

## BOOK REVIEWS

INTERPRETATIO MARIOLOGICA PROTOEVANGELII POSTTRIDENTINA. By Tiburtius Gallus, S.J. Rome: Edizioni di Storia e Letteratura, 1953. Pp. 286.

Not the least pleasant result of the long study by the Church's theologians of past traditions concerning the Assumption of Our Lady has been a series of works which present sectionally the opinions of ecclesiastical writers from patristic times down to our own day on the mariological side of the Protevangelium (Gen. 3:15). First to appear was the book of Fr. Drewniak (Dom Leander, O.S.B.) covering the patristic age, *Die mariologische Deutung von Gen. 3, 15 in der Väterzeit* (Breslau, 1934). Next came the present author with his *Interpretatio mariologica Protoevangelii tempore postpatristico usque ad Concilium Tridentinum* (Rome, 1949), carrying the inquiry onward to where the present work begins.

The book at hand is but the first half of a projected study which will span the period between Trent and the dogma of the Immaculate Conception. (A series of articles in *Marianum*, XIII [1951] by V. G. Bertelli, not yet in book form, covers the period between the two dogmas of the Immaculate Conception and of the Assumption of Our Lady.) The point of division between the two parts, and the culminating point of the present study, is 1660, the year of the publication of de la Haye's *Biblia maxima versionum*.

It will depend on what one expects to find from the title whether one is disappointed or pleased with the author's presentation. Certainly the author offers no ready-made analysis of the material of the period covered; nor does he present an easy-flowing, progressive text to the reader who is seeking an instrument of profitable relaxation. Rather the book from beginning to end is an impressive compilation of verbatim quotations from upwards of a hundred exegetes and theologians of the period examined. In the reviewer's opinion the author has chosen the more lastingly beneficial method of presenting his study; it is more practical, helpful, effective both for teacher and student.

The book is easy reading, but only in small doses because of its nature. Author after author travels back and forth over the same short biblical verse, and repetition is widespread and inevitable, not only with respect to ideas directly connected with the text, but also with respect to opinions which may show up not only under the name of their originators but also as citations under the names of others. Obviously a little of this suffices at any one sitting.

Two main divisions appear in the book, a shorter section (54 pages) which closes with the publication of the Clementine Bible (1592), and a

longer one (221 pages) going on to the *Biblia maxima*. In the earlier part thirty-eight Catholic and ten Protestant authors are represented; in the second section the Catholic exegetes and theologians cited number 114, the non-Catholics 22. Lack of proportion, naturally, is due to the author's chief aim; the non-Catholic viewpoint (represented by prominent names such as Calvin, Melanchthon, Beza) is sufficiently recorded to give a fair idea of what was thought of the Protevangelium in Protestantism's heyday. Each of the two sections has a brief analysis of a page or two, and the last section has an additional comprehensive conclusion to the whole work. In neither analysis did the reviewer find an answer to a small doubt which had arisen in his mind: how far does the present selection of authors go in being characteristic of the post-Tridentine tradition as a whole? The author has noted in his Introduction (p. xiii) that out of an immense amount of material, he has selected some 500 authors for consideration; in the present book he has cited 184; are we to expect 316 in the next volume, or are we to have a further paring down? In any event it would be helpful to the reader for the author to indicate in his subsequent work how closely his cited authors approach those not cited in the matter of a mariological or non-mariological interpretation of the Protevangelium. He indicates, for instance, at the end of his first section that fifty percent of the authors cited have a mariological as well as a christological interpretation of Gen. 3:15 (p. 54); the reader would like to know if that percentage would also be true among authors not cited, so that he could feel safe in considering the material presented as truly representative of its time.

*Woodstock College*

FRANCIS X. PEIRCE, S.J.

**JESUS CHRISTUS, MITTELPUNKT DER WELTANSCHAUUNG, I: VON ORPHEUS ZUR ZINNE DES TEMPELS.** By Adolph Vykopal. Louvain: Nauwelaerts; Paderborn: Schöningh, 1953. Pp. 224.

Any book entitled "Christ the Center of Philosophy: From Orpheus to the Pinnacle of the Temple" is bound to attract attention, no matter who the author. In this case one's curiosity is further aroused by the fact that the author, who writes from Eich in S. W. Germany, has his book published in Belgium with the *imprimatur* of the Bishop of Luxembourg. But even so, one is hardly prepared for the curious contents which Vykopal unfolds before his readers.

