

BOOK REVIEWS

SACRIFICE IN GREEK AND ROMAN RELIGIONS AND EARLY JUDAISM. By Royden Keith Yerkes. New York: Scribner's, 1952. Pp. xix + 267. \$3.50.

The purpose of this study is to investigate the nature and role of sacrifice in those ancient religions which formed the environment of the nascent Christian Church, and thus prepare the way for a more thorough study of the Christian notion of sacrifice. Without neglecting the manifold other sacrificial rites in Greek and Roman religions and in early Judaism, the author pays special attention to the Jewish *'olah* and *zevach* and the Greek *thysia*, because it was these that, in the course of their historical development, divested themselves more and more of their physical aspect and tendency toward formalism, and acquired a loftier, spiritual significance. When, after the destruction of Jerusalem, the *'olah* disappeared entirely from Jewish religious economy, it had made a permanent contribution to spiritual knowledge: by offering to Yahweh the whole of a sacrificial victim and keeping nothing for oneself, it had laid the foundations of the cultic expression of man's complete surrender to God from whom he received his being and upon whom his life depended. Its place was taken by fasting, prayer, almsgiving, and the study of the Torah: exercises which, accepted first as adequate surrogates for the abandoned sacrificial rite of old, were finally considered far superior to it for spiritual development.

The great contribution of the Jewish *zevach* and the Greek *thysia*, both descendants of the common sacrificial meal of earlier men, was the idea of constant thanksgiving to the deity. While, however, the *zevach* experienced a more rapid growth of spiritualization and, like the *'olah*, was finally replaced by exercises emphasizing the spiritual concept of sacrifice, the *thysia* went through a much slower process of sublimation. At a time when *'olahs* and *zevachs* had long paved the way for their own disappearance, the Hellenistic world was still teeming with temples and altars. But here, too, the tendency toward spiritualization was unmistakable. Formal acts of thanksgiving, as expressions of proper appreciation of blessings, occupied a prominent place in the religious and secular life which were so intermingled as to be almost indistinguishable. The *thysia* was considered the most adequate expression of thanksgiving. When, towards the end of the second century A.D., the membership of the Christian Church consisted chiefly of Greek-thinking Gentiles, they had no hesitancy in using the word *thysia* to describe best Christian worship. When Christian thought was translated into Latin, *sacrificium* was the most adequate word for expressing the idea.

Moreover, St. Paul (I Cor. 10:18) had emphatically declared that, in Hebrew rites, "they who eat of the sacrifices [*thysiai*] are partakers of the altar." He could have said the same concerning Greek *thysiai*. Thus he had laid down a general principle that Christians could not be partakers of the Lord's table and also of the tables of pagan deities, worship both God and pagan deities. Thus the Christian feast of the Eucharist was treated as in the same category as Hebrew *zevachs* and Greek *thysiai*: it was a sacrificial act of worship, a holy participation (*koinōnia*, *communio*) in the Sacrifice of the Son of God.

We may easily accept the author's general thesis and agree with most of his arguments, though the latter, at least in the treatment of Greek and Roman religions, are based to a large extent on secondary sources. Even here we miss such important works as P. Stengel's *Opferbräuche der Griechen*, S. Eitrem's *Opferritus und Voropfer der Griechen und Römer*, F. J. Dölger's *ΙΧΘΥΣ*, F. Schwenn's *Gebet und Opfer*. Also, M. P. Nilsson's monumental work, *Geschichte der griechischen Religion* (2 vols.; Munich, 1941-50) deals extensively with the concept of sacrifice and sacrificial rites among the Greeks. L. Ziehen's comprehensive article, "Opfer," in Pauly-Wissowa's *Realenzyklopädie der klassischen Altertumswissenschaft*, XVIII, 1 (1939), 579-627, has likewise not been used. J. Wach's statement to the effect that "sacrifice . . . has not, until now, received as much attention by students of religion as it deserves" (Foreword, p. vii), needs at least a qualification. In the course of the last two decades there have appeared a number of scholarly articles on the subject, e.g., by Bertholet, Festugière, and Meuli (cf. the volumes of *L'Année philologique*).

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DAS ERSTE BUCH MOSE: GENESIS KAPITEL 12:10—25:18. Translation and commentary by Gerhard von Rad. Das Alte Testament deutsch (ed. V. Herntrich and A. Weiser), III. Göttingen: Vandenhoeck & Ruprecht, 1952. Pp. 137-226. DM 4.50 (subscription 3.60).

In this second fascicle on Genesis, Gerhard von Rad continues his excellent translation and commentary through the story of Abraham. The first fascicle, which contained twenty-seven pages of introduction to the whole book, was reviewed by R. A. F. Mackenzie, S.J., in *THEOLOGICAL STUDIES*, XII (1951), 99 ff. All the good qualities pointed out there are also in evidence here.

The author accepts in general the analysis of the Abraham story (with the exception of chapter 14) into the so-called J, E, and P narratives. He

accepts, too, their usual dating in the tenth, eighth, and fifth centuries B.C. respectively. But in line with recent critical trends he maintains that each of these narratives (even P, the latest) contains traditional materials centuries older, and at times in an almost unchanged archaic form. The (J)ahvist in particular he represents as a collector of ancient Patriarchal traditions that were recited or sung at cult festivals of the various Palestinian sacred places in the time of Solomon. But the Jahvist was no mere compiler. The *Zwischenstücke* with which he wove together his materials into an artistic literary whole reveal his theological preoccupations and the religious spirit in which he would have his narrative understood. Such a piece von Rad considers 18:17-33 to be. In the preceding fascicle he explained 6:5-8 and 12:1-9 in a similar manner.

The reader will probably disagree with some of the author's conjectures. Nevertheless he will find the fascicle stimulating and very much worthwhile for its valuable insights into some present-day trends of Pentateuchal criticism. Von Rad is now a veteran in the field. It may be noted here that recent Catholic commentators on Genesis, such as Chaine (1947) and de Vaux (1951), accept JEP as a convenient hypothesis and likewise seek to disentangle the ancient traditions it enshrines.

As in the other volumes of this series, religious values are kept in view. The minute, penetrating literary analysis to which the text is subjected in rigorous scientific fashion is in fact done in view of theological exegesis for a better understanding of God's revelation to His people and of its living value for all mankind today.

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LE CANTIQUE DES CANTIQUES. By André Feuillet, P.S.S. *Lectio divina*, X. Paris: Editions du Cerf, 1953. Pp. 258.

Among the outstanding scholars who have advanced an allegorical, as exposed to parabolic, interpretation of the Canticle are Joüon (1909) and Ricciotti (1928). Recently Père Robert joined their ranks with his translation in *La sainte Bible de Jérusalem* (1951). Now one of his former students has come forth with a formidable presentation and defence of the method he learned from Robert. In a laudable effort to present a conclusive literary argument for the traditional Catholic interpretation, Père Feuillet applies the method of *style anthologique* to the Canticle of Canticles. This means that the inspired author, like many other post-exilic writers, borrowed extensively from earlier writers. Passage after passage is judged to be an echo of the prophetic books, particularly the second part of Isaias. From

the meaning and context of these key words or ideas in the earlier writings, the author builds his interpretation of the Canticle. This process yields the conclusion that the Canticle is an allegory on the marriage relationship between Yahweh and Israel, a record of the merciful love of the Bridegroom for His bride.

The Canticle is divided into five poems which lead up to the *dénouement* in 8:4-5. The first two chapters describe the sufferings and hopes of the nation in exile. In 3:6 a new period dawns, the restoration, and the poet describes the return of the first caravan of the exiles, led by "King Solomon." The rest of the Canticle shows us the restoration *en marche*: the fourth poem is a monologue by the bride, describing the bridegroom in terms of the Temple. The last poem (6:4-8:3) contains expressions of love and descriptions of the bride in terms of the topography of Palestine. In 8:4-5, the groom leads the bride across the desert to her land, where she receives the grace of perfect conversion. There remain the immortal lines on love and some stray appendices which refer to the reign of John Hyrcanus. The author has a lengthy chapter on the marriage symbol in the prophetic literature and in the final chapter he applies his method of parallelisms to Isaias and Pss. 45 and 72.

The validity of this allegorical interpretation stands or falls with the soundness of this method of establishing parallelisms. In the opinion of this reviewer it falls altogether. The parallels established between the Canticle and earlier writings are forced, e.g., 2:8 ff. and Is. 40:3-4. There is no true similarity of situation that justifies these and other equations, and to build a theory of interpretation upon such a foundation is sheer fantasy. Moreover, the method accepts without question that the echo of a passage or theme has the same meaning and context that it has in the earlier writings. This mechanical approach does not allow for poetic freedom. It is a mistake to interpret the Canticle in a manner so dependent upon other contexts. For example, one should accept 2:7 ff. in the natural language of love as an invitation to a tryst in the spring. It is mere mechanics to equate it with the messianic era of salvation predicted by Osee and Isaias (p. 97).

Père Feuillet devotes an entire chapter to a discussion of certain traditional biblical themes which are common to the Canticle and other books of the OT. The bridegroom is called "king" and "shepherd," well-known titles for Yahweh. The themes of sleeping-awakening and seeking-finding are found in the prophets, where they are used in reference to Yahweh and the nation. Granting that this is true, are we justified in giving the same context and interpretation to these themes as they occur in the Canticle? Moreover, is it not to be expected that themes so broad and so applicable

to love would be found in the Canticum for their own sake, whatever might have been their use in other writings? The most that can be proved by these themes is that the author of the Canticum was influenced in a general way by the rich imagery used by the prophets to describe the union of Yahweh and His people, but one cannot make the strict parallelism in allegorical fashion, as Feuillet does. The brilliant French exegete tries to prove too much. The Canticum was not written by a man who had the *OT* lying open before him and who was dedicated to word-play. There is some strength to the literary argument that the marriage symbol of the prophets is the key to the broad understanding of the Canticum, but it cannot be extended to nearly every line as this commentary attempts to do.

While the reviewer discharges this onerous duty of criticizing what he considers a mistaken interpretation of the Canticum, he nevertheless commends the book as a provocative study of the sacred poem, which will afford all readers sharper insight into what has been called the Fourth Gospel of the Old Testament.

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EINLEITUNG IN DAS NEUE TESTAMENT. By Alfred Wikenhauser. Freiburg: Herder, 1953. Pp. 420.

The Professor Emeritus of New Testament Literature and Exegesis at the University of Freiburg has placed theologians in his debt once more. As a fruit of his long years of teaching, he has presented them with a comprehensive, accurate, and readable account both of the genesis of the problems in the field and the various solutions, assured and tentative, which have been developed in the years between Richard Simon and 1953. The book follows the usual tripartite division: canon, text, and writings. As in Schäfer's *Grundriss* last year, this author gives a full treatment of the second subject, sixty-three pages being devoted to the *NT* text. This is another indication, if such were needed, of the interest textual problems arouse today.

By and large, however, it is the solutions which Wikenhauser proposes for the traditional, thorny problems concerning the origin of the books which will catch the eye of the busy theologian. This will be especially true of those who were slightly bemused by the rigorous conservatism displayed at times by the recent Anglo-American *Catholic Commentary* and who will be eager to know the attitude of Catholic Continental scholarship on these problems. This interest will be generously satisfied by the present volume.

All the verdicts rendered in this book will not, of course, be acceptable

to everyone, including the present writer. Therefore justice demands that the principles stated by Wikenhauser as basic to his discipline be summarized, since his general view commands his judgments in detail.

For Wikenhauser, as for Schäfer (*op. cit.*, p. 6) and many moderns, New Testament Introduction is an historical-critical discipline which is as far removed from the preoccupations of apologetics as is, for example, Church History. Its sources are twofold: the *NT* books and the testimony borne to them by ancient tradition. Neither source may be accepted uncritically but both must be subjected to examination by the methods developed by philology and historical science. This conception of the discipline will permit neither the ignoring of tradition, as independent critics have been known to do, nor the conception of a distinction between these sources which would be more than material. At times, orthodox theologians have slipped into error here, when they unduly opposed external to internal testimonies, implying at least that the former was a more objective and therefore more secure source. In point of fact, neither source will yield its secrets until it has been subjected to the identical critical method.

Undoubtedly, most exegetes and teachers of fundamental theology will subscribe to these principles in the abstract, nor is it probable that Wikenhauser experienced any difficulty in applying them in his university courses. Difficulty and confusion do arise, however, when, as sometimes happens, these problems are gathered together with others belonging to entirely different disciplines in the same course of fundamental theology. Here it is vital to distinguish clearly between the different disciplines, the various methods, and the distinctive types of proof required by each. While blanket approval of Wikenhauser's position in all details may not be expected, still most teachers in this position will welcome the help given them in this essential task by his brief and lucid treatment of the theme.

Coming to his verdicts on points of detail, it may be questioned whether Wikenhauser has been wise in dating Mt., Lk., and Acts as originating probably between 70–80 A.D. Granting that the main texts cited as leading to this conclusion (Mt. 22:6; Lk. 19:43; 21:20, 24) apparently presuppose knowledge of the details of the destruction of Jerusalem, is this enough, in the face of other evidence, to justify the later dates? Both Benoit and Osty were aware of these difficulties, yet they retained the traditional Catholic dating (cf. Introductions to Benoit, *Mt.*, and Osty, *Lk.*, and Benoit, *Mt. in loc.* in the *Bible de Jérusalem* series).

Wikenhauser warns next against all simplistic solutions of the Synoptic problem. He rejects both the oral tradition and the dominant two-source theories, although his own solution approaches the second position. He

equates Aramaic Mt. with a collection of logia. This work is conceived as consisting mainly but not exclusively of sayings, though its narrative sections did overlap Mk. to some small extent. Translated into Greek, it became one of the major sources of Mt. and Lk. (Q). In Wikenhauser's eyes, Mt. reproduces Q's text more accurately, whereas Lk.'s order is probably closer to that of the source.

While this view of the author of Greek Mt. reworking his Aramaic material under the influence of Mk. and his own sense of system undoubtedly satisfies the demands of the Commission, does our picture of that early time, granted the haziness which undoubtedly surrounds it, demand the reduction of Aramaic Mt. to this amorphous form? For, in truth, there seems little to choose between Wikenhauser's collections of sayings and the Q of the independent critics. To several at least, the systematic and speculative quality of Mt. stands in opposition to this conception of Q. It seems more logical to attribute this feel for thesis and hence the five (or six) discourses to a time when apologetic preoccupations predominated, i.e., to the period when the Jerusalem catechesis was taking body. This viewpoint has been expressed in masterly terms in the past by Père Lagrange (*Mt.*, pp. xxxv-xliii) and has been repeated quite recently by Père Benoit (*op. cit.*, pp. 12-29). Wikenhauser's dismissal of Benoit's most recent study of this problem, on the plea that it is altogether too complicated to be true, may be shown to have been overhasty. The writer would hope that Benoit's further studies will found his conception more securely and that from it, as from the work of Vaganay and Cerfaux, we may derive more light on this baffling problem.

Wikenhauser's treatment of form criticism is generous both in the space allotted and in the spirit in which the study is undertaken. Perhaps this is the finest account of the principles and practise of this school of exegesis which has appeared in a Catholic textbook. It can stand together with the articles of Benoit (*Revue biblique*, LIII [1946], 481-542) and Braun (*Dict. bibl., Supplément*, III, col. 311-17) which have been among the best brief Catholic treatments of the subject. Like his fellows, Wikenhauser sees the basic error of this school in its attribution of creative power to the community as such and in its neglect of the eyewitnesses, missionaries, and teachers, whom both a priori reasoning and the texts suggest as the originators and moulders of the traditions later used by the Synoptics. He also traces the Synoptic outline of Our Lord's career to the course of history rather than to a Marcan construction. Second, while he admits the validity of the term "compilations" when applied to the Synoptic Gospels, Wikenhauser will not admit that the evangelists were uniquely interested in

patchwork. Each of the three had his own theological interest in writing his book and each succeeded in stamping it on his work. As this stress on finality has always been a governing factor in traditional Catholic exegesis of the Synoptics, it is pleasant to see it coming to the fore of late among circles which regard the Gospels from a viewpoint very different from ours (cf., as an example of this, *Expository Times*, LXIV [1953], 365). But here again, as in the case of the individual traditions, Catholics must stress, as others will not, that, despite the personal viewpoints implicit in the different Gospels, the ultimate basis for these differing theological insights will be found not in the needs of the Christian community exclusively but in the multifold reality embodied in the figure of Our Lord.

As far as practical application is concerned, Wikenhauser judges (1) that form criticism is an invaluable tool in the hand of every exegete, (2) that Bultmann's classifications of the sayings generally hit the mark, whereas (3) no critic has been successful in finding satisfactory forms in which to set the different strands of Synoptic narrative. In conclusion, he states two rules which no Catholic exegete who employs this method may forget: (a) form criticism can pass no judgment on the historical reliability of a passage, nor (b) is its reliability to be weighed according to the antiquity of the source to which it can be assigned. Within these limits, form criticism can and should find its due place in the arsenal of every Catholic exegete.

In treating the Johannine question, Wikenhauser shows more interest in the sources of Johannine theology than in the well-worn question of authorship. Discussing the latter point, he postulates a unit author for the Gospel and Epistles, the son of Zebedee. Since he supports the Eusebian reading of Papias' fragment, he has a John the Presbyter at hand to claim credit for the Apocalypse. On the question of sources, however, Wikenhauser rejects both extremes, i.e., Bultmann and Percy, and tends to admit Gnostic influences on John's conceptions and language.

