of depth psychology and theology, the most obvious point of contact seems to be in the study of the emotions or passions, and their influence on moral behaviour. Fr. White has chosen rather to see the "frontiers of theology and psychology" (chap. 5) in the relations of Jung's study of the nature and function of symbols to theology. This, the main "theme" of the volume is developed especially in chapter 7, on "Revelation and the Unconscious." As a background for understanding this chapter we may recall that Jung sees religion, or better religious experience, as something that "seizes and controls the human subject" (Jung, *Psychology and Religion*, Yale Univ. Press, p. 4)—thus, as a type of experience in which the person feels subjected to a higher power. This is likewise the effect on the individual of the collective unconscious, so that this effect itself

is a "basic religious phenomenon" (*ibid.*, p. 46). In this experience, the unconscious "operates" through and in the archetypal symbols. This is important, for "integration," the goal of Jungian therapy, involves the individual's being brought into contact, by the interpretation and use of dream symbols, with the collective unconscious, which contains tendencies superior to those of the individual—the wisdom of the ages (on this, cf. the bewildering "explanation" of Fr. Frei, pp. 253–54).

The author seeks to find parallels in St. Thomas with Jung's description of religious experience, with the fundamental role of symbols in this experience, and with the process of "integration." It is to the Thomistic discussions on prophecy that Fr. White looks for points of comparison and contact. First, the *act* of prophetic revelation itself is seen as a bursting in upon the human of the divine, so that the prophet's feelings are allied to the feeling of subjection mentioned by Jung as associated with religious experience. Second, the mode of such revelation is through the use of symbols, the imagination being the main vehicle of prophetic revelation. In the case of supernatural prophecy, these symbols are produced either by God or the angels; in natural prophecy, by the celestial beings. Thus, to explain, in the natural order, the production of images in human consciousness, St. Thomas had recourse to the cosmology of his day; so, too, Jung seeks his explanations in modern nuclear physics and quantum mechanics (p. 119). Third, in order to see the important function of symbols of the imagination in St. Thomas, Fr. White tells us of the "preponderating role [of the imagination] in determining human behavior": it [imagination] "constellates or dissipates human emotions" (p. 124). The author goes a step further, in his desire to show the application of St. Thomas' teaching on prophecy to Jungian theories, by "suggesting" that in the Christian the gifts of understanding, knowledge, wisdom, and counsel are truly "revelational," and "they seem to differ from *prophetia* only in this that they are not transient charismata, but proceed from a permanent disposition or *habitus* . . . [so that] every baptized Christian, it may be inferred, is a *propheta*" (p. 137).

Thus the author sets up at least implicit parallels between Jung's notions of religious experience and St. Thomas' description of prophetic experience; he compares the role of symbols in each case; finally, he seeks to indicate the close similarity between Jung's "integration" through symbols, and St. Thomas' supposed teaching on the role of the imagination, and the prophetic character of the Christian. No further conclusions or discussions are given, though it is surely implied that much is to be found along these lines for an integration of Thomism and Jungian thought.

Several criticisms may be given. First, it is not enough to distinguish

natural from supernatural prophecy only on the basis of purpose (p. 130). Also, the passage referred to in order to indicate the preponderating role of the imagination in St. Thomas (*Summa*, I-II, q. 77, a. 1) speaks also of the "cogitativa," which, being the most important internal sense, deserves some mention. We may note in passing that Fr. White says nothing about the role of the intellect and will according to St. Thomas. Again, to suggest that the gifts provide a *habitus* of prophecy must, to say the least, be demonstrated. It seems rather that the two are specifically distinct in virtue of their different *obiecta formalia quibus*, as well as by their purpose. The parts of St. Thomas' doctrine on prophecy stressed by Fr. White seem quite secondary (cf. A. Horvath, O.P., *Synthesis theologiae fundamentalis* [Budapest, 1947], pp. 94-100, 154). Lastly, we may agree that symbols do play a role in human life, and that Jung has provided much valuable information on this difficult question. Yet, one ought not to exaggerate their function in Thomistic anthropology. What is called for, especially, is a thorough study of the nature of a "sign," and of the "image" (quite distinct from a mere sign), with attention being given above all to the material and formal aspects of signification. Following this, should come a careful and balanced examination of the role of the imagination in the emotional life.

We may now consider Fr. White's assumption that Jung's theories are so homogeneous with those of St. Thomas as to provide a sufficient basis for comparison. The mere fact of similarity between Jung's religious experience and St. Thomas' prophetic experience does not indicate any real, formal relations between the two. It must be remembered that prophecy is above all a way of imparting knowledge by a higher being (God, angels) and has few points of real similarity with Jung's description of the effect of the collective unconscious on the individual. Furthermore, Fr. White has overemphasized the role of the imaginary phantasms in prophecy, which can occur without them. The author's statement that "it is through the sub-rational that the super-rational is brought to human consciousness" (p. 127) certainly needs qualification. What is to be said then of the virtue of faith, which is not sub-rational? The principal difficulty comes, however, in trying to ascertain the role of symbols in human life and religion according to both Jung and St. Thomas. For Jung, religious experience seems to be a part of the process of "integration," or of sharing by the individual in the collective unconscious, which is dominated by and expressed in symbols. There is much similarity here to primitive religions in which magic plays a great role, but this does not hold for revealed Christian religion in the same manner. That symbols have their role and place in Christianity is not to be denied, but they are seen as such, and are in no way confounded with the Supreme Being who is

worshipped in any real religion, either natural or supernatural. It seems that Jung tends rather to make religion consist of some sort of symbolic experience, so that religion is a component of psychological integration, and is reduced to the level of psychic energy, operating through symbols in the collective unconscious, which is itself raised to the status of a "basic religious phenomenon." Could it be that Fr. White is to some extent misled by the seemingly religious and "spiritual" attitudes of Jung? Attitudes which, in reality, are far from being truly religious, and are, because of their speciousness, more dangerous than Freud's open, clear hostility to "religion." Unfortunately, the author's language and style do not permit the reader to see any real conclusions in his essay, but it may be said that extreme care and great precision must be used in order to avoid too facile comparisons, especially between such heterogeneous views as those of Jung and St. Thomas on religion and religious experience.

To indicate what is meant by this criticism, several examples may be given. Jung enlarged the concept of the *libido*, making it a general, formless energy, an *élan vital*. Jung, says Fr. White, failed to see that his *libido* is actually realized only in God, or that in its manifold manifestations it indicates an innate aspiration, a *naturale desiderium*, for God (p. 50). The "natural desire" is a technical Thomistic term referring precisely to the intellect's "desire" for the beatific vision; it is not the general movement of all creatures to God (cf. *Summa*, I-II, q. 1, a. 8, and q. 3, a. 8). Neither this general movement to God nor the "natural desire" are formless energies. If one must compare Jung's *libido* with anything in Thomistic philosophy, it would be far better to make a comparison with the general notion of *appetitus*. To say that the Jungian *libido* is "very like the 'naturale desiderium' of Aquinas" (p. 52) is, as it stands, without qualification, not true.