Vykopal feels that the time is now ripe for a new philosophical synthesis which will be based on Christ and not Aristotle: a philosophy which will utilize the best elements of all the traditions (particularly the Platonic-

Augustinian), and will at the same time propose new categories of thought based on the ontological and epistemological revolution wrought in the world by the coming of Christ. But the volume under review is merely preliminary: it presents a brief historical survey of ancient Greek philosophical thought, with sections on Confucius and Zarathustrianism. The great synthesis is to appear in a later volume—although the formula of the synthesis is given in anticipation as  $y = f(x)$ : *cognoscere = amare = liberare*; and the two great categories which will be elevated to the christocentric level are Number and Life.

Vykopal himself, however, would appear to be hardly the one to make this new synthesis, although his intentions—I hope I do him no injustice to call them Kierkegaardian—are manifestly good. As though he were preparing a counter-thesis against Nietzsche, Vykopal divides ancient thought into two great streams: the messianic, and the Orphic or the diabolic. The Orphic (beginning with the curious Dionysiac mystery-cult of sixth-century Greece) is described as a parody, planned by Satan, on the mysteries of grace and the redemption; it is a diabolic caricature of the *Ebed-Israhel* in a realm where man in his pride is the measure of all things. The messianic stream, on the other hand, comprises (as one might expect) all those elements which Vykopal feels were in the right direction, as, for example, the tragic lessons of Aeschylus and Sophocles, the ethical doctrines of Plato and Aristotle. With Aristotle, says the author, “the door closes”; and unfortunately the Stoics and Neo-Platonists seem to be left out in the cold. From the Orphics to Aristotle, then, there is a great drama in three acts, in which Satan the protagonist wins to his side philosophers like Thales and Protagoras, the tragedian Euripides (the *Bacchae* and *Medea* were too much), and, of course, the Sophists. Even the *Prometheus Bound* is considered to be a spurious play (following Schmid’s novel theory) and is consigned to the Orphic flames. And in this game (which apparently anyone can play), Vykopal suggests that Gorgias played a primitive Lenin to Protagoras’ Marx; Prodicus and Hippias were earlier versions of Thorez and Togliatti. Or, to put it another way, messianism and Orphism are like the white and black pieces on the chess-board: the white queen is *sophrosyne* and the black queen is *tyche*; and if the black queen has a dangerously mobile bishop in Euripides, the white queen is well defended by her rook, Socrates. Vykopal uses many different kinds of images (from cooking, building, photography), but these, I think, will be enough to illustrate the *Alice-in-Wonderland* quality of the book.

Be it said in all fairness, however, that the book has a good section on ancient Orphism; but here again the author seems to take it far more seriously than the Greeks did. Despite the author’s wide reading, it is a pity that

he did not assimilate the salutary conclusions of W. K. C. Guthrie's monograph on the subject. But on Vykopal's existential level of thought, facts apparently are not of primary importance.

Even Zarathustrianism and Confucianism receive excessively harsh treatment at Vykopal's hands, for they too, in his Christian categories of thought, come from the father of lies. And however little I know of the philosophy of the East, I should be inclined to follow the more sympathetic approach of men like von Schlegel, Albert Schweitzer, and P. Johanns, S.J., rather than the warped subjectivism of Vykopal. For warped it is, and no last-page pleading against the crass materialism of modern man (who has long since succumbed to Orphism) can save it. If a synthesis be needed today, it will not, I feel, be the work of a single scholar but the cooperative achievement of many, of Christian philosophers who are not ivory-tower thinkers but men possessed of a sympathetic understanding for the problems of the modern positivist and the existentialist.

At any rate, Vykopal's first volume leads one to suspect that the time is not yet. The book closes with an apocalyptic warning: "Experience has taught us that the philosophical atom-bomb is far more deadly than the uranium or hydrogen one." Indeed, one feels, it is.

*St. Andrew-on-Hudson,  
Poughkeepsie, N.Y.*

HERBERT A. MUSURILLO, S.J.