The question, of course, is what is meant by Gnosticism here. Recent work on this subject (Quispel, *Gnosis als Weltreligion*) supports the traditional dates for the Gnostic system, while the DSS have found Johannine parallels apparently related to a proto-Gnostic Essene background (cf. an admirable treatment of this by W. F. Albright in *Religion and Life*, XXI [1952], 547-50). Only time and further work will define the extent John may have been subject to this influence. In the present state of the question, Wikenhauser's position seems prudent.

We need only note a few of his comments on Pauline problems. The authenticity of II Thess. is accepted, though we are reminded that this position has not found a satisfactory solution for certain difficulties. His

reserve on Philippians is an indication of growing support for the early dating of this letter (*circa* 56–57). Wikenhauser rejects Caesarea as its possible place of origin, but will not choose between Ephesus and Rome. He takes the view that Ephesians was an encyclical letter which may well have been written by a disciple of Paul under the direction of the Apostle. He joins Spicq in solving the authorship of Hebrews in similar fashion. On the other hand, Paul is admitted to be the immediate author of the Pastorals, despite the difficulties in vocabulary, etc. Turning to the *corpus catholicum*, Wikenhauser finds all the letters authentic, save perhaps II Peter.

Despite the inordinate length of this review, let the reader be warned that nothing but soundings have been taken here. There is more treasure in this book than could be displayed even in these extended limits. Nor could justice be done to the balance Wikenhauser maintained throughout in weighing the evidence and reaching his conclusions. Hardly ever has Wikenhauser ruled out of court positions which have seemed acceptable to other scholars, while he has clearly set down the positions which can be considered as gained. Therefore, it seems certain that this book will enjoy the confidence of teachers of introduction for as long and as profitable a period as did the work of Sickenberger which it is intended to replace.

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A COMMENTARY ON THE GOSPELS. By Ronald Knox. New York: Sheed and Ward, 1952. Pp. xviii + 284. \$3.75.

I think it may be said without exaggeration that there has been no more brilliant translator of the Bible in English than Msgr. Ronald Knox. This is not to deny his obvious faults (and no one is more aware of these than he); he does not pretend to be a scriptural scholar in the strict sense of the term; he has found it difficult, for one reason or another, to work in collaboration on the traditional type of translation committee. Nonetheless, this modest, diffident, and devoted priest, despite the tribulation of poor health and the difficulties of life in England during the war years, has produced a translation which has attracted the attention (not always indeed favorable) of the entire English-speaking world. Those who tax him for attempting to make St. Paul "sound like a secretary in the British Foreign Office," forget the deep personal piety which has always inspired him and the persistent aim of all his work: that the Bible be read with interest and enjoyment.

The present work, *A Commentary on the Gospels*, is, like the volume on *The Epistles and Gospels* which appeared in 1946, another by-product of

his translation of the New Testament. But it is, I must confess, like a second pressing of the grapes: much of the old zest and enthusiasm seems to be lost. There is, of course, much of the familiar worrying over the text, the Synoptic problem, and many of the more obvious difficulties of interpretation (with little if any reference, it should be said, to current biblical scholarship). But, when all is said, it is difficult to imagine the audience Msgr. Knox has in mind: while it is not a book for specialists, it is at the same time difficult reading and far beyond the needs of the casual reader.

To explain apparent doublets and parallel passages with slight differences, Knox appeals to the well-known practice of the preacher who uses the same material, though in slightly different garb, on different occasions. Knox rejects the pericope on the adulteress (John 8:1 ff.) as Johannine—accepting it, of course, as canonical—and suggests that it may have been written by St. Luke; he also rejects the close of Mark's Gospel, holding that it is ancient but not Marcan. He still retains the identity of the "three Marys" as Mary Magdalen. And he seems to incline towards the very peculiar theory that the Parousia, the Second Coming of Our Lord, would have taken place *ca.* A.D. 70 if a certain divine condition (the conversion of the Jews and the complete acceptance of Our Lord?) had been fulfilled.

Knox is more than ordinarily preoccupied with the Synoptic problem; and he seems not to be acquainted with any of the modern treatments of the question. In his interpretations he constantly appeals to the possibility of "mistranslation from the Aramaic"—he unquestioningly accepts the hypothesis of an Aramaic Matthew—and does not seem at all familiar with, e.g., Black's *Aramaic Approach to the Gospels and Acts* (Oxford, 1946), which would have rendered most of his difficulties in this connection superfluous.

It may perhaps be interesting to list briefly some of Knox's more striking interpretations:

Matt. 5:32: *excepta fornicationis causa* he interprets as "over and above the question of keeping a mistress" (which is a sin in itself); 6:7: "much speaking" of the pagan's prayer refers to the use of many titles to address the gods; 8:28: of the two demoniacs he suggests that one was possibly a woman; 22:14: the sentence "many are called, etc." gives Knox no difficulty here, although he prefers to omit it in 20:16; 28:17 does not indicate a doubt on the part of the disciples but merely a failure to recognize Our Lord at a distance.

Luke 2:2 Knox translates: "this register was made *before* Cyrinus was governor, etc."; 23:47: "this was indeed a just man" is, as Knox puts it, Christian cipher-language for "this was the Son of God."

John 2:7 ff.: to avoid the difficulty of the enormous quantity of wine (six water-jars are estimated by some as 120 gallons), Knox adopts Westcott's view, i.e., the water-jars were merely filled with water and left there; it was the *seventh* drawing from the well which turned into wine; the difficult reply to Our Lady is interpreted as "Don't come bothering me just now," said, of course, not in serious rebuke, but with a smile, in order to test His Mother's faith; 13:1 begins, in Knox's view, the second half of the Gospel, perhaps written first in time; 18:8: "if you seek me, let these go" is felt to have theological implications; 20:17: "noli me tangere" means: you do not need to keep clinging to me as though you would never see me again: there is still time for that, since I am not yet ascended into heaven; 21:15 ff.: here Knox drops the distinction in meaning between the two verbs for "love," but not between "tend" and "feed," and "little sheep" and "lambs."

Most of Msgr. Knox's views have appeared somewhere in the history of biblical scholarship, but he is not interested in names. Just as the principle which lay behind his translations was the quest for "modern but timeless English," of the sort which would appeal to his readers, so too his approach to exegesis is at times kerygmatic, i.e., such as might effectively be used in the course of a sermon or conference. And while I have no objection to his theory of translation (which Knox admits, in his *Trials of a Translator*, goes back to Belloc), I cannot feel a similar confidence in his exegesis. But such criticism, even if it must be made, should be taken together with the knowledge that Msgr. Knox is himself very loath to publish anything except what he feels will serve some useful purpose.

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AGAPE: DIE LIEBE ALS GRUNDMOTIV DER NEUTESTAMENTLICHEN THEOLOGIE. By Viktor Warnach. Düsseldorf: Patmos Verlag, 1951. Pp. 756. DM 26.50.

This bulky book is practically an encyclopedia of the biblical theology of charity. The copious footnotes, exhaustive bibliography, index of all biblical references to love, the *Namenverzeichnis* and the *Motiv- und Sachverzeichnis* (eighty-nine pages of indices), evidence the extent of the author's research.

An introductory chapter (pp. 11-30) concludes, after a cursory survey of the role of love in the principal philosophical movements of the past century, that the motive called love connotes three distinct realities: *sexus*

("die triebhaft-geschlechtliche Liebe"), *eros* ("die seelisch-begehrende Liebe"), and *agape* ("die reine oder personale Liebe").

The first part of the work, "Das Zeugnis der Schrift" (pp. 33-179), is devoted principally to an examination of the biblical, especially *NT*, texts which treat of love. A brief description of the role of love in the religions of the so-called primitives (*Naturvölker*) and in the pagan cults of antiquity serves to spotlight the unique superiority of the *OT* teaching. Love in extra-biblical religions was usually identified with *sexus*, which was frequently personified and divinized. Man's love for the deity, which reached its highest expression in the *bhakti* of the Hindu and in the *eros* of the Platonist, never goes beyond a sentimental attachment, a devotedness, in which the desire for recompense and happiness plays the decisive role. *Eros* is always egocentric. Since the gods are self-sufficient, it would strike pagans as nonsense to speak of the divinity as the subject of love.

In striking contrast to paganism the *OT* reveals Yahweh, the omnipotent and supreme Being, full of goodness and merciful love for man. God's love for man is manifested in creating, choosing, protecting, pardoning, and saving. Man's love for God is a thankful response to His goodness, expressed by fidelity to the law of the Covenant and by charity to his neighbor. *OT* charity, however, whether its object be God or neighbor, rarely goes beyond *do ut des*.

Warnach's analysis and philological study of the *NT* texts should give his work a permanent value. Briefly but thoroughly he examines in turn the Synoptic Gospels (pp. 88-102), Acts (pp. 103-5), Paul (pp. 106-44), the Catholic Epistles (excluding John's; pp. 145-50), and the Johannine writings (pp. 150-75). The characteristic *NT* word, *agape*, whose use by John and Paul has made it the consecrated term for Christian charity, rarely occurs in the Synoptics and never in Acts. But the reality expressed by the word is an important, if not the most prominent, element of Synoptic theology. Moreover, it is very significant that the verbs *stergein* and *erasthai* are never used by the evangelists.

In the second part, "Das Wesen der Agape" (pp. 183-478), the author manifests a very original, and to a Scholastic theologian a disconcerting and very questionable, approach to the problems raised by the *NT* references to charity. In twelve sections he discusses the essence of supernatural charity and the characteristic notes by which it is distinguished from natural love, both *sexus* and *eros*. Dom Odo Casel's concept of *mysterium* and Warnach's strange understanding of Pauline anthropology dominate; they obscure the discussion and render his conclusions very doubtful. There

are some beautiful pages on God's love for us, on the manifestation of this love in Christ, on its presence and continuance in Christians, and on its return to God through the Christian's love for his brethren. But throughout there is a failure to realize that, when the *NT* speaks of God's love for us and the charity He infuses in us, it is using analogous, not univocal, terms. Warnach does not speak of charity as a virtue, i.e., an operative habit. Distinguishing in man body, soul, and spirit, he maintains that the subject of charity is not a faculty of the soul, the will, but the spirit, by which he understands the totality of man's being, his personal *esse*. Charity is not an act of the will; it is an act of the personality, a *Ganzheitsakt*. *Agape* is the expression of our "ganzheitlichen und pneumatischen Seins." So he defines *agape* as "the existential encounter of one concrete person with another."

Like Anders Nygren (*Eros und Agape*), Warnach stresses charity's independence of its object, the "unmotivated" character of *agape*. He would agree with Nygren that there is an irreducible opposition between the gratuitous divine love revealed in Jesus, which descends from God to man, and the *eros* of Greek piety, which yearned for union with the divinity because it saw in the deity its own supreme good. Nygren was led by the Lutheran doctrine of redemption and grace to deny that man can be the subject of *agape*. For him the union of man with God is realized not in man's elevation to God but only in God's loving condescension to sinful man. Warnach, on the other hand, exaggerates man's divinization by grace and charity. He insists on the identity of the charity infused in us with the charity by which God loves us. Elevating us to Himself in grace, God pours forth in us His own holy love. Remaining always God's love, it becomes through the miracle of grace our personal love. We love God, ourselves, and our brethren with the very *agape* with which God loves us. Here the reviewer thinks he discovers the influence of Casel's strange doctrine of the *Mysterium-gegenwart*. Moreover, is it true that *agape* and *eros*, supernatural charity and natural love, are irreducibly opposed to each other? Is there not an analogy between them? A. Sustar has indicated the major flaw in the author's thesis (cf. *Verbum Domini*, XXX [1952], 244 f.). Warnach seems to disparage natural love to excess, so that charity might appear more sublime still. The key to the genuine concept of *NT* charity, the corrective for the theses of Nygren and other Protestants, is the double analogy (between God's love and our charity on the one hand, and between supernatural charity and natural love on the other) of which Warnach speaks all too vaguely and inconsequentially.

In the third part, "Das Mysterium der Agape" (pp. 481-651), the author outlines the theological synthesis that would be constructed on his concept

of *agape* as the basic motive of NT theology. He traces briefly the mystery of *agape* in creation, redemption, the Church, and the sacraments. The reader is rewarded with many penetrating insights into realities of our faith, e.g., on the rift and tension produced in human nature by original sin, on death for the Christian, etc. It is principally in this section, however, that Warnach's doctrine suffers from his express application (e.g., in the treatment of baptism and the Eucharist) of the strange, intangible *mysterium*-theory of Dom Odo Casel.

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

LA MÈRE DES FIDÈLES: Essai de théologie johannique. By F. M. Braun. Tournai, Paris: Casterman, 1953. Pp. 207.

The characteristic theological speculation of F. M. Braun again issues in this excellent mariological *précis*. A remarkable synthesis is achieved, embracing scriptural exegesis together with pertinent biblical theology on a subject of paramount interest in present Catholic research. The five chapters are replete with bibliographical detail for evaluating the decisive conclusions of the esteemed author.

An *avant-propos* of some fifteen pages is indicative of the tendentious orientation given the matter. The fundamental premise is acceptance of John the Evangelist as well-nigh an academic theologian, whose Gospel and Apocalypse are theological works evidencing knowledge, in their author, of truths revealed by faith and intellectual elaboration thereon. This calls for a theological interpretation of the single texts and forces the scholar to give them another reading. Braun finds need of briefly reviewing the several scriptural senses in order to arrive at an exegesis that "commences to be theological." The peculiar feature of the theology of St. John is that it is one of wisdom rather than discursive reasoning, wherein the Beloved Disciple views the diversity of facts and evangelical words with the simplicity of direct approach, not unlike that of the contemplative. This entails penetrating into the "interior of the thought of St. John." Two approaches are available, that of literal and typical exegesis, and that of exploring the *doctrina sacra* inherent in the writings of John. Such are the principles underlying these fruits of a practical seminar on the New Testament held by Braun in the University of Freiburg.

The first chapter aims to integrate the observations of John with those of Luke, particularly in reference to the hidden life of Christ, the virginal birth, the motherhood of Mary with its relationships to divinity and mankind. In the opinion of Braun the allusions of the evangelist suppose re-

liance upon Luke to the extent that, whatever John chooses to be silent about, his readers will have been sufficiently enlightened from their knowledge of Luke.

The mystery of Cana (John 2:1-11) is treated at length in the second chapter and supplies the key for theology of Our Lady. A rapid modern commentary on 2:4 culminates in accepting the expression as a refusal, tempered nonetheless in the intonation of its actual utterance by Christ. The "hour not yet come," however, is in the nature of a consoling promise, an interpretation claiming validity from the ensemble of similar references concerning the "hour" throughout the Gospel. Braun extends this ideology into the relationships of Our Lady with the heavenly Father and her part in self-effacement. As there was a change in the life of the Savior from the time of His baptism, so something corresponding happened for Our Lady in the way of a new condition demanding sacrifice in her, eventual separation, and ultimate reunion with her Son. Braun feels that this doctrine is likewise manifest in the Synoptics. A kind of second epiphany is said to have transpired at Cana, destined to reveal the powers of Christ to His disciples. This tended to heighten the symbolism of the miracle, demonstrating a new economy come to replace the order of the Law, providentially synchronized with the passion and accounting for a normal intercessory power in Our Lady.

Mary on Calvary (John 19:25) constitutes the third chapter, and the record of John is taken as a complement to the Cana scene. Both accounts emanate from a mind cognizant of the harmony of the two Testaments, and the Protoevangelium finding fulfillment. Braun allows two women to be envisaged in the Protoevangelium, namely, Eve and Mary. The latter holds the supreme interest of the evangelical writer and it is here that one enters into the profound interiority of John in his writing.

The fourth chapter investigates the spiritual maternity of Mary as revealed in 19:26. A fascinating history of the exegesis of this single text is presented and might well serve as a model for methodological procedure. What Braun finds prefigured in Cana becomes reality on Calvary, viz., a maternity, no longer in flesh and blood as in the Incarnation, but born in the Spirit (3:6) bringing the human family into unity with Christ. A mission of Mary therefore exists, one that is thoroughly maternal and consigned to her from the Cross in the person of the Beloved Disciple, representative at the moment of the human race. Reciprocation is present in the disciple taking her to his own.

Braun establishes a resemblance between the Mother of Jesus in 19:26 and the Woman of the Apocalypse, both of them accomplishing the mystery

contained in the Protoevangelium. This is the burden of his fifth chapter. Balancing the clear with the enigmatic both in the Gospel and the Apocalypse, an appeal to the literary procedures of the evangelist accounts for the mysterious Woman being at times the Mother of the Savior and a figure of the Church. The disciple given to Mary for a son personifies all the community of the faithful, whence her title, *Mother of the Faithful*. There is an apocalyptical and historical approach to identical factors in this theology of Mary. In the relationships between Mary and the Church Braun sees the possibility of Our Lady being a prototype of the Church and completes the application throughout the several and various symbolical features predicated by the evangelists. He further deduces the idea of mediation, though he is not prepared to state the extent of the intervention of Mary in salvation.

By way of conclusion Braun has searched out the Marian theology in St. John and is not surprised at finding a marvelously explicit and latent coherence that the Church has not failed to elaborate down through the centuries. The objective of the entire work, "to bring to light the teachings contained in the Johannine texts that touch upon the Mother of Jesus," has been handsomely achieved. Biblical exegesis now has a mariological compendium for the writings of John. Even though the opinion is formulated in the work, the reader can advantageously utilize it as a point of departure. It is indeed to be hoped that an English version may soon be available, because it is so representative of sound theological synthesis. Convenient and serviceable triple tables form appendices, one for scriptural references, another for authors cited, and a third for contents.