Again, both Fr. White (p. 74 ff.) and Fr. Frei (p. 251 ff.) discuss the Jungian study of the concept of "self," in relation to the Trinity and "quaternity" symbols, in the light of the process of "integration," in which the "self" seems to be always a circle or a square or some other "quaternity" symbol, never a triangle or Trinity symbol (p. 249). The concept of the integrated "self" seems to comprise the divine Trinity element, which is seen as "male," and the fourth material, feminine element, to make up the full "quaternity" symbol. This is then stated in terms of various religions, and then in Christian terms thus: "Above is the Trinity, the lightsome male principle, below is Matter, Woman, the Kingdom. Between them is the Mediator, the Son, the Intercessor. Completion or fulfilment exists only when the fourth principle is brought into the Trinity;

thus Mary is assumed into Heaven even in her material form, bodily" (p. 251). The difficulties of such a passage do not have to be pointed out to a theologian, and the authors offer no further explanation. Such weird "integrations," if not decidedly detrimental to religion, are of very little value, and taken without qualifications smack of pantheism or, at least, of a reduction of religion to the level of the symbolic. The least that can be said is that this is so confused as to offer no advance in knowledge; and such examples could be multiplied throughout the volume.

In a recent address Pope Pius XII has noted some of the dangers of imprecise examinations of the religious tendencies of the unconscious (*Osservatore Romano*, Apr. 16, 1953, Section IV). The Pope remarks on the need of reserve and prudence in making judgments, and notes the difficulties of strange terminologies. This is especially true for Jung, though we might have hoped that a theologian, examining Jungian theories, could help to clear up some of these difficulties. It is the hope of Pope Pius XII, as of all seriously interested in these questions, that investigations of the unconscious will lead to a better understanding of the human need for God. Unfortunately, it does not seem that this volume will be of great assistance in this matter.

St. Anselm's Priory, Washington, D.C.

GREGORY STEVENS, O.S.B.

SUAREZ ON HUMAN FREEDOM. By Thomas U. Mullaney, O.P. Baltimore: Carroll Press, 1950. Pp. xvi + 200.

Fr. Mullaney's solicitude to present an objective exposition of the Suarezian conception of human freedom is manifest from the outset and, on the whole, he succeeds in this purpose. In the first, the expository, part of his study he adheres to his promise "to give Suarez's doctrine without reading Thomism into it" (p. xv). However, in the second, the critical, part he often unwittingly either presents the Suarezian position in such a way that the case is prejudiced from the outset in favor of the Thomistic position or he formulates the problem itself that is at issue in terms which no Suarezian could accept for the simple reason that his very formulation of the problem implicitly assumes the point at issue. He also has the irritating habit of assuming quite gratuitously that "Suarez argues as he does because he has not understood fully" (p. 173) or failed "to penetrate the Thomistic doctrine" (p. 197). Actually Suarez disagreed with Thomism, not because he misunderstood that doctrine, but for sound systematic reasons or because he viewed some particular Thomistic doctrine, such as the physical predeter-

mination of the act of the free will, as contrary to reason. Hence the principal thesis of the author, namely, that Suarez' teaching on human liberty is reducible to his general metaphysical doctrine on act and potency and that "his whole system of congruism is rooted" in that doctrine (p. xiv), is open to question. It is quite true that Suarez' conception of the free will as an active potency accords with his denial that act is limited by potency and, in fact, may be viewed as a corollary of that denial. But his systematic principle that the actual creature is limited in itself was not the only nor, for that matter, the principal reason for his rejection of the doctrine of a divine physical predetermination of the will; rather, it was his conviction that this Thomistic postulate was irreconcilable with genuine freedom of the will. For the same reason those Jesuits who endorse the Thomistic notion of pure potency and the real distinction of created essence and existence reject the Thomistic explanation of human liberty.

The author concludes his study by attempting to defend the Thomistic thesis that the human will is free, though physically predetermined by God, because in a free act the intellect judges its object to be only partially good, inasmuch as it is seen to have no necessary connection with the absolute good and therefore to be only contingent and not necessary. In short, liberty or indifference, according to the author, is rooted in the object that is known and chosen rather than in the faculty that supposedly chooses it. Since the author admits that the intellect is a necessary faculty, it is difficult to see how this "explanation" of human liberty is not tantamount to its very negation. The author's statement that the "will, since it is a rational appetite, always follows reason, i.e., it chooses the more convenient (i.e., the better, at least apparently better) object" (p. 192) seems to this reviewer to differ little, if at all, from the *lex melioris* of Leibnitz' psychological determinism, while his implication that it is "absolutely necessary that an error of judgement precede a sinful act" (*ibid.*) smacks very much of the Socratic paradox that knowledge is virtue.

The author makes little or no effort to adapt the specialized vernacular of medieval Scholasticism to modern usage. His sole aim seems to have been the faithful transliteration of the Latin phraseology that was peculiar to the controversy *De auxiliis* into something that could pass as its English counterpart; hence such unconventional expressions as "concurrer to," "convenes to a nature," "premoved," "in the divided or in the composed sense," and "ratio" (in the sense of notion) are quite frequent, baffling though they must be to the uninitiate.

CODE OF INTERNATIONAL ETHICS. Compiled by The International Union of Social Studies. Translated and edited with a commentary by John Eppstein. Westminster, Md.: Newman, 1953. Pp. xiv + 256. \$4.00.

After the First World War Cardinal Mercier founded the International Union of Social Studies—a select group of theologians, sociologists, and students of the philosophy of law from thirteen different countries. They devoted their efforts chiefly to the examination of economic and social problems in the light of Christian morality and published the result of their studies in a *Code of Social Principles* which met an enthusiastic reception. But this handbook referred only indirectly to the important field of international morality. To remedy this defect the same scholars in 1937 issued their *Code of International Ethics*, which was quickly translated into English and proved to be so useful that it needed eight reprintings.

The Second World War raised many new problems and in 1948 these authorities augmented and revised their *Code*. Due emphasis should be placed upon the fact that the fundamental principles in the old and new editions are the same. But in the new edition these unchanging principles are applied to such disputed questions as atomic warfare, saturation bombing, the United Nations, the cold war, and Communism. The new edition has been admirably translated from the French by John Eppstein, who has also contributed an extensive and illuminating commentary on the new *Code*.

This *Code* is not an official document of the Holy See or of the Church. It claims no infallibility and some of its statements are open to further discussion. But it does represent mature Catholic thinking on the subject of international affairs and thereby merits respectful consideration from those concerned with these matters.

Among the more important topics treated are national sovereignty, emigration and immigration, the right to colonize, the emancipation of colonies, the peaceful solution of international conflicts, the conditions for a just war, the use of chemical and bacteriological warfare, the Catholic position on pacifism, the treatment of war prisoners and non-combatants, the rights of a just belligerent who is victorious, the rights of conquered peoples under unjust victors, the obligations of treaties, the principles of neutrality and their application to modern wars, the necessity of an international organization and the required organs for its proper functions, the Catholic attitude toward nationalism and internationalism, the necessity for an informed public opinion on international affairs.