**THE NAMES OF JESUS.** By Vincent Taylor. New York: St. Martin's Press, 1953. Pp. ix + 179. \$3.00.

Dr. Taylor has collected some fifty-five names or titles which are applied to Jesus in the New Testament. He believes that these names furnish us with an objective statement of what Jesus, His immediate followers, and the early Christian communities thought He was. Dr. Taylor is especially interested in these names as they show the christological thinking of the early communities, and as they lie at the base of later christological development. The names fall into two major groups: the principal names and titles, and four subdivisions of other names and titles: messianic, messianic and communal, soteriological, christological. By far the greater number of these titles are treated briefly in two or three pages. The more important titles are treated at greater length: Jesus, Christ, the Son of Man, the Lord among the principal titles, and the Word among the christological titles. Under each title Taylor lists its incidence in the New Testament and takes up the background of the title in biblical and extra-biblical literature and its significance in the early Church and in later belief.

It is neither possible nor necessary within a review to discuss each of the titles mentioned; in most instances there is no problem connected with the meaning and use of the name, and Taylor has collected a great deal of useful information concerning the names and titles. The reviewer has noted a few points which he found of particular interest.

It is to be regretted that Dr. Taylor dismisses so casually the Aramaic background of "son of man," as most commentators do. The reviewer is aware that he is entering a plea for a minority opinion; yet commentators must admit that the phrase of itself means simply "human being," either in the abstract or the collective or the individual. They ought to go further and admit that by far the greater number of Gospel incidences of the name have no mystic overtones, but are merely a circumlocution for the first personal pronoun. In the eschatological passages, perhaps, one may see an allusion to the "son of man" of Daniel; but it is most unlikely that the New Testament use of the title reflects the first book of Enoch, and no convincing demonstration that it does has ever been offered.

Dr. Taylor, with others, connects "son of man" with "servant," a connection which is not suggested by the Gospel texts themselves, by which I mean that the unquestioned fact that Jesus knew He must suffer, and suffer vicariously and atoningly, cannot be read into the title "son of man" itself. Jesus identified Himself with the suffering servant of the Lord, and also called Himself "the son of man"; we have not seen it shown that the identification is formal rather than material. "Son of man" is a title of humanity, and indeed of common humanity, indicating that Jesus is a man among men, fully identified with the race in the concrete; this is a matter of no small importance, and there is no need to appeal to Daniel or Enoch or Isaias for more. These considerations prevent the reviewer from giving even a qualified assent to the "communal" sense of "son of man," which Dr. Taylor has adopted from Manson and Cadoux in a somewhat modified sense. Again, we do not wish to deny that the New Testament identifies Jesus with the group of which He is the head; but we fail to see that this is ever suggested by the title "son of man."

The titles "Lord" and "Son of God" introduce the question, much agitated in recent years, of the influence of Hellenism upon these titles and upon the whole primitive conception of the person of Jesus. Taylor reviews the arguments briefly and concludes that the evidence for the Old Testament background of these titles leaves no room for the theory of Hellenistic creation. His treatment of the *logion* in Matt. 11:27 is noteworthy; he argues very well that it is original and that it "transcends the utterances of Old Testament piety."

Taylor's conclusions about the principal titles are worth recording. "Primitive Christianity had a firm grasp of His humanity." "Primitive Christianity recognized that Jesus was the Messiah of Jewish hopes." "In primitive Christianity the complete moral and religious sovereignty of Jesus was expressed by the term 'Lord.'" "Primitive Christianity found in Christ a relationship to God that was absolutely unique." Taylor is certainly right in pointing out that the terminology "bends and cracks under the strain," because primitive Christianity was trying to put these titles, each of which has a background and a meaning, to an entirely unique and unparalleled phenomenon. The messianic titles, for instance, early lose their messianic character and become "personal" designations. Thus, for early Christianity the title "Christ" came to mean the unique person of Jesus rather than the Messiah, as it does for modern Christians also. There is a danger that we shall read the whole of Christology into the New Testament titles of Jesus; there is also a danger, and Taylor warns against it, that we shall read little or no Christology into these titles.

In conclusion, Taylor notices that the titles show how far faith in the person and the work of Jesus advanced during the years in which the New Testament was written; the elements of Christology are present when the book is closed. He believes that it is significant that the titles of Jesus used in the Church are still the principal titles, seven or eight in number, to which no new titles have ever been successfully added except "Redeemer." Of these titles now, as in the early Church, much can be said about their development in cult, which had more to do with the development of primitive Christology than doctrine, as Taylor suggests; it is a subject which he opens but does not exhaust. Perhaps the subsequent lectures in this series will elaborate this interesting and important topic.