Holy Name College, Washington, D.C.

EUSTACE J. SMITH, O.F.M.

QUAESTIONES SELECTAE EX EPISTULIS S. PAULI. By P. F. Ceuppens, O.P. Rome: Marietti, 1951. Pp. ix + 234.

One of the perennial problems for the ordinary priest and seminarian is to find some writer who will authoritatively and briefly explain crucial dogmatic texts of St. Paul. Neither Prat's excellent and well-known work nor Bonsirven's recent book would seem exactly to meet that need. Fortunately, therefore, Fr. Ceuppens, Professor of Sacred Scripture at the Angelicum, Rome, has added to his many achievements this concise Latin exposition of certain key passages in the Pauline epistles.

After a summary sketch of the Apostle's life and a brief outline of the various letters, he chooses for detailed study some pericopes and analyzes the thought, explains each verse, and leisurely sets forth the theological

doctrine. This last feature will be most welcome to students and teachers of dogma, enabling them better to perceive the force of the scriptural arguments, when these are set forth in a form more convenient than in the ordinary commentaries.

The author's choice of material has been judicious. From Romans the *quaestiones selectae* are: the knowledge of God from visible creation (1:18-23), justification by faith (3:21-30), original sin (5:12-21), and predestination to glory (8:28-30). On the sense of the term, "the justice of God," Fr. Ceuppens in one place takes this attribute to mean the divine mercy and cites Lyonnet, Cerfaux, and Feuillet. "Indicat voluntatem misericordem Dei qui bona salutis populo suo praestat. Sensus ille indubie in ep. ad Rom. 3,25.26 adest" (p. 30). However, in the exposition of those verses the author apparently supposes that the term contains both the sense of mercy and that of vindictive justice. For he writes: "ut homines manifeste videant Deum esse iustum, nam iustam peccatorum expiationem petiit, et insuper ut homines sciant quod ad reconciliationem cum Deo, ad iustificationem pervenire possunt per fidem in Christum, in efficacia sacrificii Christi" (p. 36). Perhaps the explanation will be that in the light of the OT usage the justice of God signifies predominantly His mercy or fidelity to His promises, but the idea of just punishment, the vindictive aspect, would not be entirely excluded.

In an appendix on the scriptural doctrine concerning polygenism, the author disagrees with some who wished to uphold transformism and argues that, in conformity with *Humani generis*, Genesis and Romans 5 prove monogenism and the unity of the human race. In the final part of Romans chosen for study (8:28-30) dogmatic theologians will be interested to find a lengthy treatment (pp. 59-71) of a familiar theme: "Praedestinatio electorum ad gloriam est ante praevisa merita."

From I Cor. the questions chosen are the Eucharist (ch. 11), charity (ch. 13), and the resurrection of the dead (ch. 15). Naturally the Eucharist (pp. 72-99) and the resurrection (pp. 109-39), because of their dogmatic and apologetic import, have merited lengthy treatment, so that the proofs can be weighed in detail and the current difficulties solved. In I Cor. 15:51 the author adopts the usual modern reading according to which not all men will die, and then shows how this verse does not imply that St. Paul believed the end of the world close at hand. Nor does the verse contradict the doctrine of the universality of death as a consequence of original sin. For though men living at the last day do not die, St. Thomas says, "est tamen in eis reatus mortis, sed poena a Deo aufertur, qui etiam peccatorum actualium poenas condonare potest" (p. 137).

About one-sixth of the entire book is devoted to Ephesians, a fitting recognition of its doctrinal riches. Four sections are discussed: Christ in time carries out the mystery decreed from eternity by God (1:3-14); the union of all in Christ is fulfilled in the Church (1:15-2:22); Paul is entrusted with the revelation of this mystery (3:1-13); Paul's prayer and doxology (3:14-21).

In Colossians we have the texts: Christ the Redeemer and true God (1:14-15; 2:9); in Philippians: Christ, God and Man (2:6-11). With many moderns the author holds that the Name above all names is Yahweh, so that all men will confess that Jesus is the Son of God and God (p. 196). In Hebrews the parts chosen (5:1-10 and 7:1-28) portray Christ the Eternal Priest.

The volume has three indices, one of scriptural texts, a second of the authors cited, and the third on the subject matter. Primarily intended as a theological textbook, this work should prove valuable also to priests and to scholars among the laity, because on many cardinal points the core of Paul's theology is here concisely presented by a veteran teacher and writer who is an expert in exegesis and biblical theology.

Weston College

JOHN J. COLLINS, S.J.

TERTULLIAN, TREATISES ON MARRIAGE AND REMARRIAGE: *To His Wife; An Exhortation to Chastity; Monogamy*. Translated and annotated by William P. Le Saint, S.J. Ancient Christian Writers, XIII. Westminster, Md.: Newman, 1951. Pp. vii + 196. \$3.00.

The central theme of the three Tertulliana presented by Fr. Le Saint in English dress is second marriage: May a Christian remarry after the death of wife or husband? *Ad uxorem* (200-206) advises against it; *De exhortatione castitatis* (204-12) calls it "a kind of fornication"; *De monogamia* (217) brands it adultery. The trilogy was hardly a major intellectual or literary achievement; its theme and thesis are today theologically impertinent; and Tertullian's casuistry is less than convincing. Still, the works are sufficiently significant to justify an English version. They epitomize and help to trace the impetuous Carthaginian's flight from Catholic orthodoxy through Semi-Montanism to the extremes of Montanism; they provide source material for the history of the Christian attitude on marriage—its sacramental aspect, the Church's jurisdiction, the indissolubility of the contract; they clarify and exemplify the Church's code and cult at an early stage of her existence; and there are passages of rare beauty (such as the graphic appreciation of Christian marriage in *Ad uxorem*, II, 8) and impressive passion

(such as the two-edged attack on heretical puritanism and Catholic sensualism at the beginning of *De monogamia*). Till now, English readers have had to rest content with the versions of C. Dodgson (for *Ad uxorem*) and S. Thelwall, "both long out of date and, in many difficult passages, quite meaningless" (pp. 8-9)—a judgment perhaps too harsh in Thelwall's case.

The success of Fr. Le Saint's effort to lend contemporaneity and intelligibility to Tertullian's trilogy must be judged on the basis of three factors: (a) the text that underlies his version, (b) the fidelity and felicity of his translation, and (c) the relevance of his commentary.

For one who is not a philologist by profession, Fr. Le Saint reveals an uncommon competence in matters textual. True, his translations are based on critically acceptable editions: for *Ad uxorem*, A. Kroymann (*CSEL*, LXX; Vienna, 1942); for *De monogamia*, F. Oehler (Leipzig, 1853); and for *De exhortatione castitatis*, both Kroymann and Oehler. But he is enfeoffed to neither. He is aware that the intervening century has taken its inevitable toll of Oehler, and (more prudent still) he realizes that not all of Kroymann's conjectures and transpositions were as happy as they were ingenious. Consequently he can adopt judiciously a reading as early as Rigault (1675) or use to advantage a recommendation as recent as Plumpe (*TS*, XII [1951], 557 f.). The consequence for the reader is an initial confidence in Fr. Le Saint's basal qualification for the task of translation.

A translator of Tertullian confronts twin problems. The first is the paradox inherent in translation: to turn another's thought without changing it. This calls for a wedding of scholar and artist: the translator must, as Gilbert Highet saw, "read and re-read his original until the wall of language melts away," and he must write "for his own contemporaries" (*New York Times Book Review*, Nov. 19, 1950, p. 45). The second problem is Tertullian himself, whom Altaner regards as the most original of Latin ecclesiastical writers, Souter the most difficult, and Ruhnken the worst; and of whom Vincent of Lerins remarked: "quot paene verba, tot sententiae."

The broad principle directive of Fr. Le Saint's translation is an effort to be as literal as possible and no more free than is inevitable. In less sensitive hands the principle might have boomeranged. As competent a critic as Waszink is convinced that, as with Aristotle, so with Tertullian, "paraphrases serve the purpose of a correct understanding better than literal translations do, for what is difficult in Tertullian is his train of thought rather than his idiom" (*Tertulliani De anima* [Amsterdam, 1947], p. ix). Fortunately, Fr. Le Saint's intimate understanding of the *corpus Tertullianum*, and his unusual insight into the labyrinthine ways of Tertullian's thought, bring that thought and its progression into clearer perspective

than has been achieved by any earlier translator of the works on marriage and remarriage. Exception to his interpretation will be taken rather rarely (cf. Waszink's observations in *Vigiliae christianae*, VI [1952], 184-90). Moreover, the translation recaptures much of the verve and vehemence of the original, imprisoning it in an English that is consistently contemporary, remarkably free of archaism. Where there is infelicity of phrase, it is more often than not a conscious concession to the exigencies of fidelity.

Fr. Le Saint's notes (pp. 111-70) provide the first commentary on the works in question. They represent primarily an effort to clarify obscure passages, to situate Tertullian's thought within the framework of early Christian ideology, and to indicate pertinent literature for more intensive study of particular points. The emphasis is on the theological, with occasional excursions into philology. Some of the more significant notes have to do with successive polygamy, clerical digamy, ordination of widows, the sign of the cross, *sacramentum*, purgatory, and Mary's perpetual virginity. In a commentary so comprehensive there will naturally be inadequacies. Thus, the scattered notes on divorce might well be forged to a more satisfying unity, and the brief remarks on *imago* and *similitudo* (pp. 134-35) should be supplemented by a summary of the Christian interpretation of Gen. 1:26 before Tertullian, such as may be found, e.g., in A. Strucker, *Die Gottebenbildlichkeit des Menschen in der christlichen Literatur der ersten zwei Jahrhunderte* (Münster i. W., 1913), pp. 132-33. But these are isolated instances. All in all, the commentary is gratifyingly rich in information and insights. The casual reader will find it indispensable for a more than surface understanding of the text, and the student of Tertullian or of Christian origins will be compelled to take cognizance of it. In fact, Fr. Le Saint, like several of his predecessors in *ACW* (notably Kleist on the Apostolic Fathers and McCracken on Arnobius), strikes a telling blow for the thesis that sheer translation of patristic texts, unaccompanied by commentary, lifts but little of the veil that hides the age of the Fathers from our own. Tertullian is not self-explanatory; to recapture him through Fr. Le Saint's eyes is a rewarding experience.

Woodstock College

WALTER J. BURGHARDT, S.J.

THE CATHOLIC CHURCH: THE MYSTICAL BODY OF CHRIST. By Luis Colomer, O.F.M. Translated from the Spanish by Palmer L. Rockey. Paterson, N.J.: St. Anthony Guild Press, 1952. Pp. xiv + 376. \$3.50.

Of Fray Colomer's complete work, *La iglesia católica*, the present translation covers only the first three parts; the divine organism of the Church,

her vital activity, and her vital growth. Consequently the reader will not find here a translation of the second volume of the original, dealing largely with the Church's relationship to persons physical and moral outside herself.

It is not altogether easy to determine to what group of readers in particular the author addresses himself. While unmistakably the work of one of rich theological background, the book is not a treatise intended for theological students as such, graduate or undergraduate. References are rare and for the most part are made simply to the chapter and verse of scriptural quotations. It is, on the other hand, hardly a work of popularization for those who wish to provide themselves with elementary notions of the Mystical Body.

The impression left after reading is that the book is intended as an organized series of essays for "spiritual reading" by persons already basically familiar with the concept of the Church as the Mystical Body of Christ. The tendency to emphasize those aspects of a doctrine which lend themselves most readily to fruitful contemplation, the marked appeal to the will and all the springs of supernatural activity, the amplifications frequently unnecessary to clarify the intellectual content of the subject but very desirable in enkindling the heart and provoking the appropriate response of the Christian soul, all these seem to indicate that a spiritual purpose is the primary one. Judged from this standpoint the book has merits that highly recommend it, though perhaps to a limited circle of readers.

One can single out as particularly helpful for reading and reflection the two adjoining chapters on the purpose of religious congregations and of pious associations in the Church, chapters in which the author stresses their providential adaptation to the needs of the Mystical Body and human sanctification; the section on the sacraments as vital functions of the Mystical Body; the passage in which the author discusses spiritual direction in connection with the Church's government of souls; and the pages in which he treats of the advantages of bringing private prayer into line with the public prayer of the Church without either minimizing the place and need of private prayer or unduly enhancing the primacy of public prayer.

Less acceptable to some will be the author's definition of sacrifice, in which destruction, real or equivalent, is the central element, and the statement in which he speaks of Our Lord's sacred humanity being infused into the soul. Catholic Action is perhaps better defined as the apostolate of the laity than as the "secular apostolate." Finally, some may question whether the saints in heaven and the souls in purgatory are members of the Mystical

Body in the proper sense of the term, though this is the impression left by the author.

West Baden College

STEPHEN E. DONLON, S.J.

LA PAPAUTÉ ET LES MISSIONS AU COURS DES SIX PREMIERS SIÈCLES: Méthodologie antique et orientations modernes. By André V. Seumois, O.M.I. Paris: Eglise Vivante, 1953. Pp. 224. 500 frs.

André Seumois' latest work, far from being merely another historical study, is a penetrating analysis of the problems which beset the Church in our times. The solutions offered are vital and significant for the Christian community here and in Europe as well as in the missions. This absorbing study is a worthy sequel to *Introduction à la missiologie*, which established Père Seumois as one of the foremost of contemporary missiologists.

Like the studies of de Lubac and Daniélou in dogma, this book is *un retour aux sources* in missiology. With fascinating dexterity and precision Seumois discovers universally valid principles of missiology operative in the Church of St. Peter, Leo the Great, and Gregory the Great, and proceeds to apply them to problems emanating from contemporary obstacles to Church growth. Exact knowledge of the Church's past is sought merely to understand her present. In missiology, as in all other branches of theology, it is important to realize that techniques and rules of action are valid and constructive only if they are in accord with Christian sources and principles—with Scripture and tradition. The author's rethinking of contemporary missiology in the light of its sources is chiefly concerned with three problems: flexibility in canon law, liturgical adaptation, and the baptism of native values.

Like Cerfaux in *La communauté apostolique*, Seumois finds St. Peter preeminently a missionary. He sees the descent of the Holy Ghost as something of a tornado scattering the Apostles as witnesses of Christ to all nations. The gift of tongues symbolizes this mission, and St. Peter's first audience is a pledge of the Church's universality. It is also a fulfilment of the prophecy to Abraham: "In thy offspring shall all the families of the earth be blessed."

Seumois has an enlightening discussion of why the message of Christ had first to be presented to the Jews, and gives a masterly treatment of the controversy between Peter and Paul over the question of imposing the practices of Judaism on the newly converted Gentiles. The missionary implications of this problem are obvious. The imposition of the Mosaic Law on the Gentiles who wished to enter the Church would make their

conversion impossible. Seumois sees the problem as a conflict between the unity and universality of the Church. The Judaizers would accentuate unity at the risk of compromising universality. Universality could degenerate into a syncretism which would compromise essential unity. St. Peter's solution is in accord with what we now call incarnation. This solution avoided the awkwardness of having to adapt a Judaeo-Christian Church to the Gentile communities; rather the universal Church was to be planted among the Gentiles to become incarnate there as a particular church of the *Catholica*. Unity is not to be confused with uniformity. The Church, one and universal, today as in Peter's day, is the communion of individual churches fully indigenous to the cultures and milieux in which they are incarnate, with all the diversity which this necessarily implies, and yet homogenous in the common possession of the essentials of Christian unity.

The Holy Spirit was aware from the beginning that the task of winning the whole world could not be the affair of the Apostles and priests alone. For Seumois, the lay apostolate, both masculine and feminine, is of divine institution. At Pentecost not only the Apostles but approximately 120 persons (including women) received the sacrament of the apostolate. The author has much to say that is enlightening on the role of lay missionaries in the Apostolic Church. There was no "Catholic ghetto" at this period of the Church's development. Christians were not separated from the intellectual and cultural life of the community as is too often true in Europe, America, and mission lands today. They were always the leaven in the mass.

The author's analysis of the missiology of Leo the Great and Gregory the Great is informative and thought-provoking. Gregory's insistence with Augustine that England be not Latinized reveals principles that have application to ecumenism and the reunion of the Eastern Churches to Catholic unity. Not uniformity in rites but communion has always been the Church's ideal. The papacy is not a monarchy (one power) but a primacy, which implies a plurality of powers operating under a "prime" power.

Seumois' remarks on kerygmatic theology and the role of *ressourcement* in providing an answer to the problem of dechristianization deserve consideration. The religious sociologist will profit by his treatment of structural adaptation of the Church. The rather detailed treatment of the spiritual value of the apostolate goes a long way toward providing the key to a spirituality geared to the twentieth-century layman. Seumois' handling of canonical and liturgical adaptation is convincing. It is only when he approaches the problem of adaptation and incarnation on its most profound level, the dogmatic, that the reader is disappointed. This problem, arising

from the confrontation of Catholic dogma, expressed in Aristotelian and Platonic terms, with Eastern philosophies and cultures as well as those of the modern dechristianized West, is far from satisfactorily treated. Introduced by a footnote on p. 127, the problem receives its most detailed treatment in the chapter entitled *Baptême des valeurs indigènes*. Perhaps in a book orientated toward action we should not expect a solution to the thorny problem which occupies such an important place in the works of de Lubac, Daniélou, and Congar. And yet, as Congar has shown in his *Vraie et fausse réforme dans l'Eglise*, doctrinal misconceptions on this point can lead to disastrous results.

With his latest work Père Seumois has proven once again that neither the religious sociologist, the dogmatic theologian, nor those interested in the problems of modern spirituality, ecumenism, and the apostolate, can afford to ignore the works of contemporary missiologists.