One frequently hears complaints that Catholic moralists hesitate to give clear and unequivocal judgments on modern warfare and the problems which it creates. This brilliant book is a complete and satisfying refutation of that

accusation. It is enhanced by an adequate index to facilitate handy reference and by an appendix which gives lengthy extracts from the Encyclical, *Summi pontificalus*, and from the first four Christmas Messages of Pius XII. In the reviewer's opinion this book would have been even more valuable if reference had been given in the text itself to these documents and to the numerous other pertinent statements of Pius XII.

St. Mary of the Lake Seminary, Mundelein, Ill. HARRY C. KOENIG

LA PENSÉE RELIGIEUSE D'AVICENNE. By Louis Gardet. Paris: J. Vrin, 1951. Pp. 235.

This is one of several important studies that have recently been published to commemorate the millennial anniversary of the birth of Avicenna according to the Mohammedan calendar of the hegira (which date, 1370 A.H., corresponds to the year 1951-52 A.D. of the Gregorian calendar).

In his analysis of Avicenna's religious philosophy the author undertakes in behalf of the Moslem philosophy of Avicenna a task such as Gilson discharged so successfully in behalf of Christian philosophy in his Gifford Lectures on *The Spirit of Medieval Philosophy*. The question he proposes is this: Does the philosophy of Avicenna represent a distinctively Mussulman philosophy, as Thomism represents a decidedly Christian philosophy? To what extent is Avicenna's philosophy Mohammedan and what is its peculiar characteristic, distinguishing it, for instance, from the philosophy of Averroes? As a secondary consideration, what influence did it have on the Christian philosophy of the Middle Ages? In his analysis the author relies on the Arabic rather than on the Latin text of Avicenna.

Crucially important in determining the religious philosophy of Avicenna is the much-disputed question of his *Oriental Philosophy* (*al-Hikma al-mashriqiyya*), an uncompleted or lost work to which he frequently refers in his later writings but of which only the preface and a part on logic are extant. In this preface Avicenna promised to reveal his personal philosophy, concealed in his other works out of deference for the authority of Aristotle. Did this imply that his later doctrine evolved to the point that it was substantially different from the teaching of his *Ishārāt* (*Book of Directives and Remarks*, translated for the first time into French by Mlle. Goichon [Paris: Vrin, 1951]), especially the last two mystical chapters of the latter? The author sides with Mlle. Goichon in her rejection of M. Badawi's attempt to identify Avicenna's *Oriental Philosophy* with that of the Aristotelian school of Bagdad, which opposed the "occidental" or Greek commentators of the Stagirite. Yet, while admitting some truth in her theory that Avicenna to-

ward the end of his life became more interested in an experimental and inductive method, Gardet rejects her conclusion that this indicated a trend toward rationalism. He also believes that she exaggerates the geographical meaning of the word "oriental" (*mashriqiyya*) by disregarding the metaphorical and mystical connotations it had in the milieu in which it was used by Avicenna; rather, he contends, it signifies "the realm of light" or the intelligible world, as opposed to the "occidental" world of matter, darkness, and sterility. Gardet concludes that, on the basis of extant evidence, this last phase of Avicenna's thought represents nothing more than a trend toward a more Platonic and Plotinian conception of the universe, correcting and adding more preciseness to his earlier, purely Peripatetic point of view.

The author contends that the religious philosophy of Avicenna was neither a professed attempt to reconcile faith and reason nor a sheer rationalization of Moslem dogma. Avicenna was primarily a philosopher. Though his Islamic beliefs fall short of strict Mohammedan orthodoxy, not only was he sincerely convinced that there could be no basic conflict between the conclusions of reason and the teachings of the Koran but he also maintained the subalternation of the former to the latter. Yet, as a philosopher, he was desirous of vindicating the rights of reason to pursue its enquiry independently of revelation, and of establishing on a purely philosophical level an agreement between the findings of reason and Moslem belief through an allegorical exegesis of the latter. It was his attempt to resolve this inherent tension in his religious philosophy and the problems he raised in doing so that induced the medieval Scholastics to study him so closely.

Though neither a rationalism nor an apologia of Islam, Avicenna's religious philosophy, in the opinion of the author, cannot be appreciated fully, even in its conceptualization, on purely philosophical grounds and if one prescind from the influence of Islam. According to Gardet, the dogmas and traditions of Mohammedanism directly and spontaneously affected the thought of Ibn Sīnā, fusing themselves, when compatible, with the inspirations he drew from Aristotle and the unconscious Neoplatonism of the pseudo *Theology of Aristotle*, further defining them and often enriching them with a new vocabulary. The author concludes that his philosophy is not a "Mussulman Philosophy" in the sense in which the philosophy of St. Thomas is a "Christian Philosophy," but only in the larger sense in which Cartesianism, for instance, could be called Christian: it would not be what it is without Islam. "It is not a real and complete harmonization of faith and reason that Ibn Sīnā elaborates; rather, it is a philosophical justification of religious values that he attempts—and therefore in the eyes of a pure believer, such as Algazel, a minimizing one" (p. 206).

To establish his thesis, the author discusses in detail three cardinal Mohammedan doctrines with the denial of which Algazel taxed Moslem philosophers in general and Avicenna in particular: (1) the temporal creation of the world, (2) the divine knowledge of singulars, and (3) the resurrection of the body.

Whereas orthodox Mohammedanism taught the temporal creation of the world in terms of an occasionalistic conception of the relation of contingent to necessary being, Avicenna's existentialism was a monistic and deterministic emanationism. Hence the divergence of Avicenna's cosmogony from Moslem religious orthodoxy went far beyond the question of the temporal creation of the world; for Avicenna paradoxically assumed the necessary production of possible or contingent beings. Though he is credited with having been the first to postulate a real distinction between the existence and essence of contingent beings, contingency for Avicenna, as Gardet points out, pertains only to the order of essences or the possibles, not to that of existence.

Avicenna's explanation of the divine knowledge of the singular is a compromise between the orthodox Mohammedan view of a direct knowledge of the singular and the doctrine of Greek philosophy that only the universal is intelligible. According to Avicenna, God knows the singular indirectly or derivatively through its universal cause, yet in an intuitive, synoptic manner implying no illation.

Avicenna affirms the resurrection of the body solely on the authority of the Koran and as incapable of demonstration by reason. Yet his philosophical conception of personal immortality, based as it is on Plato, must perforce view a resurrected body as an encumbrance to the soul's enjoyment of intelligible reality. This view, however, has the merit of differing from those materialistically-minded Moslem theologians who looked on man as nothing but an aggregate of atoms connected with divinity only by the accidental principle of "life."

Avicenna's notions of prophecy, mysticism, and divine providence are compromised by the monistic necessitarianism of his philosophy. Prophecy is viewed, not as a gratuitous gift of God, but simply as the highest development of the natural capacities of the human intellect, when this is actuated by the agent intellects, Separate Intelligences or "angels" of the celestial spheres intermediating between the human intellect and the universal active intellect of God. The Avicennian stages of mystical experience are substantially those of Plotinus. Basic to his mysticism is his doctrine of a natural desire of the soul for an intuitive vision of God, the First Principle, the expression of "the élan of ontological love of every existing being for its Source" (p.