*West Baden College*

JOHN L. MCKENZIE, S.J.

STUDIEN ZUM NEUTESTAMENTLICHEN SCHÖPFUNGSGEDANKEN, I. By Gösta Lindeskog. Uppsala: A.-B. Lundequistka Bokhandeln; Wiesbaden: Otto Harrassowitz, 1952. Pp. 302. 22 Kr.

This first of a series of studies upon the *NT* creation theology gives a general view of the creation theme as it was evolved throughout the *OT* and intertestamental literature until it reached its definitive expression in the Pauline and Johannine writings. To present the fruits of such an extensive investigation in a volume of less than three hundred pages is indeed no small achievement, and it is a tribute to the author that he has carried it off with a fine sense of proportion and with a clarity of expression that make his book

a most readable and instructive one. At the same time it must be confessed that one misses here and there that *cachet personnel* that characterizes the great biblical theologies of our day. Dr. Lindeskog's express aim is an exposition that will be *exegetisch-bibeliologisch*. However, the accent is placed rather upon the theological synthesis, and the fact that exegesis is relegated almost entirely to mere footnote references to the standard commentaries leaves the reader with the impression that the author has not fully formulated his own views on many of the texts important for his thesis.

An exact estimate of the value of this introductory study of *Ktisiologie* (a term judiciously coined by Dr. Lindeskog to designate the biblical creation beliefs) is rendered the more difficult as our author does not indicate the lines of thought to be pursued in subsequent additions to this *Reihe*, beyond remarking that Volume II will treat of the rabbinical Judaism contemporary with Christ. Account has not been taken, it would seem, of certain motifs which have a place in any synthesis of *NT* creation theology, such, for instance, as the essential role of the Holy Spirit. In fact, after rightly stressing importance of the unicity of Yahweh in *OT Schöpfungstheologie*, Dr. Lindeskog might well be expected to insist on the influence of the trinitarian revelation upon *NT* thought. In view of such omissions as these, we can only express a hope, as we await with interest the forthcoming studies, that such themes will not be neglected.

Methodologically the present volume is in many ways a model of its kind. The *Schöpfungsideologie* is situated in its *Sitz im Leben* with the help of Form Criticism. The various *Motive* or themes are arranged in a manner well calculated to indicate their relative importance and their relations to one another. Finally, the deductions made from them in *OT* and *NT* prepare the way for a clear exposition of the creation theology of either Testament. And between the two a discussion of the Apocrypha and Pseudepigrapha, together with an *Überblick* of Philonism, serves as a bridge linking the *Ktisiologie* of Israel with that of Christian revelation.

Since it is impossible here to give a detailed account of the many interesting features of this book, we wish to single out, first of all, three principles which seem basic to the writer's presentation of *OT Schöpfungsgedanken*. Firstly, the process by which the religion of Israel attained the definitive expression of its creation theology, as exemplified by the priestly account given in Gen. 1:1—2:4, is a process from *Mythus* to *Geschichte*. That the creation account which stands at the head of our Bible is the result of doctrinal development, no one, I believe, will deny. Nor need there be any hesitation in accepting Gerhard von Rad's plausible theory, cited with approval by Lindeskog, that this story is the product of a thinking back to

the world's beginnings from the standpoint of Israel's divine election, in order to trace a line of continuity between creation and the salvation implied in the call of Abraham and the Mosaic covenant. Moreover, that the priestly account of creation may be called *Mythus*, as defined by our author after C. R. North ("A myth is a story told about something which presumably happened before the dawn of recorded history, since history preserves no record of it, in order to try and explain how conditions as we know them today came about"), we heartily agree. But North's definition and von Rad's explanation appear to contradict the dialectic of history that Lindeskog would impose on the religious development of Israel (*der Mythus wird Geschichte*), and the process ought rather to be specified as a movement from *Geschichte* to *Mythus*.