Woodstock College

JOHN L. FARRAND, S.J.

OF SACRAMENTS AND SACRIFICE. By Clifford Howell, S.J. Collegeville, Minnesota: Liturgical Press, 1952. Pp. 171. \$2.50.

Professional theologians may lift their eyebrows as Fr. Howell explains the Mass in terms of chemical experiments or a lemon pie. But (this he makes very clear on p. 32) Fr. Howell is not writing for professional theologians; he has in mind those "hungry sheep" who for the most part "look up and are not fed" when an "instruction" on the Mass and the sacraments is given. And he feels that not all the platitudinous repetition of phrases like "the holy Sacrifice of the Mass" will help the situation if the audience does not understand (a) what a sacrifice is, and (b) how the Mass is a sacrifice. Fr. Howell, in other words, goes at the problem of our people's ignorance realistically. Perhaps his six years with the RAF taught him how abysmal that ignorance is. This reviewer, too, remembers G.I.'s who, when reproached for their absence from Mass, blurted a forthright and unsettling answer: "Honest to God, Father, I don't get a thing out of it." Fr. Howell's purpose is to help Catholics like these not only to get something out of the Mass but to put something into it. This will be for them a brand-new experience, and they will ask why no one ever made these matters clear to them before. To which our only possible answer is a thin, apologetic echo: why, indeed?

But the Mass cannot be understood *in vacuo*, even if the explanation is phrased in comprehensible language, even if the instructor has Fr. Howell's power to simplify and to illuminate by graphic examples. Our people today

need to learn the meaning and obligation of worship in general; they must be made aware, as of a reality and not a catch-phrase, how baptism has incorporated them into Christ and so made them alive in Him; they, who read traffic signs and interpret strange commercial and athletic devices aright, must learn to recognize sacramental signs and to appreciate the reality these signify and effect. Only by this longer, less-travelled, but secure road will they come to an adequate understanding of the Mass and of their active part in it. Along that road, too, they will have begun to grasp the inner meaning of baptism, of the Mystical Body, of the priesthood of Christ, of marriage and holy orders and penance and the last anointing. And with God's grace they will even attain to some sense of their Christian dignity, some higher motivation than the mere ethical imperative, some joy in the good tidings of their redemption.

There are two chapters (Part II, chapters 5 and 6) which one would like to recommend especially to priests who are out of sympathy with, or apathetic to, the liturgical reforms now gaining ground in the Church. Here Fr. Howell is not only graceful and amusing; he gives as forceful a presentation of these ideas as this reviewer has read, and it is difficult, very difficult, to see how his logic could be withstood.

Boston College

WILLIAM J. LEONARD, S.J.

LA VIRGINITÉ CHRÉTIENNE. By François Bourassa, S.J. Montreal: L'Immaculée Conception, 1952. Pp. 174. \$1.25.

La virginité chrétienne is a well-balanced, organically coherent, and well-documented study of the nature and dignity of Christian virginity, analyzed against the background of Christian marriage. The author frankly intends to prove a thesis, as defined by the Council of Trent (*DB*, 980), that the state of virginity is superior to the conjugal state. Although he dispenses with the style and format of theological tract, the book is solidly theological, with a concentration on the *argumentum patristicum* to prove the traditional doctrine.

The terms are carefully defined, notably virginity, which is not taken negatively as "abstention from marriage," but positively and technically as the virginal state "which was instituted by God in Jesus Christ, the exemplar of all perfection, and which is practiced by the Church" that Christ has founded. Thus Christian virginity is not primarily or essentially the negation of marital union with another human being, but the positive contracting of a marriage alliance with God. This definition is also a summary of the author's proof that virginity is objectively more perfect than

marriage: because, where matrimony is a union of man and woman, both human persons, Christian virginity consecrated to God is a union with God Himself, a marriage with the Divine Personality of Jesus Christ.

There are three principal and two supplementary parts to the treatise. Parts I-III cover the subject of Christian marriage, the excellence of virginity, and the controversial topic of "virginity and humanism," in which a series of objections against the transcendence of virginity is clearly stated and satisfactorily answered. Part IV treats of the "harmonies between marriage and virginity," which is a metaphysical analysis of the ultimate course of perfection in marriage and virginity, reaching the paradoxical conclusion: "Marriage is destined to find its consummation in virginity (the virginal union of creature with Creator), and virginity, in turn, is destined to be consummated in marriage, i.e. the true marriage of the Son of God with the human race" (p. 145). Part V, which serves as an appendix, is a collection of the principal texts from the Fathers on the dignity of Christian virginity.

One section of this work which deserves special attention is the author's treatment of the excellence of virginity, in itself and by comparison with marriage (pp. 40-54). Under a series of headings he summarizes the patristic argument as follows: Virginity has its own proper fecundity, the spiritual generation of children through prayer, example, charity, and sacrifice, begetting the Son of God in human souls. Virginity represents the highest stage of human perfection, namely, a union with God which no longer seeks or needs to reproduce its kind in creatures. Virginity partakes of the immaterial, incorruptible nature of the angels. Virginity is exemplified in the lives of Christ, His Mother Mary, and the Catholic Church. Virginity means the closest human participation on earth in the very life of God, His integrity, holiness and the love of God, in Himself, and not through another creature.

The scope of the book is concentrated on the teaching of the Fathers. For this reason, perhaps a more accurate title would have been, *Christian Virginity in the Fathers of the Church*. However, St. Thomas is relied on to confirm the doctrine of the Fathers, especially on the delicate question whether, if Adam had not sinned, virginity would still be essentially superior to marriage.

One scientific reference is provocative. Answering the objection that continence is a somatic frustration, the writer cites a modern authority (Collin, *Les hormones*) to this effect: "Unused semination is reabsorbed into the organism for its nutrition. Moreover, it is statistically established that bodily fecundity diminishes in the measure that intellectual fecundity

increases: proof that all the somatic energy in man is ordained to the service of the spirit, where it receives its consummation" (p. 97).

La virginité chrétienne is a stimulating book. It is also immensely informative. If it did nothing else than bring to light the riches of the Fathers' teaching, it would more than justify its publication. Actually it is an organic synthesis of the Catholic doctrine on the virginal state, with scores of quotable passages and an orderly division of matter which priests will find very useful in giving retreats and conferences to religious.

West Baden College

JOHN A. HARDON, S.J.

THE LIFE THAT IS GRACE. By John V. Matthews, S.J. Westminster, Md.: Newman, 1953. Pp. 196. \$2.50.

It is not considered valid criticism of a work of theology to say that it is not a book of piety. Moreover, we have become indulgent to the extent of overlooking theological shortcomings in books of devotion. It is therefore a pleasant, if infrequent, experience to come upon a book of piety written by a theologian.

Fr. Matthews knows theology, and his current volume is the answer to an urge to make his theology life-giving to the Christians who do not study sacred doctrine. It is evident that the author felt a genuine anxiety to bring the treasures of our summas and tractates to men and women who would appreciate them if only they were uncovered. *The Life That Is Grace* is not a watered-down theology and it is far from being a book of devotion expressed in Scholastic terminology. Fr. Matthews has taken the content of theology and expressed it vitally. It is to be hoped that critics will appreciate this fact, so that we do not hear the irrelevant complaint that the language is not academically accurate. The language is accurate for the non-theologian and for him the book was written. The essence of theology is communicated without the technical and professional semantic and preoccupation.

The word "unction" is vague and much abused, but the most impressive feature of Fr. Matthews' work is its unction. The disarming simplicity of the approach, the high sincerity of the message, the depth of the doctrine, combine to make a gentle prophetic utterance.

The Life That Is Grace considers the supernatural life of man in the concrete terms of elevation. The truths of man's fall, Christ's redemption, the christological structure of Jesus, the *koinonia* of the Christian with Christ and through Him with the Church and the Trinity, are the central themes of Fr. Matthews' study. His understanding of the Mystical Body is especially moving.

This is not Fr. Matthews' initial effort in this field, and the reader will surely hope that it is not the last. The author has a rare genius for bringing out with natural simplicity the devotion that is latent in theology.

Woodstock College

GUSTAVE WEIGEL, S.J.

LA CHARITÉ ENVERS DIEU. By Adrien Pépin. Paris: Nouvelles Editions Latines, 1952. Pp. 413.

The author remarks in the preface that, while many books have been written about charity from a dogmatic or moral or ascetical point of view, some strictly theological in their argument, others more subjective and devotional, there is need of a single—as it were, encyclopedic—presentation of the whole corpus of doctrine on the subject, in which the scriptural, patristic, dogmatic, moral, and spiritual data are all included; a sort of *summa theologica* of the virtue of charity. This is an attempt, and a very good one, to fill that need. The present volume considers the nature and primary object of the virtue; a second will study charity toward oneself and the neighbor, with more attention to its moral and practical aspects.

The first five chapters are devoted to dogmatic questions: the nature and elements of charity toward God, its relation to other virtues, the increase of charity, charity and merit, the act of charity in its principle and effects (pp. 15–308). Chapters 6 and 7 consider the obligation of charity and sins opposed to it (pp. 311–41). The final chapter studies the ascetical aspect: charity and perfection (pp. 345–90). The disproportion is not as great as it might appear. Many of the dogmatic questions have, of course, moral and ascetical implications; for example, the act of charity or perfect contrition as a source of justification (pp. 178 ff., 266 ff., 278–92), the effect of venial sin as disposing for a mortal fall (pp. 226–36), the nature and causes of the increase of charity (pp. 186–226), the impossibility of condign merit without charity (p. 239 ff.), and so on.

The author, in his choice of opinions, is frankly Thomistic, holding, for instance, that the virtue of charity and sanctifying grace are really distinct (p. 50 ff.), that the act of charity is a physical disposition for justification (p. 292) and the habit itself the eliciting principle of this act (pp. 179 ff., 266 ff.), that an at least virtual influence of charity is required for all meritorious acts (p. 244 ff.), and that charity constitutes the whole essence of both merit and perfection (pp. 245 f., 355). Yet he always gives a fair and objective presentation of the contrary views and arguments, notably on the question of charity and meritorious acts (pp. 244–55).

The book is clearly and logically organized and thoroughly indexed—

with both synthetic and analytic tables—in furtherance of the author's encyclopedic purpose. Confining himself to a limited topic, he has not had to sacrifice depth to breadth, and the various questions are treated with reasonable adequacy and scholarship, enriched with many citations from the Fathers and Scholastics (especially St. Thomas), as well as the more prominent theologians and spiritual writers of later times. While such a plan does not leave much play for originality, it is not a mere anthology of disconnected texts. The presentation of problems, summation of arguments, and exposition of concepts are offered, for the most part, in a style that is clear, concise, and distinctive. In this respect the dogmatic sections are the most successful.

Precisely because the author has given so much of his own to the work, one may be permitted to regret that he has not contributed a more illuminating explanation of certain rather elusive notions in this matter of charity. Thus, in discussing the essence of the act, he seems to identify *amor benevolentiae* with simple *benevolentia*; only under the formal object and the obligation of the act does he distinguish the unitive tendency (*dilectio*) from the optative element, without clearly showing anywhere the interrelations of the two (pp. 34 ff., 68 ff., 261–64). Again, the asserted obligation of formal acts of charity seems eventually to become fulfilled by acts which contain charity only virtually or implicitly (pp. 316, 327), and his treatment of the necessity of increasing in charity and tending to the perfection or plenitude thereof leaves one unsatisfied as to the moral significance of the words “doit,” “demande,” etc., in this context (e.g., pp. 319, 377). Finally, it would have been a service to have furnished a more coordinated and graduated synthesis of the old problem of the intention and the motive necessary in order that an act may be not-sinful (p. 328 f.), morally good (p. 255 ff.), supernatural (p. 247), meritorious (p. 247 ff.).

The work has the merits and the limitations of any such encyclopedic project. It is largely speculative and classical, of course, and the moral or ascetical theologian looking for a new, practical, sparkling treatise on the subject of charity would be disappointed. On the other hand, Fr. Pépin's objective is a legitimate and desirable one, and he has achieved it with commendable success.

Woodstock College

JOHN J. REED, S.J.

RICHARD DE SAINT-VICTOR ET L'IDÉE CHRÉTIENNE DE L'AMOUR. By Gervais Dumeige. Paris: Presses Universitaires, 1952. Pp. 196.

Because the nature of love is quite as much a problem in contemporary

theology as ever it was in that of the Middle Ages, it is doubly difficult these days to determine accurately what any individual theologian held on the subject then, for to the problematic of the mediaeval author may all too easily and unconsciously be fused the modern problematic of his interpreter, so that answers will be given to questions that were never asked and conclusions drawn from suppositions that historically never existed. That Père Dumeige, in this provocative Sorbonne dissertation, has not been wholly successful in keeping the thought of Richard distinct from the thought of Dumeige and, in general, the twelfth century distinct from the twentieth, should accordingly surprise no one. Rather should one be grateful for the not inconsiderable degree of success in a task so difficult.

The measure of that success would seem to consist primarily, if not solely, in this: the solid establishment of the fact and of the manner of Richard's having resolved the seeming antinomies of the created participation in divine love by considering it steadily in the light of that of which it is a participation, the inner life of the Trinity, rather than by the extrapolating of that which is characteristic of purely natural love—a procedure apparently as common among his contemporaries as it is among ours. In the Richardian view the perfection of love which is charity involves a strict equivalence between love of self (which in its profoundest signification means conformity to oneself, the fidelity of each to his own being) and love of another. Such is the reason, says Richard, for the absolute equality in power, wisdom, and perfection in the Divine Persons, an equality that is only emphasized the more as one insists on the differentiation of Persons. For one can hardly pretend that the donation involved implies any diminution of the "I" before the "Thou;" rather is it—to speak in human wise—the peak achievement of the "I." It is question, for this "I" and this "Thou" and this other "Thou" who is the Third Person, of an interpenetration, of an immanence that is absolutely total. And yet this union which is the term of love reposes upon the distinction of Persons: their mutual self-gift is not self-abandonment, and the unity is real only because the Persons are really distinct. Thus, for Richard, besides possession of self and loss of self there is a third: the giving of self. All this, *mutatis mutandis*, when applied to the creaturely participation in that love which is theological charity, provides a doctrine of quite extraordinary solidity and coherence. To it Rousselot's disjunction between physical and ecstatic love is inapplicable. And Penido's gibe, I should think, at the "theological anthropomorphism of Richard" is bereft of all sense.

There are various other things which the author draws from the writings of Richard, but to this reviewer at least they are historically unconvincing.

Père Dumeige, it must be confessed, is not altogether at home in the Middle Ages. Thus, to speak at this late date of the *Summa sic dicta Fratris Alexandri* in the Quaracchi edition as the "Somme dont Innocent IV l'avait chargé," makes one furiously to wonder about his acquaintance with mediæval scholarship. He seems unaware of Chenu's studies on the *genera litteraria* of the Middle Ages, which are extremely relevant to his purpose, and of Dumontier's studies on St. Bernard, which have perhaps definitively revealed the manner of evaluating the scriptural content in authors of the period. Again, the Plotinian thematic of the process-return of all things from and to the One, which has its psychological correlative in mystic experience—the speculative context of the mystical theorizing of all the Victorines—is nowhere adverted to. Finally, it is surely high time that authors ceased repeating the historically untenable disjunction of de Regnon that the Greek Fathers insisted upon the trinity of Persons, whereas the Latins insisted upon the unity of nature; as Hausherr has pointed out, if one must hold for any such distinction between the two traditions, it would be historically more justified to put it the other way around.

However, the work of Ebner, Kulesza, and Chatillon must hereafter be complemented and corrected by what, basically, Père Dumeige says of the Richardian notion of love.

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ELMER O'BRIEN, S.J.

DAS WELTKONZIL VON TRIENT: SEIN WERDEN UND WIRKEN. Edited by Georg Schreiber. 2 vols.; Freiburg: Herder, 1951. Pp. lxxvii + 487, vii + 630. DM 56.00.

Msgr. Schreiber's stately volumes enrich the history of the Council of Trent (1545-63) on the occasion of its fourth centenary. Thirty-seven scholars, some of them well-known authors, have contributed. Much of Volume I is devoted to the history of dogmas at Trent, but there are also articles on canon law, liturgy, Scripture, piety, popular devotions and culture, art and music as influenced by the Council. The volume closes with studies on the relations of Switzerland and England with Trent. Volume II is devoted for the greater part to the application of the Tridentine decrees in the German bishoprics, but it also studies the part which the Cistercians, Premonstratensians, Dominicans, Franciscans, Hermits of St. Augustine, Capuchins, and German Benedictines played in the Council. This outline of itself shows the importance of the work. What greatly enhances the value of the volumes is the excellent introduction, in which Msgr. Schreiber succeeds in his attempt "die in den einzelnen Abhandlun-

gen gebotenen Ergebnisse hie und da zusammenzufassen und einiges auch weiterzuführen." These pages give a unity to the work which the name of Trent never could. Similar works would profit by some such study of their disparate elements.

Msgr. Schreiber considers Trent the greatest of all the reform councils of the Church, and even more influential over the centuries than Chalcedon itself. He notes the importance of the studies on the German bishoprics and the light they throw on the constitution and discipline of the Church. These studies also emphasize the importance of Southeastern Germany in the post-Tridentine era. The Wittelsbachs of Munich gave strong support to the Catholic reform, and when members of the family took over Cologne the prospects of the Church in the Rhineland brightened considerably.