196). On the basis of this intellectual dynamism he assumes that the soul is not only passively capable of receiving abstract intelligible forms but also of actively and directly reflecting the subsistent Intelligibles and thus of contemplating their divine Source.

Bellarmino College, Plattsburg, N.Y.

JAMES I. CONWAY, S.J.

DESCRIPTIVE NOTICES

KINGS AND PROPHETS OF ISRAEL. By Adam C. Welch. New York: Philosophical Library, 1952. Pp. 264. \$4.75. From the mass of manuscripts left by the late Dr. Welch, N. W. Porteous has selected and edited some lectures delivered to the students of New College, Edinburgh, and one lecture on Moses which seems to have been prepared for reading before a theological club. One of Welch's students, George S. Gunn, has contributed an interesting memoir full of intimate details. Though not intended for scholars, these essays provide better than light reading on the activities and teachings of Moses, Saul, David, Amos, Hosea, and Isaiah. One word may be said on the author's presentation of Moses: the division into Moses, the Law-giver, a creation of post-Exilic Judaism, and Moses, the leader and deliverer of Israel, from a much earlier tradition, is highly artificial and at best extremely overemphasized. It is indeed surprising that Dr. Welch, who was so opposed to Wellhausenism in his Deuteronomic studies, has fallen deeply into the trap in his portrayal of Moses.

THE PROPHETS SPEAK TO US ANEW. By Rabbi David Wanefsky. New York: Philosophical Library, 1952. Pp. xiv + 252. \$4.00. After a very short introduction on the role of the prophet in Israel, this book presents brief paraphrases and summaries, chapter by chapter, of the Major and Minor Prophets. There is hardly any justification for the word "anew" appearing in the title.

EVANGILES APOCRYPHES. By F. Amiot and Daniel-Rops. Paris: Arthème Fayard, 1952. Pp. 340. 650 fr. The Apocrypha, fables though they be for the most part, are yet of interest because they are the source of many a pious tradition and because of the influence they have exerted upon Christian art, especially upon the medieval cathedrals (their sculptures and windows) and upon Renaissance painting. The selection here offered, made by F. Amiot and for the most part translated by him, includes: the Agrapha; the Gospels of the Holy Childhood (Protoevangelium of James, Gospel of

Pseudo-Matthew, etc.); Gospels of the Passion (Gospel of Peter, Acts of Pilate); Acts and Letters (Acts of John, Peter, Paul, Andrew and Thomas, and the Letter of the Apostles); Apocalypses (those of Peter and Paul). Daniel-Rops' introductory essay discusses the nature of the Apocrypha, their sources and purpose, the Church's attitude towards them, and traces the history of their influence.

THE WORKS OF SAINT PATRICK. Translated, with Introduction and Notes, by Ludwig Bieler. Ancient Christian Writers, XVII. Westminster, Md.: Newman, 1953. Pp. v + 121. \$2.50. One of the most prolific of recent researchers on St. Patrick translates the *Confession* and the *Letter to the Soldiers of Coroticus*, as well as other fragments and short pieces attributed to Patrick; St. Secundinus' *Hymn on St. Patrick*; and the *Lorica*, traditionally associated with Patrick's name. The Introduction discusses the facts of Patrick's life and the texts. The volume exemplifies the consistently high standards of the ACW series.

LIFE EVERLASTING. By Reginald Garrigou-Lagrange, O.P. St. Louis: Herder, 1952. Pp. x + 274. \$4.50. Fr. Lagrange's treatment of the "four last things" is divided into five sections. The first deals with the immensity of the soul in the present life, under the headings of sensibility, will, intellect, liberty, and the roots of vice and virtue. He then takes up death and judgment, and considers final impenitence, the grace of a good death, the particular and general judgments, and finally the knowledge possessed by the separated souls. The next consideration is that of hell—hell as found in Scripture and in the theologians, the pain of loss, the pain of sense, and the degree of pain; then the attitude of our own age toward hell. In the fourth section Lagrange gives the Church's teaching and the arguments from reason with regard to purgatory, next discussing the chief pain of purgatory, the state of soul of those there, and the consequent attitude that the Church militant should have toward them. The last "last thing" is, of course, heaven, and here he treats its existence and nature, the sublimity of the beatific vision, accidental beatitude, and the number of the elect.

LES SACREMENTS, SIGNES DE VIE. By A.-M. Roguet, O.P. L'Esprit liturgique, V. Paris: Editions du Cerf, 1952. Pp. 200. The collection, *L'Esprit liturgique*, aims at a popular presentation of the results of more learned studies, especially those published in the periodical, *Maison-Dieu*, and in the collection, *Lex orandi*. The present volume opens with a brief exposition of general sacramental theology: the sacraments as sacred signs of grace, of

faith, of the Church. The second and third sections, originally radio talks, discuss the sacraments individually and develop briefly the idea of a sacramental spirituality (the sacraments in relation to grace, to our Lady, to the Cross).

CHRISTIAN SPIRITUALITY. By Pierre Pourrat, S.J. Translated by S. P. Jacques. 3 vols. Westminster, Md.: Newman, 1953. \$5.00 each. Those acquainted with Pourrat's masterpiece of exposition and reference will rejoice at this reprint and the announcement that the present edition will include the fourth volume (Jansenism to the present day) which was not previously translated. Taking as his definition of spiritual theology the study of the nature of Christian perfection and of the ways leading to it, Pourrat summarizes the ascetical and mystical teaching of the Catholic Church from the time of Christ down to our day. He groups the various teachers according to schools of thought and method, indicates the most representative authors, presents their doctrine in their own words, and gives references to the best editions of their writings.

THE INTERIOR CARMEL: The Threefold Way of Love. By John C. H. Wu. New York: Sheed and Ward, 1953. Pp. xi + 257. \$3.25. The journey to perfection which is the spiritual life has traditionally been divided into three stages or ways or ages. Dr. Wu prefers to speak more concretely of the growth of love—its budding, its flowering, its ripening—and sees this growth described in detail in the Beatitudes. He has read widely in all Christian literature; every page calls on mystics and poets, spiritual writers and profane, to illumine with sensitivity the meaning and ramifications of each Beatitude and its contribution to the growth of love. The author draws too upon his native Chinese poetry and wisdom-literature to show the continuity of the Christian virtues with natural morality, the profoundly human significance of the "order of charity." This is a charming book, and the fresh vision it affords of familiar objects is always good and salutary.

THE SACRED HEART AND MODERN LIFE. By François Charmot, S.J. Translated by Kathryn Sullivan, R.S.C.J. New York: Kenedy, 1952. Pp. xv + 261. \$3.50. This translation of the first French edition of *L'Amour du Christ et l'apostolat moderne* (Paris: Editions Spes, 1949) is a welcome addition to the literature on the Sacred Heart. The stress throughout is on the role of the apostle in the modern world, and the spirituality is thoroughly Ignatian. The first section of the book develops briefly the theology of the devotion to the Sacred Heart; the remainder then considers the

influence this devotion should have on the apostolates of the active ministry and of contemplation. Generous quotations from the writings of recent Pontiffs, French spiritual writers, and those blessed with visions of the Sacred Heart, are sprinkled through the text.