Trent, whose membership embraced Italian humanists, Spanish metaphysicians, and men of many kinds of European background and education, was divided by differences of outlook and opinion, but the members despite everything felt the responsibility that was theirs to bring the gigantic undertaking to a successful conclusion, and this drive proved stronger than the divergencies of interest. "Der Wille zur Synthese ist das Stärkste, was diese über viele Jahre greifende und darum einzigartige Versammlung mitzuteilen hat" (I, xviii).

One of the most interesting articles for English-speaking readers is the study of England and Trent by Ernest Charles Messenger, the well-known English Church historian. Since English participation in the Council was minimal and Catholicism was outlawed in England for nearly 300 years afterwards, one might conclude that England and Trent had influenced each other only slightly. Nonetheless Dr. Messenger finds that there was considerable interplay. Much of it centers about Cardinal Reginald Pole, who was one of the three papal legates at the beginning of the Council. From 1554 to 1558, again as papal legate, he was actively engaged in a reform of the English Church, which he had reconciled with Rome. In this reform he made use of the then unpublished decrees of the earlier sessions of Trent. It is also noteworthy that many of the decrees of Pole on points not previously determined at Trent were, after his death, adopted by the Council in the 1562-63 sessions. One of Pole's measures which did not become general until 1579 was the reservation of the Blessed Sacrament in a locked tabernacle in the center of the main altar with a lighted lamp or candle before it at all times.

Trent's decrees were applied in the English seminaries on the Continent. At home it was more difficult to do so. No parishes existed, for example, and hence *Tametsi* could not be introduced. Messenger, however, points

out that the Thirty-nine Articles were revised in an anti-Tridentine sense. An attempt of English Catholic nobles to obtain permission for attendance at the official Anglican services was rejected by the Council as well as by the Holy See.

These volumes are on the high level to which German Catholic scholarship has accustomed us. Msgr. Schreiber speaks feelingly of the difficulties which had to be overcome in producing it: closed archives, ruined libraries, and lack of foreign magazines. The Catholic learned world will be grateful that these and other hindrances did not prevent the appearance of one of the better works on Trent.

Woodstock College

E. A. RYAN, S.J.

AUX SOURCES DE LA VIE SPIRITUELLE: DOCUMENTS. Edited by P. Cattin, O.P., and H. Th. Conus, O.P. Fribourg (Switzerland): Editions St-Paul, 1951. Pp. xix + 1278. 23.70 fr.

This book contains the teaching of the Popes, from Pius IX to the present reigning Pontiff, on the spiritual life. It is a selected collection of papal documents, especially encyclicals, arranged in the form of a *summa* of spiritual theology. For the most part the documents—bulls, encyclicals, apostolic constitutions and exhortations, allocutions, radio messages, homilies, etc.—are cited in full; at times, however, in order to avoid needless repetitions, only extracts are given. There are in all almost one hundred documents, all translated into French, and each is preceded by a brief schematic outline.

The documents are arranged, not chronologically but according to subject matter, into seven main divisions or books. The first presents the theology of the Holy Spirit, the Sanctifier of souls. The second treats of Christ, Redeemer, King, and Sacred Heart, as the source of grace and truth. The Blessed Virgin, Mother of Christ and of the Mystical Body, and the Church, "the milieu of our spiritual life," are the subject matter of the next two books. The documents in the following section treat of grace, the theological and some of the moral virtues, especially religion; under the virtue of religion are the documents pertaining to prayer, the Rosary, and spiritual exercises. The sixth book is a treatment of the various states of life: the priesthood, religious life, secular institutes, Catholic Action, and marriage. The final book presents various saints as models of the spiritual life.

Certainly not all the questions usually treated in a textbook of spiritual theology are contained in these papal pronouncements, nor can one find

here detailed answers to the problems of individual souls. But once having taken into consideration the unavoidable deficiencies in trying to arrange one hundred rather long documents according to a detailed order, it must be admitted that the authors have put together a valuable and useful papal *summa* of spiritual theology. And since the teaching contained in these documents belongs to the magisterium of the Church, theologians, priests, and religious will find in this volume the solid doctrines which must be the foundation of a fervent spiritual life. One of the most important and useful features of this book is an excellent detailed index of about one hundred columns.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

CHRIST, THE IDEAL OF THE PRIEST. By D. Columba Marmion. Translated from the French by Dom Matthew Dillon. St. Louis: Herder, 1952. Pp. 352. \$4.50.

A MAN APPROVED. By Leo Trese. New York: Sheed & Ward, 1953. Pp. 152. \$2.25.

Books on the priesthood are numerous, but a plethora is impossible, because the sublimity of that office is so great. *Sacerdos alter Christus*. Who can ever fully realize the significance of this elevation? Yet we must strive constantly to do so. To help priests appreciate their exalted dignity, and to strengthen them in their resolve to measure up to the holiness which the priesthood demands, is the purpose of *Christ, the Ideal of the Priest*. This volume is a worthy addition to the famous trilogy (*Christ, the Life of the Soul*, *Christ in His Mysteries*, and *Christ, the Ideal of the Monk*), which has already placed the name of Dom Marmion high in the ranks of the masters of the spiritual life.

This new work appears almost thirty years after the demise of its author. The reason for the delay is explained in the preface. When Dom Marmion died in January 1923, what was intended to be the crown of his previous writings existed only in embryonic form. However, numerous notes on the priesthood and on the sanctity of the priest were found among his papers. These had been written by the Abbot in preparation for his many conferences and retreats to priests over a period of thirty years. Now, although his other books had not actually been written by the Abbot, but compiled from notes taken down by his disciples at his conferences, and later revised and corrected by the Abbot himself, it was not thought fitting that a similar treatment be given his notes on the priesthood, since it was now impossible to submit the finished work to the author for his final revision and master's

touch. When, however, in recent years favorable circumstances brought together two of the Abbot's earliest disciples, who were also most thoroughly acquainted with his teaching, this scruple was overcome. It is to the painstaking labors of Dom Thibaut and Dom Ryeland that we owe the present "synthesis of sacerdotal doctrine worthy of our common Master."

Christ, the Ideal of the Priest reverberates with the familiar ring of Abbot Marmion's flowing style, sound theology, intense love of Christ, and intimate knowledge of the liturgy and New Testament. To this reviewer, at least, it lacks something of the completeness, vigor, and practicality of his other books. It is, nevertheless, a book that most priests will read with relish and great spiritual profit.

Fr. Trese's book on the priesthood, *A Man Approved*, is of a different genre. It is hortatory rather than doctrinal, eminently practical, and at times almost shocking in its frankness. It is a series of retreat conferences in which this humble priest examines his conscience aloud, in order to encourage his fellow-priests to live up to the high dignity of their calling. It covers the principal duties of the diocesan priest and the virtues which should adorn his soul. Similar in style and matter to his first and very successful book, *Vessel of Clay*, it is entirely new in treatment.

One might quarrel over a few statements, such as, "there is only one thing I do which pertains essentially to my priesthood. . . my offering of the Holy Sacrifice of the Mass" (p. 6); the procreative faculty is "our most treasured natural gift, one with which man is most loath to part" (p. 55; cf. p. 64 for a similar statement regarding attachment to our own will); and that "for nineteen hundred years the doctrine [of the Mystical Body] went all but unnoticed" (p. 103). Still, these pious exaggerations in no way vitiate the lesson which Fr. Trese always drives home, forcefully, convincingly, and effectively. This is a book that is easily read; it should be frequently meditated upon.

St. Mary of the Lake, Mundelein, Ill.

LEO A. HOGUE, S.J.

MORALTHEOLOGIE. By Johannes Stelzenberger. Paderborn: Schöningh, 1953. Pp. 350.

This new textbook of moral theology is rather different from those commonly used. As its outstanding characteristic we may put down the deliberate and successful effort to develop moral theology from Scripture, especially from the teaching of Our Lord and His Apostles.

In the first section, General Moral Theology is presented in its biblical foundations, with the idea of the Kingdom of God as the all-pervading

principle of Christian morality, and the essential prerequisites in man, viz., freedom of choice. The findings of modern psychology and psychiatry are used to determine the various possible limitations of this freedom.

The second section, which deals with Special Moral Theology, is divided into three principal orbits of duties and obligations: religious, individual, and social. Many modern problems are discussed here and even the familiar ones appear, as it were, in a new apparel. Although all canonical considerations are omitted—a fact which made it possible to deal with the sacraments in only a dozen pages—it still is quite remarkable to see how much has been condensed into the 350 pages of this textbook. And, in all fairness to the author, we wish to repeat his own emphasis that this is just a textbook to be explained and interpreted to the student through classroom lectures.

On the other hand, this very tendency to be brief and concise would seem to have caused not a few shortcomings which may or may not be overcome by such explanations. For example, the principle of the double effect, so important to the proper solution of many a difficult moral problem, is mentioned nowhere; and what would seem meant to take its place (cf. p. 89, IV) is definitely insufficient. On p. 237, 4 c it is stated with reference to matters of chastity: "*Parvitas materiae* is possible, according to the teaching of tradition. Only the Manichees and Montanists judge rigorously. All modern moralists admit that there may be only venial guilt in sexual sins. Often there is some clouding of the intellect or some obstacle to the will. Decisive is the attitude of 'Agape'. Where there is a sincere attitude of love of God, there it is not likely that a *peccatum grave* or a sin of malice is committed." Certainly a statement, if not simply wrong, likely to be misunderstood. While it is quite true that there may be only venial guilt due to a lack of necessary knowledge or attention or from a deficient consent, it is certainly not the common opinion of all modern moral theologians that this is possible also because the matter itself would be such as to warrant no more than venial sin in a deliberate transgression *in re venerea*. And, generally speaking, the author hardly ever refers to other solidly probable opinions different from his own; this perhaps again because he wishes to be as brief as possible and hopes that all this will be added in the explanations in the classroom.

But there is one more positive aspect of the book which should not be omitted in any review: the positive way the matter is always presented, and especially the fine deduction of our moral teachings from Scripture—a quality which should make the book very useful to the preacher.

Jesuit Seminary, Toronto

PETER MUELLER, S.J.

THEOLOGIA MORALIS: APPENDIX, DE CASTITATE ET LUXURIA. By Antonius Lanza and Petrus Palazzini. Turin: Marietti, 1953. Pp. 327.

This work, the product of the scholarship of the late Archbishop Lanza, formerly Professor of Moral Theology in the Lateran Seminary, and of his successor, Dr. Palazzini, is undoubtedly one of the most thorough theological studies of chastity and of the sins opposed to it ever published. The authors treat not only the virtue and the vice designated in the title but also a considerable number of topics only indirectly related to this subject, such as abortion, operations on a pregnant woman, and the baptism of an infant *in utero*. An appendix lays down some practical norms for confessors in the matter of questioning penitents, based on the Instruction of the Holy Office given on May 16, 1943.

At first sight one might be tempted to ask what particular contribution a new work on purity and impurity makes to the science of theology, in view of the great amount of theological literature already available on chastity, the sixth commandment, the rights and duties of marital life, etc. It seems to me that a book of this nature can confer two distinct benefits. First, it can emphasize the unchangeableness of Catholic moral principles by repeating the Church's traditional doctrine on what is right and what is wrong in the use of the sex faculty. This serves to contrast the Catholic attitude toward morality with that of the non-Catholic world, which in recent years has accepted as lawful so many radical modifications of the approved standards of sex behavior, and also reminds any Catholics who may be inclined toward a "liberal" view of such matters that Catholic doctrine in its treatment of the virtue of chastity does not compromise with the principles and conduct of the world. Secondly, since from time to time new theological problems can arise in reference to marriage and sex, new theological treatises are called for to discuss and to solve these problems.

Both objectives are admirably attained in this recent work of Lanza-Palazzini. First, the authors uphold without any qualification or modification the established Catholic teaching on such subjects as the grave sinfulness of contraception (pp. 107-30) and of masturbation (pp. 160-80), the dangers to morality found in dancing and in reading obscene literature (pp. 223-29), the immorality of eugenic sterilization (pp. 264-70), etc. Secondly, the work discusses in considerable detail moral problems which have aroused the interest of theologians in recent years, such as the lawfulness of periodic continence (pp. 69-85), the physiological essence of sexual impotence (pp. 231-64), and artificial fecundation (pp. 270-74). There is no reference to

the Holy Office's decision on the *amplexus reservatus*, although the ecclesiastical approbation of the book is dated three months after the decision was given.

The authors allow the extraction of semen "for a scientific experiment" (for examination?) by methods which do not produce excitation, such as puncture or massage (p. 172). They permit the use of the opinions that a husband may have relations with his wife when she is using a diaphragm against his wishes (p. 125) and that double vasectomy does not necessarily constitute sexual impotence (p. 259). They follow the more lenient view as to the lawfulness of imperfect acts of sexual gratification performed by a married person in the absence of the partner (p. 106). They admit without any discussion the opinion that a woman who has been raped may expel the non-fecundated (?) semen from the vagina and the womb (p. 126).

In the treatment of periodic continence, an argument against what the authors regard as the stricter view is based on a confusion between *per se illicit* and *de se illicit* (p. 81). A more thorough study of this question would have resulted from a perusal of Fr. N. O. Giese's doctoral dissertation, *The Morality of Periodic Continence* (Washington, D.C.: Catholic University, 1943).

This suggests a ground of complaint which is applicable not only to the present work but also to much of the theological literature produced in Europe—the ignorance (or contempt) of books and articles published in English, particularly those produced in the United States. The bibliography given by Lanza-Palazzini lists more than eighty titles, only one of which is in English, with two others translated from English into Italian. Yet, surely the authors could have used to advantage the thorough treatment of artificial insemination published by William Glover, S.M., at the Catholic University of America in 1948. In the list of books dealing with sex instruction one would expect to find *Modern Youth and Chastity*, by Gerald Kelly, S.J., and in discussing the effect of double vasectomy on impotence the authors could have profitably read the article on this subject by E. Nowlan, S.J., which appeared in *THEOLOGICAL STUDIES* for September, 1945. In the interest of theology, European writers should give some consideration to the books and articles on theological topics which are being produced in abundance by Americans, just as interested in the sacred sciences and just as anxious to promote the progress of theological thought as their European brethren.

The Catholic University of America

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AUX ORIGINES DE LA PRIÈRE LITURGIQUE: NATURE ET GENÈSE DE L'OFFICE DES MATINES. By Jean Michel Hanssens, S.J. *Analecta Gregoriana*, V, 57; Series facultatis theologiae, Sectio A, n. 7. Rome: Gregorian University, 1952. Pp. 122.

This little book is exactly what its title implies—a study of the nature and origin of Matins. The author, well known in the field of liturgy, is at present on the editorial board of *Ephemerides liturgicae*, a scholarly journal in liturgical studies to which he has contributed for over twenty years. His extensive knowledge of Eastern liturgies and languages particularly equipped him for this study. He justly regards his study as timely and important because of the continued agitation for the reform of the breviary and its adaptation to modern times.

The position of Fr. Hanssens, briefly, is this: Matins in the Roman office is a single morning-office of two parts, the one nocturnal and the other matutinal or Lauds. The latter part is the original office of Matins to be celebrated at dawn, while the former grew out of it when the practice of reciting the whole Psalter arose. His theory as to the origin of the nocturnal part and its relation to Lauds is original and presented with considerable documentation, but with the realization and perhaps the hope that it will stimulate further study and discussion. His position on the origin of Lauds, however, is a traditional one which he presents with a vengeance, since it has been recently impugned in a work entitled *Les origines de prime*, by Dom Jacques Froger (Rome: Edizioni Liturgiche, 1946). Fr. Hanssens clearly states that he is largely concerned with disproving Dom Froger's arguments for a later origin of Lauds.

The work is divided into two main parts: the nature of Matins (pp. 19–31) and the origin of Matins (pp. 33–95). A four-page conclusion and some addenda complete the study. In the first part of the work Fr. Hanssens presents his thesis in five articles: (1) Matins is an office of dawn; (2) identity of Matins in different rites; (3) structure of Matins in different rites; (4) unity of the composition of Matins, i.e., one office, two parts; (5) matutinal character of Matins.

Although in each part the Roman office is the topic of discussion, the burden of the proof rests on other rites, eight Oriental and one Mozarabic. The underlying principle validating the argument (mentioned only in the conclusion, p. 98) is that in the course of its history the divine office (analogous to the Mass and sacraments) maintains in its constitution and functions—in cathedral, parish, or monastery—a unity and fundamental continuity in East and West. And as the Eastern rites are prior, a study of

their matutinal service cannot but reveal the traces of the original Roman Matins.

Unfortunately, it is not possible here to enter into the author's discussion and demonstration, especially since the force of his argument does not lie in any one specific area but in the concatenation of similarities within the different rites which could not be reduced to chance. However, it might help to point out the position he takes in Article 2 on the identity of Matins in the different rites. The author shows that by a comparison of the offices of Matins (not always called such) in the different rites there is evidence that all the offices without exception comprise, as their first and principal part, the recitation, actually or equivalently, of one or more sections of the Psalter; while the second part is no less invariably characterized by the recitation of Psalms 148, 149, and 150. The Egyptian rite is the only one that does not use these Psalms, but has equivalent morning psalms and hymns, which he explains later at some length. The term "equivalently" is used above because the Syriac and Maronite rites have, instead of psalms, poetic compositions which correspond in function to the psalmody. His subsequent studies of the different rites in this and in Article 3 are elaborations of these conclusions. In Article 4 he proceeds to argue that these two parts are actually parts of one office and not a combination of two.

In the second part of the work, on the origin of Matins, Fr. Hanssens has four articles: (1) three possible hypotheses; (2) Matins as parallel to Vespers; (3) the "new morning matutinal solemnity" of Cassian; (4) the origin of Matins in the light of documents.