THE SEVEN SWORDS. By Gerald Vann, O.P. With seven reproductions from the paintings of El Greco. New York: Sheed and Ward, 1953. Pp. 82. \$3.00. The ambivalence, for divine and human love and for personal growth, of all human experience is Fr. Vann's leitmotiv in this volume, as he discusses love and one's natural roots; the undermining of love by greed, possessiveness, and idolatry; the creative value of suffering; power and love, etc. Through the discussion are woven the recurrent themes of our Lady's complex psychology as maiden and mother, the true love of creation as possible only through the love of God, and the divine pursuit of men. These seven sermons, together with the well-known essay on "The Sinner Who Looks Like a Saint," are marked by directness of vision and freshness of language. Jargon, trite formulae, and hackneyed examples are more dangerous in spiritual writing than in other literature; the universal experiences of each age can and should provide a new embodiment for timeless doctrine. Thus, for example, to illustrate the Flight into Egypt and its meaning, Fr. Vann has aptly used the analogy which has become classical for our generation and molded our sensibilities: the great diaspora of the DP's. The black-and-white reproductions from El Greco add to the pleasure of a fine spiritual book.

BARBE ACARIE, WIFE AND MYSTIC. By Lancelot C. Sheppard. New York: McKay, 1953. Pp. xi + 210. \$3.50. This is a readable popular biography of the famous Madame Acarie who is listed in the martyrology as Blessed Mary of the Incarnation. Drawing heavily on Bremond and the account of her life written by her friend, André Duval, Mr. Sheppard paints a complete portrait of Madame Acarie. The unfolding of her spiritual life, her growing importance as a spiritual guide, and her leading role in the introduction of the Carmelites into France are carefully described. Though Barbe Acarie spent the last five years of her life as a Carmelite lay sister, she reached the heights of sanctity, as the title of her biography suggests, through her ability to meet the demands of an interior life marked with the highest mystical graces, without failing to the slightest degree in the fulfillment of her duties as a wife and mother.

NOVISSIMA VERBA: The Last Confidences of St. Therese of the Child Jesus. Introduction by Francis Cardinal Spellman. New York: Kenedy,

1952. Pp. xv + 152. \$2.25. This small volume is a record of the last conversations and confidences of St. Therese of Lisieux, during the months of her last illness, from May until September, 1897. Committed to writing day by day by Reverend Mother Agnes of Jesus, Therese's sister Pauline, and at that time Prioress of the Monastery of Lisieux, these *novissima verba* are now presented in a new authorized translation by the Carmelite Nuns of New York. This diary of the Saint's last thoughts, set forth in her own words and in their original chronological order, forms a valuable supplement to her Autobiography, and furnishes many revealing insights into her character and personality.

REMINISCENCES OF SISTER ELIZABETH OF THE TRINITY. Translated by a Benedictine of Stanbrook Abbey. Westminster, Md.: Newman, 1952. Pp. xi + 265. In this day when the average man looks for quick results from his investment, be it of time, energy, or money, he can learn much from the short-lived apostolate of this Discalced Carmelite, who called herself the "Praise of Glory" of the Blessed Trinity. She died at the age of twenty-six, after scarcely more than five years spent in the cloister of Carmel. And in that short time the dividends she reaped from her wholehearted surrender to God shall one day, perhaps, be measured by her canonization as one of the heroines of God. Like St. Therese of Lisieux, Sister Elizabeth found the food for her soul and the seeds of her inspiration in the Scriptures. Though her understanding and insight ranged throughout the entire New Testament and much of the Old, her attention was focused on the Epistles of St. Paul, whence she derived her title, "Praise of Glory" (*Laus gloriae*). And doctors of theology have marvelled at the depth of her exegesis, the profundity of her understanding of St. Paul. They have attested to this in numerous letters quoted in this volume. Hers was the fullness of Christian living, and no one who approaches her *Reminiscences* shall fail to profit by them.

VOCATION. The English Version of *Le discernement des vocations de religieuses*. Translated by Walter Mitchell. Westminster, Md.: Newman, 1952. Pp. 116. \$2.75. A series of eight papers, varying from eleven to twenty pages in length, and concluding with a brief paper of three pages on the psychological aspect of vocation. All authors, save the last, are members of religious orders (male). Dogmatic, moral, legal, and pragmatic aspects of vocation are treated with careful and objective analysis which for the most part covers substantially each subject chosen. Four papers (II, III, VII, and VIII) consider the recognition of a vocation from various aspects, one

the call to perfection in patristic literature (I), another the obligation which may exist of following a vocation (IV), a third the canonical impediments to a vocation (VI). There is also a paper which summarizes the results of questions on vocation sent to various religious groups (V); it is perhaps the least satisfactory of all, less because of what is presented than because of what should have been included in the questionnaire but was not. The book as a whole is a valuable contribution to its subject, couched in easy-flowing English, scholarly, instructive, thought-provoking, but for the careful rather than the casual reader.

RECTITUDE. By A.-M. Sertillanges, O.P. New York: McMullen, 1953. Pp. vii + 244. To those familiar with the spiritual writings of the regretted French Dominican, this third volume in a series needs no introduction. They will find here the same clarity of thought and facility of expression, the same tempered understanding of human nature and the same infectious challenge to a more deeply lived interior life as they discovered in *Kinships* and *Recollection*. The seventy-six sections of the book make for quick and convenient reading. They must nonetheless be read slowly and to the accompaniment of meditation. Only then will each of them yield the particular fruit, flowering into Christlike action, that the author intended them to produce. The topics discussed cover a range of sufficient variety to satisfy almost every mood and every need of both religious and laity.

UNLESS THEY BE SENT. By Augustine Rock, O.P. The Aquinas Library, V. Dubuque: Wm. C. Brown, 1953. Pp. xii + 208. \$3.50. This doctrinal study by an American Dominican analyzes the theological concept of the preaching office in order to shed more light on the purpose of preaching. Sifting the works of Albert the Great and Thomas Aquinas for inspiration and applying to his subject the tried methodology of the four causes, Fr. Rock makes a soberly Scholastic if uneventful study replete with many notes. Hope is expressed for a dogmatic tract on preaching, to follow *De ecclesia* and centered on the concept of canonical mission, preaching's formal cause.

WHAT IS THE INDEX? By Redmond A. Burke, C.S.V. Milwaukee: Bruce, 1952. Pp. xii + 129. \$2.75. Teachers, students, librarians, publishers—in short, anyone for whom books are a necessity or a pleasure—are here presented with a competent English study of the Index of Forbidden Books. The style is simple, the language clear. The purposes and methods of official censorship are placed in the proper historical and moral context. A chapter

on "Permission to Read Forbidden Books" provides a concise summary of canonical and moral principles of use to counsellor and confessor. The text includes tables of better-known authors and books listed on the Index, condemned novelists, forbidden titles in the English language, and a useful note on the Great Books program.

THE RETURN TO REASON: Essays in Realistic Philosophy. Edited by John Wild. Chicago: Regnery, 1953. Pp. x + 373. \$7.50. This series of essays is the product of a group, five years in existence, known as the Association for Realistic Philosophy. The essays, divided into two sections which correspond roughly to the speculative and practical branches of philosophy, are expressions not of a common system of thought but of what is, today at least, more important and fruitful, a common realistic approach to being: each contributor subscribes, though perhaps diverging in the interpretation of certain statements, to the set of theses in metaphysics, epistemology, practical philosophy, and the history of philosophy, which are the platform of the Association (cf. Appendix). This volume, with its key initial essays on philosophical method (Harman M. Chapman, "Realism and Phenomenology," and John Wild, "Phenomenology and Metaphysics"), should be read by all who profess the *philosophia perennis*; it should be read, not with the complacency of assured possession, but with a humble examination of philosophical conscience. The riches of the *philosophia perennis* are too easily lost when realism yields to conceptualism, and the simplifications of system resist the complexity of reality.

ONTOLOGIE: Versuch einer Grundlegung. By Caspar Nink, S.J. Freiburg: Herder, 1952. Pp. xii + 496. 28.—DM. Presented by the publishers as the author's lifework, this book represents the effort of German Neo-Scholasticism to combine the static and dynamic, the essentialist and existentialist points of view in metaphysics into a new and higher synthesis. The traditional problems concerning the structure of being, its essential and transcendental properties, and the categories of reality are all treated in detail; and the author's familiarity with the modern phenomenological and existentialist trends of thought enables him to throw new light on the old questions.

MAN'S THIRST FOR GOOD. By Robert P. Sullivan, O.P. Westminster: Newman, 1952. Pp. 120. \$3.00. Investigating the nature of the natural appetite of the human will (in a work published as No. 4 in the series of Thomistic Studies edited by the theological faculty of the Dominican House

of Studies in Washington, D.C.), the author seeks to vindicate the interpretation of St. Thomas by Cajetan, Sylvester, and John of St. Thomas over the opinions urged in recent years on this subject by Fr. William R. O'Connor. In the course of his study he relates his findings to the general question of free will, to the problem of man's natural desire for the vision of God, and to the possibility of proofs for the existence of God drawn from this desire.

THE CONCEPT OF UNIVOCITY REGARDING THE PREDICATION OF GOD AND CREATURE ACCORDING TO WILLIAM OCKHAM. By Matthew C. Menges, O.F.M. St. Bonaventure: Franciscan Institute, 1952. Pp. xii + 196. No. 9 in the Philosophy Series of Franciscan Institute publications is this comprehensive study of Ockham's theory of univocity. After a general consideration of that philosopher's theory of knowledge and signification, the author examines in detail the relation of univocity to signification, to similarity, and to equivocal and analogical modes of predication. In his final chapter he shows how there is a predication about God and creature which is neither equivocal nor analogical, but concludes happily that "Ockham's teaching on univocity is not so far removed from the position of other scholastics as one might think."

THE MARCH TOWARD MATTER: Descensus Averno. By John MacPartland. New York: Philosophical Library, 1952. Pp. 80. \$2.75. Sketching the trends in present-day thought against the speculative employment of the intellect, the author interprets them as a healthy but unenlightened reaction to a misconception of the nature and role of intellect evidenced in modern philosophy since Descartes. This misconception he describes as a gradual "materialization" of the life of the mind. But if modern thought is to do more than put its finger on errors while misconceiving their source, a *rapprochement* with perennial philosophy—i.e., Thomism—is, the author claims, urgently needed.

ST. THOMAS AND THE EXISTENCE OF GOD. By William Bryar. Chicago: Regnery, 1951. Pp. xxvi + 252. \$5.00. Mr. Bryar has set himself the task of seeking "a proper understanding of the proof for the existence of God from motion in the *Summa Theologiae* I, q. 2, a. 3, in view of its setting within this work and the general thought of St. Thomas." After analyzing the structure of the *Summa* (I, qq. 1-26), he proceeds to a "systematic interpretative study" and discovers in St. Thomas' thought three "lines of meaning" (i.e., themes, families of words, continuity of thought, etc.), which are then used to achieve a precise understanding of the text in hand. His

purpose is not to defend or refute the argument of St. Thomas, but to show what it means—and the whole range of modern logical and semantic tools is brought to bear on the question. But for a book whose aim “is essentially a clarificatory one,” it has a rather complicated way of achieving clarity.

DE NATURA MATERIAE: attributed to St. Thomas Aquinas. Introduction and text according to the tradition of the manuscripts by Joseph M. Wyss, M.A., Fribourg: Société Philosophique, 1953. Pp. 135. *De natura materiae* is the third of the *Textus philosophici Friburgenses*, a series directed by I. M. Bochenski, O.P. The Introduction treats of pertinent textual questions and contains an analytic division of the text itself. Regarding the authenticity of the work, Mr. Wyss concludes that St. Thomas was not the author, but he leaves the positive aspect of the question to further investigations. The text is neatly presented with ample critical apparatus.

WHAT GOD HATH JOINED TOGETHER: An Essay on Love. By Gustave Thibon. Translated by A. Gordon Smith. Chicago: Regnery, 1952. Pp. viii + 192. \$2.50. The reestablishing, in the realm of conjugal love, of that unity in diversity which was the mark of God's creation and which was disrupted by sin, is the subject of this stimulating and well-translated essay. The first and longer section of the book contains four studies, in order of increasing particularity: the relations between life and spirit; the connection between sensuous and spiritual love; marriage as the integration of two persons; the trials and purifications of love. The second section consists of aphorisms on the subjects already treated at length in the first part: body and soul, woman, true and false love, the pain of love. M. Thibon is philosopher and humanist, and profoundly Christian in both roles. Many of his pages illumine the meaning of human love in all its analogues; the pages dealing specifically with conjugal love are marked by a delicate sense of the complexity of factors that enter into the fulfillment of this love. The real significance of the marital vocation, the wholeness which its unity requires: these emerge clearly from this extraordinary book.

THE METAPHYSICAL AND PSYCHOLOGICAL PRINCIPLES OF LOVE. By Michael Joseph Faraon, O.P. Dubuque: Brown, 1952. Pp. xx + 93. \$3.00. This new doctrinal study in the Aquinas Library, a series edited by the Dominican Fathers of the Province of St. Albert the Great, purports to be “an exposition of the Thomistic doctrine of love set forth within the framework of the true meaning of man.” After considering the metaphysical

elements of finite being, and the nature and types of appetite in general—which provide the foundation for his theory—the author proceeds to investigate “affective union” as the essence of love, “similitude” as its root cause, and “real union” as its purpose.