The three hypotheses presented for the more or less composite office as it is today are: (a) it is an office partially nocturnal and partially matutinal, uniting to the recitation of a good part of the Psalter the recitation of a certain number of Psalms having relationship to early morning; (b) it is a juxtaposition, end to end, of two offices, nocturns and Lauds, originally separate, the one celebrated in the night and the other in the morning; (c) it is the result of the amplification of primitive Matins or Lauds.

He considers the first as inadmissible because it contradicts documentary evidence which we have on the early Matins service. The second, while not untenable, is subject to weighty objections and is based on a pure hypothesis for which there is no direct proof to be found in the documents that we have. The third is the position he defends here. He discusses at length the relation of the early vigil to the office of Matins and definitely departs from what has been an accepted theory—proposed by Batiffol in *Histoire de la bréviaire*—that the nocturns have taken their general form from the

vigil. The claim here presented is that the nocturns are a primitive amplification of Lauds to meet the practice of reciting the whole of the Psalter in an orderly fashion in a given period (a day, a week, or more).

Article 3 deals with the problem of the interpretation of a passage in Cassian in which Cassian refers to a "new matutinal solemnity." Dom Froger sees, in this new office, Lauds. Fr. Hanssens sees Prime, and in this article (pp. 43-58) he refutes the arguments of Dom Froger in considerable detail. His approach is predominantly negative in the sense that he points out the absurdities and incongruities that would arise in an interpretation of other parts of Cassian and other documents if the "new matutinal solemnity" were Lauds and not Prime. It is interesting to note here that O. Chadwick, who also disagrees with Froger, states: "If anything is clear about these few chapters of the *Institutes*, it is that they are so obscure that misunderstanding is possible from the start" ("The Origins of Prime," *Journal of Theological Studies*, XLIX [1948], 182). It might also be noted that for a work of its pretensions Froger's thesis has received very little notice in the way of reviews or studies. While Dom Louis Brou, in the *Journal of Theological Studies*, XLVIII (1947), 240-41, accepts Dom Froger's arguments as conclusive, François Masai rejects them in "La Regula Magistri et l'histoire du bréviaire," *Miscellanea liturgica in honorem L. Cuniberti Mohlberg*, II, 438, note 38. Aside from these I have seen no reference to Froger's work.

Article 4 studies the sources for our knowledge of the origin of the office of Matins from Tertullian to Isidore of Seville, and Fr. Hanssens finds in them the source and foundation for his thesis. This section is admittedly cursory but adequate to provide the weight he sought and the refutation of the challengers.

Certainly the last word has not been said, but Fr. Hanssens has opened up an area for research which has heretofore been clouded in obscurity. The late arrival of such a study is understandable because of a lack of critical work with the sources in this area. Current explanations have been hand-me-downs from writers who were not in a position to see the whole picture or misinterpreted what they saw. The work is concluded with an index to documents and an adequate subject index. The bibliographical footnotes are particularly helpful.

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SIMEON DALY, O.S.B.

CHRISTIAN ETHICS, by Dietrich von Hildebrand. New York: David McKay, 1953. Pp. x + 470. \$6.00.

This latest work of Dr. von Hildebrand is an original study of general ethics, the peer of its predecessors if not their superior. It might be characterized as an epistemology and a metaphysic of ethics. It is epistemological because, instead of beginning in the more or less traditional manner with the delineation of human acts and the norm of morality, the author is at pains to analyze the nature and establish the objective validity of the fundamental presuppositions of ethics. He begins with the immediately given, that is, with the data of experience, or with the "moral experience itself," as he chooses to call it. The reader is asked to put aside for the moment all other preconceived theories and moral systems. Having studied the work, he may then make comparative judgment with other systems.

This approach of the author seems fully justified in the light of the subjectivistic and relativistic trend of modern non-Christian moral philosophies. But apart from any polemic purpose, Dr. von Hildebrand's method is justified in itself by reason of the revealing insights it conveys, as we shall try to indicate below.

It is also a metaphysic of ethics. Philosophical reflection on the datum of experience shows that the character of an object by which it is capable of motivating the will is its importance. It is not enough to say: *nihil volitum nisi praecognitum*. Nothing can be willed unless it is presented to us as in some way important. Now analysis reveals three categories of importance: some things possess importance-in-itself, or "value," to use the author's favorite term; other objects are merely subjectively satisfying; the third category embraces those things which are objective good for the person, e.g., health. The useful good is shown to be not a separate category of importance; it is rather a subdivision of the objective good for the person. These categories, which exhaust the species of the good, are set forth with fresh philosophical insight and differentiated essentially one from the other. A conclusion from this analysis is presented on page 61:

We see that we know but little, especially from the ethical point of view, as long as we say only that every will is directed toward a good, because what matters is precisely whether the motivating category of importance is the value, the objective good for the person, or the merely subjectively satisfying.

This insight will prove to be of paramount importance later on, because it also reveals the incorrectness of Aristotle's thesis that our freedom is restricted to means and not to ends. The great and decisive difference in man's moral life lies precisely in whether he approaches the universe from the point of view of value or of the merely subjectively satisfying.

Next the author proceeds to a consideration of the categories of importance as properties of beings. Abstracting from their function as objects of

motivation, he analyzes the categories in their objective reality. Thus value, or importance in itself, is found to be tripartite. It is either ontological, as is, e.g., the dignity of the human person, or it is qualitative, as are the intellectual and moral virtues, or finally it is the value of being-as-such, in the sense that every being is good. The objective property of *bonum delectabile* is that it has the quality of bestowing pleasure. Therefore, strictly speaking, there exist no things in themselves only subjectively satisfying; they are also objectively good for the person. Thus, to approach merely agreeable things from the point of view of the merely subjectively satisfying is an incomplete vision of them. Such an approach to reality is an egocentric outgrowth of pride and concupiscence. It ignores the importance in itself and the objective good for the person and is thus implicitly a falsification of the universe.

The foregoing analysis is the principle message of Part I. The same section also includes a brilliant refutation of false explanations of value, which would reduce it to the suitability of an object to appease an appetite, or explain it away by one or other of the theories of ethical relativism. Part II is more specifically moral. It treats of four topics: "Value and Morality," "Freedom," "The Sources of Moral Goodness," and "The Roots of Moral Evil." Space does not permit an exposé of their content. Suffice it to say that each is presented with the same precision and originality as the previous major division of the work.

The author's conception of Christian ethics is of interest. It is not a moral theology, since it does not draw on revealed knowledge for proof. The approach and method are philosophical. However, it does not prescind from revelation but implies a relation to it, for it finds exemplification and application in the life of Christ and of the saints, and in the liturgy. That these sources constitute a licit object of moral philosophy is clear from the fact that they are attainable by reason as immediately given by experience. Christian ethics is, then, the philosophical explanation of the totality of morality, not merely of the natural law but of the morality exemplified in the sacred humanity of Christ. As such it is, and must be, different from the morality embodied in a good pagan, being incomparably more noble and entirely new. "There is an abyss separating an apostate from a pagan of the pre-Christian era."

In the Hildebrandian analysis ethics aims at a philosophical awareness of moral data, leading to a precise knowledge of their nature and full significance, and likewise of the presuppositions of man's conduct required for the attainment of moral goodness. Since, however, faithfulness to moral

experience is an indispensable prerequisite, ethics cannot ignore the moral data of the Gospel. An ample apologia for this approach to ethics is given in the "Prolegomena" and the "Conclusion" of the book.

Thus Christian Ethics is at once outside and a part of the traditional conceptions of moral philosophy. It borrows from all—Platonic, Augustinian, Aristotelic-Thomistic—yet stands apart, a distinct conception in itself. The present volume will be supplemented by another work, which will treat special ethics. We look forward with anticipation to the companion study.

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ROBERT H. SPRINGER, S.J.

CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE. By W. A. Whitehouse. New York: Philosophical Library, 1952. Pp. 149. \$3.75.

Although many scientists of today believe in God, their God is not the God of the Christians. Mr. Whitehouse, a theologian of the University of Durham but with a mathematical background from Cambridge, here tries to show them that Christian faith is not an abdication of reason but an acceptance of an apt guide for human living. To prove the truth of Christianity is not his aim. Rather, he wants to *induce* scientifically-minded men to want to live by the Gospel. This is attempted, first, by indicating that it is not irrational to accept Christianity, and then by displaying the basic doctrines that the Christian believes about God. If the scientist approaches the examination of this doctrine with an open mind, in its very presence God's grace will so work on him as to bring him to that committal of the whole man which is faith.

Theologians will not agree with all the elements of the scheme of Christian doctrine presented by the author. Catholics will especially regret his inadequate understanding of the Church as the Mystical Body of Christ. Nevertheless, his approach is admirable. It is an achievement to appreciate the point of view of the modern man of science and to present the basic truths of Christianity in a form that he can understand. Further, one can only applaud the determination to avoid timorous hedging and to present an "unexpurgated version of the contentions involved in Christian faith." To do less would be unworthy of scientist and theologian.

Allied to the proposal of Christian thinking for the scientist's consideration is the question: what can science contribute to religious thought? On this relationship of science to religion, chapter 7, "Genuine Religion," is well worth reading. Indicative of the trend of thought is the following

passage: "Scientific thinking explains the world and its processes as they occur and as they are observed. Whether they are what they *ought* to be is an impossible question, or perhaps a meaningless one."

The significance of a volume such as this is given in the concluding paragraph. Science, through the scientist, cannot be neutral nor can it become an agent of the devil. It must be on the side of Christ. For that, "the door into the Church still stands open, and a scientific attitude is no bar to the life of faith."

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J. J. RUDDICK, S.J.

INDUSTRIALISM AND THE POPES. By Mary Lois Eberdt, C.H.M., Ph.D., and Gerald J. Schnepf, S.M., Ph.D. New York: Kenedy, 1953. Pp. xxii + 245. \$3.50.

This book is neither an explanation of, nor a commentary upon, Catholic social doctrine. It is rather a concatenation of excerpts from papal encyclicals, allocutions, messages, and other documents, bearing upon social subjects. The various quotations are linked together by brief paragraphs or single sentences of the authors' own composing. These excerpts are arranged in chapters according to diversity of subject matter, such as Organic Structure, Subsidiarity, Liberty, General Welfare, State Intervention, etc. And the chapters themselves are arranged under three more general headings, which are the three parts of the book, viz., The Industry Council Plan, Specific Principles Involved in the Industry Council Plan, and Social Principles Which Indirectly Refer to the Industry Council Plan.

These excerpts from papal documents do not cover all aspects of the Church's social teaching but only the vocational group order, industrial relations, and various points connected with them. Even so, the scope is necessarily very broad, since the Church's social doctrine constitutes a well-integrated whole.

The text proper is followed by a rich collection of bibliographical material, which will certainly prove useful to anyone studying or teaching Catholic social doctrine. Here we find all the pertinent papal documents arranged chronologically, with the place where each can be found noted. This is followed by a bibliography of books and articles on the social encyclicals and on various points contained in them, especially the industry council plan. Then there is a bibliography of bibliographies on this subject. Finally, there is a list of organizations, with their addresses, that study and promote Catholic principles relative to industrial life.

This is hardly the sort of book one should turn to for a clear and coherent exposition of Catholic social doctrine. The excerpts from papal documents are necessarily removed from their context and that context is generally essential for full understanding of the passage excerpted. To read through this book from cover to cover is to be in a rather confused state of mind when you put it down. Most of these papal documents raise more questions than they answer. Perhaps the Holy See deliberately uncovers problems in this way for the purpose of stimulating Catholic scholars to search out the solutions. One problem which these papal documents raise, and which stands out very clearly in this collection of excerpts, is that of labor's right to share in the management of industry. Here is a point which is badly in need of clarification, and it will be clarified only after very careful study of papal pronouncements.

The function of this work, then, is to serve as a handbook to which one can readily refer for passages from papal documents on various points of social doctrine and for leads to further material. If employed in this way, it will be a very useful book. It might also be used very profitably as a subsidiary textbook in an academic course on Catholic social doctrine.

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CORNELIUS A. ELLER, S.J.

MAN AGAINST MASS SOCIETY. By Gabriel Marcel. Chicago: Henry Regnery, 1952. Pp. 205. \$4.50.

In this series of reflective essays on the contemporary problem, Gabriel Marcel extends his concept of mystery to its relationship with the world and society. Defender of the person—his endless dialogue with himself contains nothing if not a constant re-affirmation of the individual in himself but bound by love to other individuals—his book constitutes a forthright attack on those elements of our life and times which tend to degrade man as a person. It is for this reason that he opposes anything which treats man *en masse*. "Do not let us seek to persuade ourselves that an education of the masses is possible; that is a contradiction in terms. What is educable is only an individual, or more exactly a person. Everywhere else, there is no scope for anything but a *training*. Let us say rather that what we have to do is to introduce a social and political order which will withdraw the greatest number of beings possible from this mass state of abasement or alienation."

Technical advancement, technique itself tends to rob man of his personal contribution to the labor of production. It deadens creative imagination

and liquidates the sense of wonder. When technique becomes an end instead of a means, it turns into an idol or an excuse for self-idolatry. It is then that the mystery which coincides with being and is commensurate with it, which makes being literally wonderful, finds itself falsely reduced to an objective mechanical problem in the Marcellian sense, i.e., a thing of this world and nothing more. The man who thinks in these lines, the materialist philosopher, cannot help but turn himself and all men also into things. A man, in a certain sense, becomes a calculating machine when he thinks himself to be no more than that. No one can yet say to what realms today's calculating machines will reach tomorrow. But it is certain that there will never be a calculator with the power to interrogate itself on the possible varieties of its own processes.

A parallel attack on the forces of degradation at work in society is opened by Marcel against the spirit of abstraction. Marcel does not impugn the notion of abstraction, the necessary condition for clearing the ground in the intellectual grasp of reality. However, he does condemn the spirit which is revealed in a contempt for the concrete conditions of abstract thinking. Actually, Marcel has in mind the thinker who would interpret all of human reality on the basis of economic facts. This type of reduction has its foundation in a resentment of some sort. It involves the passions, and finally this spirit of abstraction becomes the source of lying to oneself and to others. It becomes the basis of all that lying propaganda which would present the causes of war in a pseudo-religious light. It is distinguished in its "contempt for the concrete conditions of abstract thinking" by taking any one category, isolating it from all the others, and according it an arbitrary and absolute primacy. In fact, Marcel's whole philosophy stands as a warning against that seemingly innocent and subconscious (or unconscious) primacy of the logical order over the ontological which has sometimes crept even into Scholastic circles.

At times, one would like a better explanation of meaning from Marcel. For instance, a better precision of thought would be indicated in the sentence: "... this hostility of mine towards the spirit of abstraction is quite certainly *also* at the roots of the feeling of distrust aroused in me, not exactly by democracy itself, but by the sort of ideology which claims to justify democracy on philosophical grounds." From what he says later, Marcel's statement rests wholly on a Jacobin notion of democracy, which, needless to say, differs *toto coelo* from the American idea.

Then again, Marcel's method can be questioned at its very roots. It should be explained, for example, just what it is that saves the thinker

from subjective illusion if, as seems to be the case with Marcel, internal experience is the only foundation of being whose immediate presence is proclaimed by consciousness. His descriptive analysis may reveal the sentiments of the Christian soul but it does not quite justify its faith. And if only faith can save the soul from anguish, what shall one say to Heidegger, who claims that anguish is the whole reality of existence, whereas faith is but a vain effort to escape it?

Like all Marcel's work, *Man against Mass Society* is provocative and sometimes even exciting. Like all his work, too, it leaves one unsated, wondering if this is not something incomplete. Nor should this be taken as a denial of Marcel's incredible finesse of analysis.

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VICTOR R. YANITELLI, S.J.

PHILOSOPHY OF EDUCATION. By Edward A. Fitzpatrick. Milwaukee: Bruce, 1953. Pp. xiv + 477.

The National Manpower Council, in its research statement (Columbia University Press, 1953), says that the public school enrollment increased eighty per cent between 1900 and 1953, and that during this period the number of teachers, supervisors, and principals more than doubled. In 1950 there were 914,000 teachers and 48,000 principals and supervisors. Many of these teachers and administrative officers have been brought up sans any respectable acquaintance with Scholastic or Catholic philosophy, and it is precisely this type of person that Dr. Fitzpatrick's book may most benefit. Dr. Fitzpatrick knows the moderns, John Dewey, William Kilpatrick, Jacques Maritain. He occasionally falls into the fault of quoting in favor of his views authorities whose basic philosophy is so diverse from his own that the use of their verbal statements sometimes seems nominal. Instances of this might be Locke on "reason" or Spencer on "virtue" (p. 25), or Dewey's concepts of culture (p. 38) and of education (p. 143). But the constant reference to current powerful men and movements proves attractive to the general reader.

Unlike two of the educational masterpieces he quotes to good effect, John Dewey's *School and Society*, and Jacques Maritain's *Education at the Crossroads*, Dr. Fitzpatrick tends to be somewhat diffuse as he enters the problem fields of the philosophy of education. Perhaps he is following out his own injunction that a textbook should be rich and full in content, leaving the analysis for the student (cf. pp. 183-84). The quality of diffuseness is absent to advantage in the carefully-done glossary at the end of the book. Here

the author is at his best. Democracy is called "a chameleon word having many meanings." "Spiritual values" is a particularly vague term in modern educational writings, as the author brings out before stating some traditional meanings. He draws many of his definitions, such as "grace" and "perfection," from standard Scholastic and Catholic sources, which is a valuable aid to many persons in educational work.

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JOHN E. WISE, S.J.

DESCRIPTIVE NOTICES

LA BIBLE APOCRYPHE: En marge de l'Ancien Testament. Edited and translated by J. Bonsirven, S.J. Paris: Fayard, 1953. Pp. 336. 750 fr. The series, "Textes pour l'histoire sacrée," directed by Daniel-Rops, has made available for the first time in French a single, compact volume of the apocryphal Bible. The introduction by Daniel-Rops handles at length the origin of these works, the historical framework in which they appeared, their value as reliable documents, and their influence on Christianity. The unquestionable scholarship of Père Bonsirven is evident as well in his translations as in his brief introduction to each work and useful analytic index. Covering completely the inter-testamental period, this book will be an invaluable aid to the understanding of Christ's message and milieu.

HOW TO READ THE BIBLE. By Roger Poelman. Translated by a Nun of Regina Laudis, O.S.B. New York: Kenedy, 1953. Pp. xii + 113. \$1.50. An informal pedagogical work to help the newcomer to the Bible, by pointing out the key chapters and furnishing a perspective to deepen our understanding. First, the reader is brought into contact with the "good tidings" as narrated by St. Luke, and then by St. John in chaps. 13-17 of his Gospel. With this perspective we are directed to the Old Testament, going from the historical and prophetic books to the last witnesses of Maccabees and Daniel. Finally, the New Testament is approached, in the Gospels of Matthew and Mark, the Acts, and the Epistles. Concise summaries are given of the books to which reference is made. The unifying theme is the providence of God leading mankind from the slavery of sin into His Kingdom.

PRELIMINARY STUDIES FOR THE INTERPRETATION OF SAINT AUGUSTINE'S CONCEPT OF PROVIDENCE. By Johannes Götte. *Folia* [Publication of the Catholic Classical Association of Greater New York], Supplement I (June, 1953). Pp. 24. \$1.00 (\$.50 to subscribers). This brochure contains

(1) a catalogue of the certainly genuine writings of Augustine in the order of their composition, based on the second edition (1950) of Altaner's *Patrologie*; (2) three indices of passages in which *providentia* is found in Augustine: (a) index of passages in chronological order; (b) index of attributes of *providentia*; (c) index of passages in which Augustine quotes *providentia* from Scripture and other authors. The indices here presented are the indispensable groundwork for a basic and comprehensive interpretation of the Augustinian concept of providence. The author is a member of the *Studiosa Societas* for the Advancement of Augustinian Studies (Canisius-Kolleg, Berlin).

LO SVILUPPO DEL DOGMA SECONDO LA DOTTRINA CATTOLICA: Relazioni lette nella Seconda Settimana Teologica, 24-28 Settembre, 1951. Rome: Gregorian University, 1953. Pp. 233. 1000 L. These studies, already printed in *Gregorianum* (XXXIII [1952], 1-182; XXXIV [1953], 187-237), cover all the important points to be discussed in connection with the problem of dogmatic development: the close of revelation with the Apostles, the immutability of dogma and its formulas, tradition, the Christian sense, interpretation of Scripture, the role of theologian and philosopher in dogmatic progress, and the manner in which new dogmas are related to the deposit. An initial essay outlines the various theories on development and the present state of thought on the subject. All the studies are in Italian, except for Dhanis' "Révélation explicite et implicite."

LO NATURAL Y LO SOBRENATURAL: Estudio histórico desde Sto. Tomás hasta Cayetano (1274-1534). By Juan Alfaro, S.J. Madrid: Consejo Superior de Investigaciones Científicas, 1952. An historical investigation into the difficult problem of the supernatural. Fr. Alfaro is interested in the theological evolution of the concept of "supernatural" from the thirteenth to the sixteenth centuries. His central point is to clarify the thought of Cajetan; to discover possible influences he examines eruditely more than sixty theologians from different schools. The first section is consecrated to Cajetan, and the three essential problems are analyzed: innate appetite for the beatific vision, the latter's gratuitousness or supernaturality, and the possibility of the state of pure nature. Alfaro tries to correct, from the historical side, some of de Lubac's propositions; in fact, this may well have been the real reason underlying *Lo natural y lo sobrenatural*.

ESQUISSES DU MYSTÈRE DE L'EGLISE. By Yves M.J. Congar, O.P. Unam sanctam, VIII. 2nd ed.; Paris: Editions du Cerf, 1953. Pp. 179. A

welcome new edition of a book that first appeared in 1941 and consisted of studies published in periodicals during the thirties. Three essays are dogmatic in character and aim at synthesizing the theology of the Church from various points of view: the Church and its unity, the Church as Mystical Body of Christ, the Church in St. Thomas' ecclesiology. A fourth essay, "Vie de l'Eglise et conscience de la catholicité," is on dogmatic development and on the Church's possession of the full deposit of faith. Finally, in place of two studies on Moehler, written for his centenary (1938), the author has included the recently written "Le Saint-Esprit et le corps apostolique."

MENTAL AFFLICTION AND CHURCH LAW: An Historical Synopsis of Roman and Ecclesiastical Law and a Canonical Commentary. By R. Colin Pickett. Ottawa: University of Ottawa, 1952. Pp. x + 220. This study is meant to help priests in their ministrations to the mentally afflicted by presenting the *modus applicandi* of pertinent laws of the Church. The laws are treated in their order in the Code. Thus, the status of the mentally afflicted is first determined, then the jurisdiction under which they fall. There follows the application of Church laws on the sacraments, with a separate chapter devoted to marriage. There is a chapter on delicts and penalties, and the final chapter is devoted to other extra-sacramental matters. The first part of the study gives a survey of Roman legislation on the mentally afflicted, to serve as the foundation for the historical description of Church legislation through the Gratian legislation, the Council of Trent, and the present Code. There is a brief preliminary discussion on the definition of insanity, and the doctrine of St. Thomas on human acts.

THE RIGHT OF THE STATE TO MAKE DISEASE AN IMPEDIMENT TO MARRIAGE. By Joseph P. O'Brien. Washington, D.C.: Catholic University, 1952. Pp. x + 150. Two questions are considered: What right from the natural law has the diseased person to marry? What right has the state to establish, in this matter, impediments to marriage both for its baptized and for its unbaptized subjects? Successive chapters discuss (1) the relative competency of Church and state over marriage; (2) actual civil legislation in force; (3) the nature of the diseases covered by legislation, and their effect on the health of the other spouse and possible offspring; (4) the validity of marriages contracted by persons afflicted with these diseases; (5) the rights of the state in establishing impediments to these marriages both of the baptized and of the unbaptized.

THE EDUCATIONAL RIGHTS OF THE CHURCH AND ELEMENTARY SCHOOLS IN BELGIUM. By Gommar A. de Pauw. Washington, D.C.: Catholic University, 1953. Pp. xiv + 148.

How much in accord with Church law and the Christian philosophy of education is the present Belgian school legislation? The purpose of this study is to present the Belgian law as a model solution to the vexing problem of coordinating rights of family, civil society, and the Church in the education of the Catholic citizen. The Belgian law is examined in its historical context, after a brief description of its evolution. A summary of public ecclesiastical law on education and of the Christian philosophy of education is given in the first part of the study. The author confines himself to legislation on elementary schools, because he believes that no satisfactory solution has yet been found for intermediate and technical schools.

QUE FAUT-IL PENSER DU RÉARMEMENT MORAL? By Leon Joseph Suenens. Brussels: Editions Universitaires, 1953. Pp. 151. 54 fr.

The question of a proper attitude to be adopted by Catholics with regard to the Moral Rearmament movement (successor to the Oxford Group, founded by Frank Buchman), has troubled many Europeans. Contrary to the explicit disavowals of leaders in the movement, the conclusion of the author of this book, auxiliary to the Cardinal Archbishop of Malines, is that the movement is a religious one, Protestant in inspiration and tendency. Moreover, he finds, after an objective investigation at first hand, that the movement is clearly tending to foster religious indifferentism, passivism, a temporal messianism, and illuminism. His evidences are convincingly presented in a temperate, impartial manner, and supported by citations from official publications of the group. A brief history of the movement, and a generous account of its successes, introduces the study. It concludes with an analysis of statements by members of the hierarchy in England, Italy, Germany, Belgium, and America, condemning Catholic participation in the movement.

THE CEREMONIES OF THE EASTER VIGIL. By Frederick R. McManus. Paterson, N.J.: St. Anthony Guild Press, 1953. Pp. xii + 129. \$1.25.

A complete, convenient guide for priests who take part in the restored Easter Vigil ceremonies. In addition to detailed descriptions of the offices of each individual engaged in the ceremony, there are full directions for the music, the preparations, the changes and omissions in the divine office, etc. Both the solemn and the simple functions are treated in detail, and the revisions of the missal text are included for those unable to obtain the new

Ordo. For the people present it offers an authoritative, clear explanation of the rites so that they may actively participate. Thus it admirably furthers the pastoral and apostolic purpose of the restored Vigil, which is a growth in Christian knowledge and life.

HENRICI TOTTING DE OYTA *QUAESTIO DE SACRA SCRIPTURA ET DE VERITATIBUS CATHOLICIS*. Edited by Albert Lang. *Opuscula et textus*, Series Scholastica, XII. Münster: Aschendorff, 1953. Pp. 78. DM 3.50. This short volume is the twelfth in a series which proposes to set before students and scholars a representative picture of diverse Scholastic thinkers. Henry Totting de Oyta, a renowned university figure during the fourteenth century, is an able representative of German theology during that period. His *Quaestio* is one of the first successful attempts to integrate systematically into theology the Church's teaching on tradition, Scripture, inspiration, and genuinity. The introduction to this edition gives a brief outline of Totting's life and works, a short picture of twelfth-century Scholasticism, and all the references needed for an intelligent use of the text.

REGULARIS CONCORDIA. Edited by Dom Thomas Symons, O.S.B. New York: Oxford University Press, 1953. Pp. lix + 147. \$3.50. This is the eighth in the *Medieval Classics* series of Latin originals and English translations edited by V. H. Galbraith and R. A. B. Mynors. The work is introduced by chapters on "The English Monastic Revival of the Tenth Century," "Organization and Life," "Sources of the *Regularis Concordia*," and "The Manuscripts." The Latin original is accompanied by a clear English translation on the opposite page. The entire work is copiously annotated. An added section on liturgical forms makes the index quite complete. Probably the oldest of consuetudinaries of the tenth and early eleventh centuries, the *Regularis concordia* gives a complete and intimate account of Benedictine life in medieval England.

SAINT BERNARD OF CLAIRVAUX. By Watkin Williams. Westminster, Md.: Newman, 1953. Pp. xxxviii + 423. \$7.00. A reissue, for the eighth centennial of the Saint's death, of a book which first appeared in 1935 and has taken its place as one of the best modern biographies of Bernard. It is almost entirely historical in its lines, in the sense that there are none of the usual chapters on Bernard the mystic, Bernard the exegete, etc. This lack—if indeed it is such, since such chapters are usually better done elsewhere by others than the professional historian—is compensated for by a remarkably

penetrating introductory sketch of Bernard's spirit and character. Several appendices treat points of erudition, especially noteworthy being Appendix I, "Literaria," on Bernard's style.

SAINT BERNARD OF CLAIRVAUX: AS SEEN THROUGH HIS SELECTED LETTERS. Introduction and translation by Bruno Scott James. Foreword by Thomas Merton. Chicago: Regnery, 1953. Pp. xii + 276. \$3.50. The translator of the complete collection of Bernard's letters (likewise published this year by Regnery) here chooses some hundred of them, "those which are most revealing of their author, those which show best his many-sided character" (p. 4). The end is attained: one sees the part Bernard played in one of the most fascinating periods of Western history, and glimpses something of the personality that won love from many, reverence from all. Bernard's style—direct, balanced, epigrammatic—survives in a very readable translation which strikes a nice balance between literalness and excessive freedom.

PASCAL: HIS LIFE AND WORKS. By Jean Mesnard. New York: Philosophical Library, 1952. Pp. xvi + 211. \$3.75. Translated from *Pascal: L'homme et l'oeuvre* (Collection: "Connaissance des lettres") and provided with an interesting foreword by Ronald Knox, this study of Pascal recommends itself both to the uninitiated and devotee alike. Besides an inquiry into the historical background and development of this exceptionally sensitive and gifted human being, there are separate chapters devoted to the *Provincial Letters* and the *Penées*, and to an estimate of Pascal as man, thinker, and artist. The book is also furnished with a summary bibliography covering the period, sources and editions of Pascal, as well as the principal Pascal studies. An appendix gives the text of the *Mémorial*. In the concluding words of Msgr. Knox's foreword, "M. Mesnard's book is a marvel of compression and lucidity. It is not to be expected that everybody will agree with all his conclusions. But two things emerge, fascinatingly, from the reading of it: the veiled figure of a man, and the clear-cut outlines of a problem."

CHRISTIAN SIMPLICITY IN ST. THERESE. Edited by Michael Day, Cong. Orat. Westminster, Md.: Newman, 1953. Pp. x + 133. \$2.50. Subtitled "The Place of St. Therese of Lisieux in Christian Spirituality," the book proposes to show the theological soundness and implications of the Saint's "little way," which risks being misunderstood as sheer sentiment-

tality. Eight essays by as many authors point out the complete conformity of her teaching with the great Fathers, theologians, and mystical writers, and especially with Scripture.

FATHER THURSTON. By Joseph Crehan, S.J. London: Sheed and Ward, 1952. Pp. viii + 235. 12/6. Herbert Thurston, S.J. (1856–1939), produced between the nineties and his death a steady flow of articles and books on ecclesiastical institutions, popular devotions, lives of the saints, miracles, spiritualism, and spiritistic phenomena—to mention only some of the more important of his interests. Combining great erudition with a judiciously critical spirit, Fr. Thurston deserves to rank with Newman and Chapman among English Catholic writers on Church history. Fr. Crehan's brief memoir will be read with interest. Since much of Thurston's work has permanent value, the guide here furnished to his writings is especially valuable. Fr. Crehan not only gives a chronological list of Thurston's writings but he furnishes an index of this bibliography. In addition, there is a list of the many articles contributed by Thurston to the *Catholic Encyclopedia*.

TEOLOGIA DELLA STORIA. By Pietro Chiocchetta. Rome: Editrice Studium, 1953. Pp. 191. 500 L. A brief but well-documented presentation of the thought of the Fathers on the theology of history. Each chapter—history and truth in Justin, history and pedagogy in Irenaeus, sacred history and profane history in Clement of Alexandria, history and historicism in Athanasius, history and liturgy in Chrysostom—is a compact but clear essay at a patristic synthesis. The final chapter outlines the ideas on which the Fathers agree: the concept of history, the characteristics of sacred history, and the light shed by sacred history on the history of the Church. The book is the third of a theological collection for laymen by professors of theology in Italy.

CHRISTIANITY IN EUROPEAN HISTORY. By Herbert Butterfield. London: Collins, 1952. Pp. 63. 7s 6d. Three lectures—the Riddell Memorial Lectures (1951) at Durham University—by the author of the well-known *Christianity and History*. In the first lecture, "The Making of Christendom," he examines the functions of religion in society, the victory of Christianity in the Roman Empire, its causes and results, and institutes a parallel between Christendom and Communism in their early methods of propagation and consolidation. The second lecture, "Christianity and Western Civilization," studies the medieval achievement, the destiny of Christian

ideals in the post-medieval secularized world, and the role of Christianity in the formation of modern civilization. The final lecture, "History, Religion, and Ethics," explores the relationship of ethics to religion and society, the operation of charity in history, the Christian fight for righteousness; it ends with the affirmation that only acceptance of the Christian view of personality can safeguard individual freedom in human society.

DICIONNAIRE DE SPIRITUALITÉ ASCÉTIQUE ET MYSTIQUE: Doctrine et histoire. Founded by M. Viller, F. Cavallera, and J. de Guibert, S.J. Edited by Charles Baumgartner, S.J., and M. Olphe-Galliard, S.J. Vol. II, Fascicles 16-17: Cor-Cyrille de Scythopolis. Paris: Beauchesne, 1953. Cols. 2289-2708.

The latest fascicles in the monumental *Dictionnaire de spiritualité*, currently carried on in the name of the faculty of theology at Enghien in Belgium, offer a number of significant articles. Perhaps the best are: "Corps (Spiritualité et hygiène du)," by Denys Gorce; "Corps mystique et spiritualité," by Emile Mersch and Robert Brunet; "Crainte," by Ephrem Boularand; "Crises affectives et vie spirituelle," by Joseph MacAvoy; "Croix (Chemin de)," by Michel-Jean Picard; "Croix (Mystère de la)," by Michel Olphe-Galliard; "Culpabilité (Sentiment de)," by Charles Baudouin and Louis Beirnaert; "Cyprien (saint)," by Gustave Bardy; and "Cyrille d'Alexandrie (saint)," by Hubert du Manoir. Particularly impressive is the effort to integrate with traditional spirituality the data of non-theological disciplines, such as psychology and psychiatry.

THE VIRTUE OF HUMILITY. By Sebastian Carlson, O.P. Dubuque, Iowa: Wm. C. Brown, 1952. Pp. xiii + 144. \$3.50. St. Thomas' clarification of humility as a virtue with a positive side, the seeking of one's proper excellence in God's eternal plan, brings an oft-maligned virtue into focus. The dynamic place of humility in the thought of Aquinas is treated extensively. The reader is given the material with which to solve one of the acute problems of the spiritual life: how to use to the utmost the natural and supernatural gifts which God has given, and yet avoid the serpent of pride. Selected texts from Thomas and an analysis of his contribution to the development of the doctrine on this virtue complete the work.