WELT UND GOTT. By Max Rast. Freiburg: Herder, 1952. Pp. viii + 212. 12.—DM. The sixth volume of the series, *Mensch, Welt, Gott*, put out by the Jesuit Fathers of Berchmans' College in Pullach, and the first to appear after an interruption of fourteen years, is devoted to the basic questions of natural theology. After an introduction setting forth the aims, the problematic and method of constructing a science of God, the work is divided along traditional lines into three sections: God's existence, His essence, and His relation to the world. This last section contains, in addition to the usual problems of creation, human freedom, the existence of evil, etc., a chapter on miracles which textbooks on Scholastic philosophy have been accustomed to relegate to cosmology.

DIE MENSCHENRECHTE IN CHRISTLICHER SICHT. Edited by August Wimmer. Freiburg: Herder, 1953. Pp. viii + 102. 3.80 DM. A collection of papers delivered at the Limburg meeting of the Pax Romana in 1951 on the Christian outlook with regard to human rights. The participants were for the most part Catholic experts who had represented their respective governments in the elaboration of the convention on human rights. Among the topics are: human rights and Christ's relation to them; human rights in history and philosophy; the safeguarding of human rights through international law; human rights and basic freedoms in the new European order; human rights and constitutional compromise. Among the documents appended to these papers we find the U.N.'s declaration of human rights of December 10, 1948, and the European Convention for the protection of human rights and basic freedoms of November 4, 1950.

PRINCIPLES OF MEDICAL ETHICS. By John P. Kenny, O.P. Westminster, Md.: Newman, 1952. Pp. xiii + 208. \$3.25. A textbook containing material for a course of three semester-hours. The topics discussed include: pertinent points from general ethics; professional rights and duties; the right to life and bodily integrity; delivery procedures; baptism; the philosophy of sex and marriage. The principles are clearly stated in italics; the explanations are brief, but sufficient for the textbook purpose. The section on baptism does not touch some of the acute problems of adult baptism. The morality of all mutilations is based on the principle of the double effect. There is

at least an apparent contradiction between the principle which allows periodic continence "provided there is no intention of perpetually excluding offspring" (p. 92) and the words of Pius XII, which allow it "for a long time, perhaps even the whole duration of marriage" (p. 94). An appendix contains the code of ethical and religious directives sponsored by the Catholic Hospital Association of the United States and Canada. Both bibliography and index are useful.

THE WORLD OF SILENCE. By Max Picard. Preface by Gabriel Marcel. Translated by Stanley Godman. Chicago: Regnery, 1952. Pp. 231. \$2.50. This is not a book for an idle hour. "Silence is an autonomous phenomenon. It is therefore not identical with the suspension of language. It is not merely the negative condition that sets in when the positive is removed; it is rather an independent whole, subsisting in and through itself. It is creative, as language is creative; and it is formative of human beings as language is formative. . . . Silence belongs to the basic structure of man" (p. 15). These words indicate the ontological and not merely empirical nature of the discussion; together with Marcel's expansion of them in his introduction, they tell the reader with what attitude he must meditate on these pages. The relations of silence to the word, to knowledge and faith, to love, are approached aphoristically and in concrete descriptions whose often poetical language, used in the effort to communicate insight, may at first disconcert the Scholastic mind. This is a book that forces one to wonder and philosophize.

FILOSOFÍA DE LA EDUCACIÓN. By Angel González Alvarez. Mendoza, Argentina: Universidad Nacional de Cuyo, 1952. Pp. 250. An analysis of education according to the scheme of Thomistic metaphysics. Six problems are considered: (1) the entitative structure of education as being: the existence and essence of education; (2) the essential structure of education: form and subject; (3) the educational process in its possibility and nature; (4) the efficient cause of education; (5) the regulation of the educational process; (6) the teleology of education.

UNIVERSITY SKETCHES. By John Henry Newman. Edited, with Introduction and Notes, by Michael Tierney. Westminster, Md.: Newman, 1953. Pp. xxviii + 314. \$3.50. These essays, originally published when Newman was rector of the Catholic University of Ireland, form an important part of his educational doctrine. Introduction and notes place these essays in their historical setting, relate them to Newman's other writings, and clear

up problems that may arise in the reader's mind. Educators and university students should find this volume illuminating and interesting.

SOCIETY AND SANITY. By F. J. Sheed. New York: Sheed and Ward, 1953. Pp. 274. There are a goodly number of indictments of the various insanities in our modern society and of the more or less mad ideas about man that underlie them. But Mr. Sheed's book is something different. There is criticism in it, but its merit lies in the fact that it is an unexampled piece of constructive thinking, in its substance solid, and in its style felicitous. In the opening chapter the author comes immediately to the point: "Sanity is the point." "In every field the test of sanity is *what is*; in the field of human relations, the special test is *what man is*" (p. 5). There ensues admirable discourse on "man essential," and "man existential." The rest of the book follows man, essential and existential, into his various societies, domestic, civil, political. The book should be read by everybody—quite literally by everybody. It is high doctrine, good literature, and a pointed tract for the times. One puts it down with admiration for the wisdom of the man who wrote it. There is not a better book in the field. Every page deserves praise, but especially the pages (89–163) on love, sex, marriage (essential and existential), which may well be the best pages ever written in English on these difficult subjects.

BOOKS RECEIVED

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

Scriptural Studies

- Hadas, Moses, ed. and tr. The third and the fourth books of Maccabees. N.Y., Harper & Brothers, 1953. xii, 248 p. \$4.00
- Kissane, Edward J., Msgr. The Book of Psalms; tr. from a critically rev. Hebrew text, with a commentary. Vol. I (Psalms 1–72) Westminster, Newman Press, 1953. xlv, 319 p. \$5.75
- Minear, Paul S., and Morimoto, Paul S. Kierkegaard and the Bible; an index. Princeton Theological Seminary, 1953. 34 p. 75¢
- Poelman, Roger, Abbé. How to read the Bible; tr. by a nun of Regina Laudis, O.S.B. N.Y., P. J. Kenedy, 1953. xii, 113 p. \$1.50
- Sparks, H. F. D. The formation of the New Testament. N.Y., Philosophical Library, 1953. 172 p. \$3.00

- Taylor, Vincent. The names of Jesus. N.Y., St Martin's Press, 1953. ix, 179 p. \$3.00
- Wikenhauser, Alfred. Einleitung in das Neue Testament. Freiburg, Herder, 1953. xiv, 419 p. 21.—DM

Doctrinal Theology

- Doranzo, Emmanuel, O.M.I. Tractatus dogmaticus de poenitentia, tom. IV: De causis extrinsecis. Milwaukee, Bruce, 1953. viii, 1156, 44 p. \$19.00
- Guido de Orchellis. Tractatus de sacramentis ex eius Summa de sacramentis et officiis ecclesiae; ed. studio et cura PP. Damiani et Odulphi Van den Eynde. St. Bonaventure, Franciscan Institute, 1953. xlvii, 365 p.
- Hörmann, Karl. Leben in Christus; Zusammenhänge zwischen Dogma und Sitte bei den Apostolischen Vätern. Wien, Verlag Herold, 1952. 348 p. \$3.00
- Pont. Università Gregoriana. Lo sviluppo del dogma; relazioni lette nella seconda settimana teologica, 24–28 settembre 1951. Roma, Pont. Univ. Gregoriana, 1953. 233 p. 1000 L.
- Sacrae theologiae summa, II: De Deo uno et trino. De Deo creante et elevante. De peccatis. Auctoribus Iosepho M. Dalmau, S.I. et Iosepho F. Sagués, S.I. Matriti, Biblioteca de Autores Cristianos, 1952. xxii, 1022 p.