TO LOVE AND TO SUFFER. By M. M. Amabel du Coeur de Jésus. Translated by a Discalced Carmelite. Westminster, Md.: Newman, 1953. Pp. 158. \$2.75. Perhaps this book may be summarized in the words of St. Thérèse: "All those who love God always follow the movements of the Holy Spirit. . . . Everything must be supernatural." Its purpose is to study

the supernatural spirit in the life of the Little Flower, particularly how this supernatural spirit, this divine sense, was the expression of the gifts of the Holy Ghost. In the first few introductory chapters the author, a Carmelite nun, explains briefly and in general the meaning of the supernatural spirit, its foundation in the Gospel and in theology, and its relation to the spiritual life, especially the spiritual life of St. Thérèse. The rest is fundamentally a study of her life against the framework of the seven gifts, but in relation to suffering and love, the two dominant desires in her heart.

THE SHEPHERD AND HIS FLOCK. By Cornelius J. Holland. New York: David McKay, 1953. Pp. ix + 220. \$3.00. For new pastors entering upon parochial administration practical suggestions covering every type of pertinent activity are presented here by a pastor of some thirty-five years experience. The parochial situation envisaged is limited to the United States. The spiritual fundamentals upon which the pastorate is based are presupposed, but the ideal pastor is revealed as one whose primary endeavor is to enlarge the love and service of God in the hearts of his people.

THE WAY TO EMMAUS. Edited by John A. O'Brien. New York: McGraw-Hill, 1953. Pp. viii + 368. \$4.00. Fr. O'Brien presents the personal stories of twenty-one present-day converts to Catholicism, among them Rudolph Lippert, Rebecca Hirsch, Edward Hawks, Charles Albright, and Michael Chapman. Worthy of note is that most had delved professionally into the subject of religion before conversion, being theologians, philosophers, Scripture scholars, members of religious communities.

TO SEE PETER. By Richard Baumann. Translated by John M. Oesterreicher. New York: McKay, 1953. Pp. 192. \$3.00. In the belief that, if there is to be a reunion of the Churches, Christians must come to a clear understanding of the office of the papacy, Richard Baumann, a minister of the Evangelical Lutheran Church of Wurttemberg, undertook in the Holy Year of 1950 a journey to Rome. He joined a Catholic pilgrimage and accompanied this group on its journey to and from Italy. A man of our generation, he had been struck by Christ's words, "Thou art Peter . . .," and with such force that he must pursue it, in order "to see Peter," to test his biblical conviction against the background of Rome. What the writer sees and hears he reports, and his impressions are always vivid, strong, passionate. While describing the walks and sights of the Eternal City, he discusses those doctrines and practices which divide Catholics and Prot-

estants. With its irenic and ecumenical spirit, this book should foster understanding and peace among Christians.

PROBLÈMES DE L'UNITÉ CHRÉTIENNE: INITIATION. By Roger Aubert. Collection Irénikon, VI. Chevetogne, Belgium: Editions de Chevetogne, 1953. Pp. 123. 30 fr. belg. A brief introduction, written specifically for Catholics, to the problems involved in the reunion of Churches. An initial chapter discusses the reasons for desiring reunion and indicates the steps taken by recent Popes in promoting it. Four chapters then deal with separated Oriental Christianity, Protestantism, Anglicanism, and the Protestantism of America and of the missions, in each case tracing the origin of the division and describing the specific traits and Christian values of each sect. A final chapter sketches the history of the Ecumenical Movement; an appendix contains a report by C. J. Dumont, O.P., on the Lund Conference on Faith and Order (1952).

SAINT THOMAS AQUINAS: TRUTH, II. A translation of *Quæstiones disputatæ de veritate*, X-XX, by James V. McGlynn, S.J. Library of Living Catholic Thought. Chicago: Regnery, 1953. Pp. xi + 463. \$7.00. Prepared with the same care as the first volume (cf. *TS*, XIV [March, 1953], 134-35), and just as beautifully presented, this volume brings the first English translation of *De veritate* two-thirds of its way to completion. Questions X-XX constitute a distinct unit: an investigation of truth inasmuch as it exists in man. It is therefore an important source of Aquinas' thought on many psychological questions that arise in philosophy and theology. The third volume will contain indices for all three.

THE PHILOSOPHY OF HUMAN KNOWING. By J. D. Hassett, S.J., R. A. Mitchell, S.J., and J. D. Monan, S.J. Westminster, Md.: Newman, 1953. Pp. viii + 175. \$3.00. A new college text of epistemology, intended to provide a fresh and more realistic treatment of the theory of knowledge for the undergraduate. Designed for a forty-five-hour course but adaptable to thirty, it consists of eight chapters, with a short summary and suggested readings at the end of each. From the opening chapter (in which a cabbage does not "wonder why") to the last (in which epistemology is finally defined) the approach is refreshing and stylistically pleasing, without sacrifice of accuracy.

THE CAUSE OF BEING: The Philosophy of Creation in St. Thomas. By James F. Anderson. St. Louis: Herder, 1952. Pp. vii + 172. \$3.25. In

this "introductory study of creation," documented with selected texts (in Latin) from St. Thomas and interpretations of many of his commentators, the author attempts to show philosophically what creative causality is and what it means. His inquiry involves a consideration of the existential ground of all that is, the reality of creation in the created thing, the possibility of an eternal order of creatures, God's intimate creative indwelling in all things, and finally the unity of being through God's creative efficacy and creative finality.

NEW WAYS OF ONTOLOGY. By Nicolai Hartmann. Translated by Reinhard C. Kuhn. Chicago: Regnery, 1953. Pp. 145. \$4.00. After disposing, somewhat cursorily, of a caricatured "old ontology," the author sketches the "new" lines along which metaphysics must henceforth develop. Closer examination, however, reveals strong Kantian influences and numerous traditional concepts reappearing among the proposed new ways of proceeding. Choosing induction and analysis for his method and the ontological strata of forms for the object of metaphysics, Dr. Hartmann devotes several exacting chapters to an illustration of his ontology in action. Teleology is rejected on the inorganic level for the surprising reason that it has always led to theistic or pantheistic conclusions. Man is possessed of a strictly spiritual soul whose immortality is characterized as imagination. The validity and merit of the whole work suffers notably from the author's own assertion that our cognitive categories fail most signally in coinciding with ontological categories, where we are confronted with broad theoretical questions concerning our total world picture.

CHRISTIAN LIBERTY. By David A. O'Connell, O.P. Thomistic Studies, V. Westminster, Md.: Newman, 1953. Pp. 142. \$3.00. A theological analysis, based on St. Thomas and the writings of recent Popes, of the nature of Christian liberty as the supernatural interior perfection of man ("the new creation which changes man's nature and liberates him from the state of psychological and moral bondage to the world and the forces that rule the world," p. 27), and of the causes of this liberty (Trinity, Christ, Church, faith, virtues). The relation of democracy to this Christian liberty is then discussed: not only is democracy not incompatible with Christianity, but without true Christian liberty in subject and ruler democracy cannot endure. "If Christians free in the liberty of divine grace do not rescue the world from slavery, there is no salvation for democracy. . . . Freedom is not found in its fulness as something inborn in men, nor is it acquired; it is

infused by divine power. Christ's New Law of love alone is the true principle of personal and social freedom" (p. 137).

GOD AND HIS CREATURES: THEODICY. By Celestine N. Bittle, O.F.M.Cap. Milwaukee: Bruce, 1953. Pp. ix + 420. \$4.00. As in his previous books, which, together with the present volume, cover all the traditional branches of philosophy, Fr. Bittle here directs his attention to the undergraduate student and consequently lays much stress on simplification and clarity. He warns us, in his short preface, against looking for anything new in the subject matter under discussion, and, it is true, the table of contents is not notable for novelty. God's existence and His nature are considered successively in the two parts of the volume, and the usual problems attendant upon these investigations receive usual text-book treatment. The exposition, however, is readable and orderly; each chapter is followed by a summary and a short list of suggested readings; and the book is provided with a glossary of terms and an adequate index. At times, there may be too much emphasis placed upon amassing physical facts and not enough on metaphysical analysis—e.g., in the proof of God's existence from design, which seems to conclude to the existence, not of God, but of a "glorified watchmaker." But, in general, the student should find the book a handy introduction to the science of God.

LE PROBLÈME DE L'AMOUR CHEZ SAINT THOMAS D'AQUIN. By Louis B. Geiger, O.P. Montreal: Inst. d'Etudes Médiévales; Paris: Vrin, 1952. Pp. 131. Taking up the thesis of P. Rousselot as not only the original, but perhaps also the most important, modern study of love in medieval thought, Père Geiger here reexamines that able thinker's interpretation of the doctrine of St. Thomas. His little volume, which represents the fifth *Conférence Albert-le-Grand* held and published by the Institute of Medieval Studies at the Univ. of Montreal, is divided into three parts: (1) an exposition and interpretation of Rousselot's thesis; (2) a careful presentation of the teaching of St. Thomas on appetite and love; (3) a critical examination of Rousselot's arguments, followed by the author's own conclusion. In general, Geiger thinks that Rousselot is too much dominated by a sort of monism of nature and natural appetite, ignoring the distinct modalities of appetite as found on various levels of being; and secondly, that his solution to the problem of love presupposes the naturalistic bias of Aristotle (which he wrongly attributes to St. Thomas) in place of the creationist perspective, unknown to the Stagirite, but absolutely fundamental to the thought of the Angelic Doctor.

CHRISTIANITY AND EXISTENTIALISM. By J. M. Spier. Translated with an Introduction and Notes by David Hugh Freeman. Philadelphia: Presbyterian and Reformed Publishing Co., 1953. Pp. xix + 140. \$3.00. Consisting of two parts, the first expository and the second critical, this volume attempts to evaluate existentialism in the light of the Christian tradition of western culture. In answering the question: what does existentialism teach?, Mr. Spier examines the background of existentialism with short studies of Kierkegaard and Nietzsche; then, what he calls existentialism proper, with a look at Jaspers and Heidegger; finally, existentialism in France, and here he takes up briefly Marcel, Lavelle, and Sartre. When, however, in the second part he views existentialism in the light of Christianity, he finds that the irrationalistic, reactionary, and radically subjective character of the movement necessitates that it be rejected by any truly critical philosopher; and its secularistic spirit of decline, despair, and nihilism, which makes it a religion without God, condemns it for a Christian.

ATOMS, MEN AND GOD. By Paul E. Sabine. New York: Philosophical Library, 1953. Pp. x + 226. \$3.75. This is a sincere attempt by a well-known physicist to answer the question: "Can I be intellectually honest in believing what, as a Christian, I profess to believe and at the same time accept the teachings of modern science and psychology regarding the nature of man and the physical world?" Much of the book is taken up with an historical exposition of the fundamental concepts of the natural sciences and of psychology. The last chapter, "Christianity and Human Evolution," contains the heart of the book, and attempts to synthesize the content of modern science and the author's Protestant faith. The synthesis presented, while containing much that is of value, is pantheistic in its implications and is based on the presence of a "psychical," "spiritual" quality in matter. For this reason it will probably prove acceptable neither to scientists nor to theologians.

INTRODUCTION AUX PROBLÈMES DU CINÉMA ET DE LA JEUNESSE. By Leo Lunders, O.P. Paris: Editions Universitaires, 1953. Pp. 221. 75 fr. A sympathetic exposition of the headaches of the motion picture industry relative to the psychological and moral development of children and young people. The author, a member of the International Center of Educational and Cultural Films, adequately summarizes the conclusions of many previous studies. Of particular interest are chapter 3, "La compréhension du langage cinématographique"; chapter 5, "Le cinéma et les réactions des

infants"; and chapter 6, "Le cinéma, l'adolescence et la délinquance juvénile." The book is a timely prenote to any solution that may be offered for this touchy subject.

BOOKS RECEIVED

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

Scriptural Studies

Asensio, Felix, S.J. Yahveh y su pueblo. Univ. Gregoriana, 1953. 254 p. \$3.60.

Bonsirven, J., ed. and tr. La Bible apocryphe: En marge de l'Ancien Testament. Paris, A. Fayard, 1953. 336 p. 750 fr.

Fridrichsen, Anton, et al. The root of the vine; essays in biblical theology. N.Y., Philosophical Library, 1953. vii, 160 p. \$4.75.

Henricus Totting de Oyta. Quaestio de Sacra Scriptura et de veritatibus catholicis; ed. Albertus Lang. Münster (Westf.) Aschendorff, 1953. 78 p. 3.50 DM.

Lindeskog, Gösta. Studien zum neutestamentlichen Schöpfungsgedanken, I. Uppsala, A.-B. Lundequistska, 1952. 302 p. 22 kr.

Schnackenburg, Rudolf. Die Johannesbriefe. Freiburg, Herder, 1953. xx, 299 p. 22.—DM.

Studia Paulina, in honorem Johannis de Zwaan. Haarlem, F. Bohn, 1953. viii, 245 p. 9.50 fl.

Vykopal, Adolph. Jesus Christus, Mittelpunkt der Weltanschauung. I. Band: Von Orpheus zur Zinne des Tempels. Louvain, Nauwelaerts, 1953. 224 p. \$2.80.

Doctrinal Theology

Catholica; Jahrbuch für Kontroverstheologie; hrsg. von Robert Grosche. 9. Jahrgang, 2. Teil. Münster i. W., Aschendorff, 1953. p. 81-160. 5.—DM.

Congar, Yves M.-J. Esquisses du mystère de l'Eglise. Nouv. éd. Paris, Ed. du Cerf, 1953. 179 p.

Dander, Franciscus, S.J. Summarium tractatus dogmatici de gratia Salvatoris. Oeniponte, F. Rauch, 1953. 74 p.

Durst, Bernhard, O.S.B. Das Wesen der Eucharistiefeier und des christlichen Priestertums. Rom. Herder, 1953. vii, 197 p.

Fernan, John J., S.J. Theology, vol. II: Christ Our High Priest. Syracuse,

Le Moyne College, 1953. xiv, 284 p.

Palmer, Edwin H. Scheeben's doctrine of divine adoption. Kampen, J. H. Kok, 1953. xi, 202 p.

Seumois, André V., O.M.I. La papauté et les missions au cours des six premiers siècles. Paris, Eglise vivante, 1953. 224 p. 500 fr.

Moral Theology, Canon Law, Liturgical Questions

Campbell, Joseph E. Indulgences. Univ. of Ottawa Press, 1953. xiii, 199 p.

Flood, Peter, O.S.B., ed. New problems in medical ethics; tr. from the Cahiers Laënnec by M. G. Carroll. Westminster, Newman Press, 1953. 259 p. \$4.50.

Ford, John C., S.J. The new Eucharistic legislation. N.Y., P. J. Kenedy, 1953. vii, 129 p. \$1.50.

Liturgisches Jahrbuch; hrsg. von Joseph Pascher. 2. Band, 1952, II. Halbband. Münster (Westf.) Aschendorff, 1953. 11.— DM.

History and Biography, Patristics

Baumann, Richard. To see Peter; tr. by John M. Oesterreicher. N.Y., D. McKay, 1953. 192 p. \$3.00.

Bernard of Clairvaux, Saint. Selected letters; tr. and with an introd. by Rev. Bruno Scott James; foreword by Thomas Merton. Chicago, H. Regnery, 1953. xii, 276 p. \$3.50.

Caponigri, A. Robert. Time and idea; the theory of history in Giambattista Vico. Chicago, H. Regnery, 1953. viii, 225 p. \$3.00.

Edwards, Jonathan. Collected writings; ed. by Vergilius Ferm. N.Y., Library Publishers, 1953. xxvii, 640 p. \$7.50.

Kollwitz, Johannes. Das Christusbild des dritten Jahrhunderts. Münster (Westf.) Aschendorff, 1953. 47 p. plates. 3.75 DM.

Lucas, Henry S. A short history of civilization. 2d ed. N.Y., McGraw-Hill, 1953. xi, 1002 p. \$6.50.

Symons, Thomas, ed. and tr. The monastic agreement of the monks and nuns of the English nation. N.Y., Oxford Univ. Press, 1953. lix, 154 p. \$3.50.

Ascetical Theology, Devotional Literature

O'Donnell, Thomas, C.M. The priest of to-day, his ideals and his duties. N.Y., McMullen, 1953. xv, 333 p. \$3.50.

Thurston, Herbert, S.J. Familiar prayers; selected and arranged by Paul Grosjean, S.J. Westminster, Newman Press, 1953. vii, 200 p. \$3.50.

Philosophical Questions

- Copleston, Frederick, S.J. A history of philosophy, vol. III: Ockham to Suárez. Westminster, Newman Press, 1953. ix, 479 p. \$5.00.
- Hassett, Joseph D., S.J. [et al.] The philosophy of human knowing. Westminster, Newman Press, 1953. viii, 173 p. \$3.00.
- Lechner, Robert, C.P.P.S. The aesthetic experience. Chicago, H. Regnery, 1953. viii, 144 p. \$3.00.
- Weaver, Richard M. The ethics of rhetoric. Chicago, H. Regnery, 1953. 234 p. \$3.50.

Special Questions

- Mauriac, François. Letters on art and literature. N.Y., Philosophical Library, 1953. 120 p. \$3.00.
- Spier, J. M. Christianity and existentialism; tr. by David H. Freeman. Phila., Presbyterian and Reformed Publ. Co., 1953. xix, 140 p. \$3.00.
- Stewart, James S. A faith to proclaim. N.Y., Scribner's, 1953. 160 p. \$2.50.

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