Moral Theology, Canon Law, Liturgical Questions

- Centre d'études Laënnec. L'expérimentation humaine en médecine. Paris, P. Lethielleux, 1952. 219 p.
- The Easter vigil. National liturgical week, Cleveland, Ohio, August 19–21, 1952. Elsberry, Mo., The Liturgical Conference, Inc., 1953. xii, 159, 57 p.
- Eberdt, Mary Lois, and Schnepf, Gerald J. Industrialism and the Popes. N.Y., P. J. Kenedy, 1953. xxii, 245 p. \$3.50
- Kimpel, Ben. Faith and moral authority. N.Y., Philosophical Library, 1953. 186 p. \$2.75
- Lanza, Antonius, and Palazzini, Petrus. Theologia moralis. Appendix: De castitate et luxuria. Taurini, Marietti, 1953. xiii, 327 p.
- McManus, Frederick R. The ceremonies of the Easter vigil. Paterson, St. Anthony Guild Press, 1953. xii, 129 p.
- Mausbach, Joseph. Katholische Moralthologie, 3. Band, 2. Teil. 9., neu-

- bearb. Auflage von Gustav Ermecke. Münster (Westf.) Aschendorff, 1953. xxviii, 316 p. 17.—DM
- Pickett, R. Colin. Mental affliction and Church law. Ottawa, Univ. of Ottawa Press, 1952. x, 220 p.
- Snoeck, André, S.J. L'hygiène mentale et les principes chrétiens. Paris, P. Lethielleux, 1953. 92 p. 225 fr.
- Stelzenberger, Johannes. Lehrbuch der Moralthologie. Paderborn, F. Schöningh, 1953. 371 p. 19.—DM

History and Biography, Patristics

- Augustinus, Saint. Obras, en edición bilingüe. Tomo VII: Sermones; tr. del Padre Fr. Amador del Fueyo, O.S.A. Madrid, Biblioteca de Autores Cristianos, 1950. xx, 945 p.
- Chiocchetta, Pietro. Teologia della storia; saggi di sintesi patristiche. Roma, Editrice Studium, 1953. 191 p. 500 L.
- Etudes augustinienes [by] H. Rondet, M. Le Landais, A. Lauras, C. Couturier. Paris, Aubier, 1953. 334 p. 885 fr.
- Patrick, Saint. The works of St. Patrick. Hymn on St. Patrick [by] St. Secundinus. Tr. and annotated by Ludwig Bieler. Westminster, Newman Press, 1953. v, 121 p. \$2.50

Ascetical Theology, Devotional Literature

- Amabel du Coeur de Jésus, Mère. To love and to suffer; the gifts of the Holy Ghost in St. Thérèse of the Child Jesus; tr. by a Discalced Carmelite. Westminster, Newman Press, 1953. 158 p. \$2.75
- Day, Michael, ed. Christian simplicity in St. Thérèse. Westminster, Newman Press, 1953. x, 133 p. \$2.50
- Jean le Solitaire. Aux sources de la tradition du Carmel. Paris, Beauchesne, 1953. 272 p.
- Obedience; being the English version of L'obéissance et la religieuse d'aujourd'hui. Westminster, Newman Press, 1953. viii, 289 p. \$3.75

Philosophical Questions

- Bittle, Celestine N., O.F.M.Cap. God and His creatures, theodicy. Milwaukee, Bruce, 1953. ix, 420 p. \$4.00
- Gardeil, H. D. Initiation à la philosophie de S. Thomas d'Aquin, III: Psychologie. Paris, Ed. du Cerf, 1953. 251 p. 570 fr.
- Hartmann, Nicolai. New ways of ontology; tr. by Reinhard C. Kuhn. Chicago, H. Regnery, 1953. 145 p. \$4.00

- Renard, Henri, S.J. The philosophy of morality. Milwaukee, Bruce, 1953. xiv, 252 p. \$2.75
- Thomas Aquinas, Saint. De cognitione veritatis; textus selecti, collegit Josephus de Vries, S.J. Ed. II. Münster (Westf.) Aschendorff, 1953. 62 p. 2.80 DM
- Thomas Aquinas, Saint. Truth; tr. by James V. McGlynn, S.J. Vol. II, questions X-XX. Chicago, H. Regnery, 1953. xi, 463 p. \$7.00

Special Questions

- Arberry, A. J. The holy Koran; an introd. with selections. N.Y., Macmillan Co., 1953. 141 p. \$2.00
- Aubert, Roger. Problèmes de l'unité chrétienne. Editions de Chevetogne, 1953. 123 p. 30 fr.
- Dorcy, Mary Jean, Sister. Our Lady of springtime. Paterson, St. Anthony Guild Press, 1953. v, 47 p. illus. \$1.25
- Gonzalez Alvarez, Angel. Filosofía de la educación. Mendoza, R. A., Universidad Nacional de Cuyo, 1952. 250 p.
- Leitmaier, Charlotte. Die Kirche und die Gottesurteile. Wien, Verlag Herold, 1953. 139 p. \$2.50
- Lunders, Leo, O.P. Introduction aux problèmes du cinéma et de la jeunesse. Bruxelles, Ed. Universitaires, 1953. 221 p. 75 fr.
- McWilliams, LeRoy E. Parish priest. N.Y., McGraw-Hill, 1953. 250 p. \$3.75
- Murray, John. Divorce. Philadelphia, Orthodox Presbyterian Church, 1953. vii, 117 p. \$2.50
- Newman, John Henry, Card. University sketches; text of 1856 ed., with introd. and notes, by Michael Tierney. Westminster, Newman Press, 1953. xxviii, 314 p. \$3.50
- Nuttin, Joseph. Psychoanalysis and personality. N.Y., Sheed & Ward, 1953. xiv, 310 p. \$4.00
- O'Connell, David A., O.P. Christian liberty. Westminster, Newman Press, 1952. 142 p. \$3.00
- Sabine, Paul E. Atoms, men and God. N.Y., Philosophical Library, 1953. x, 226 p. \$3.75
- Science in synthesis; a dialectical approach to the integration of the physical and natural sciences. River Forest, Ill., Dominican College of St. Thomas Aquinas, 1953. 289 p. \$3.50
- Suenens, Léon Joseph. Que faut-il penser du réarmement moral? Bruxelles, Editions Universitaires, 1953. 151 p. 54 fr.

Tresmontant, Claude. *Essai sur la pensée hébraïque*. Paris, Ed. du Cerf, 1953. 169 p. 450 fr.

White, Victor. *God and the unconscious; with a foreword by C. G. Jung*. Chicago, H. Regnery, 1953. xxv, 277 p. \$4.00

Wills, George. *Alice in Bibleland*. N.Y., Philosophical Library, 1953. 54 p. \$2.75