Another hypothesis which functions in Lindeskog's explanation of OT religious development is the Mowinkel *Königsideologie* construction. The reserve shown by English-speaking scholars towards this theory may well serve to qualify the reader's acceptance of much that Linkeskog states about the meaning of the *Neujahrsfeier* and about the evolution towards the concept of the *Auserwählte*. In making use of such disputed theories as premises, a writer inevitably exposes himself to the danger of having his conclusions exceed the limits of certitude imposed by principles which have not yet been fully substantiated. That Dr. Lindeskog has not entirely escaped such a danger may be seen in a remark of T. H. Robinson, cited with approval in this book: "We may, then, *take it for granted*, that Hebrew myths included a story of the Creation which *very probably* had its place at one of the great festivals—*naturally* that of the New Year" (*italics mine*).

Finally, our author follows the opinion of so many modern critics in insisting upon the opposition, which pervades OT thought, between the *Volksgedanke* with its narrow particularist bias and *Universalismus*. That such opposition did exist, the book of Jonas, to cite but one example, is surely proof. Yet the reader receives a definite impression that Dr. Lindeskog has neglected one aspect of Israel's election which was never far from her national consciousness and which acted as a brake upon the narrowing tendencies of an *Erwählungsideologie*. The fact is that the Israelites knew that Yahweh's choice was the result of purely gratuitous favour, as the first part of Deuteronomy repeatedly insists. In consequence, if the divine choice freely rested upon Israel rather than on the *Goim*, He cannot thereby be considered to be any less the God of all nations.

In his discussion of the intertestamental literature, Dr. Lindeskog shows its importance for the development of the notion of the *Schöpfergott* with its ethically important corollary of human dignity, as well as the increasing

insistence on the universalist note. The eschatology of the apocalyptic literature which is the result of the awareness of a dualism that exists between a monotheistic creation belief and the experience of evil in the world, prepares the way for the *NT Weltanschauung* that demands a re-creation of the universe. The attempt of Philo Alexandrinus to present Jewish biblical thought in Hellenistic dress is studied briefly as a *Grenzphänomenon*, a prototype of the problem of transferring the Semitic *Schöpfungsideologie* into the categories of Greek thought which will face the authors of the *NT*.

The fourth part of the book, consisting of four chapters, deals with creation in the *NT*. Here Dr. Lindeskog seeks the answers to two questions: how far is Christology connected with the *OT* views on creation, and, does the christological interpretation imposed upon the *Schöpfungstheologie* of Israel transform it in such a way as to produce a completely new doctrine of creation? This second question is answered by Lindeskog in the affirmative and thus the first problem is *ipso facto* solved also. A first chapter, entitled *Creatio originalis*, not only reveals the presence in the *NT* of Israelitic creation themes, but also discloses the process of transformation which the Gospel message has brought about. The finality of the creation in the *NT* is rightly judged to be *Erlösungsteologie*, and hence its authors are not directly concerned with the divine plan in the "first" creation: the divine plan was *ab aeterno* essentially soteriological. What really revolutionizes the *NT* view of *creatio originalis* is, of course, the fact that it is centred in Christ, as Paul and John particularly insist.

Thus the way is prepared by Dr. Lindeskog for his really excellent discussion of the *Creatio nova* in chapter 2, one of the best in the book. The conception of Christ as Second Adam gives *NT* creation theology its *Einheitlichkeit*, and provides a vehicle of expression for the essential eschatological nature of Christianity. The new creation belongs to the *Endzeit*, and at its centre we find the Risen Christ, *Imago Dei* in a sense that can be predicated of no other man, *der einzige Sohn Gottes*, of whom divine as well as human attributes are predicated, Lord of the world—a motif that appears in the Synoptics as well as in Pauline and Johannine theology. The "new man," the Christian, is created after the pattern of the *Lebensform* which results from Christ's redemptive activity. Its utter and unique novelty is expressed by the idea of rebirth or birth anew, which thus becomes something more than a mere metaphor describing the new creation.

The notion of *creatio nova* as a new birth is developed in a third chapter by a discussion of the *NT* sacraments of baptism and Eucharist, as well as the new ethics and the new eschatology. Here the reader feels more than ever the necessity under which the author labors of having to touch but

briefly upon themes cognate to his main subject. He is content with the view that the new creation forms a motive for *NT* ethics, for instance. But surely Paul means something much more fundamental when he employs the term *dokimazein* to describe the Christian attitude towards "works"? It is significant that Dr. Lindeskog does not discuss the implications of such texts as Rom. 12:2, II Cor. 13:5, Gal. 6:4, I Thess. 5:21 in this connection. The *NT* eschatology manifests the importance of the creation theme for a full appreciation of its soteriological message: "die neue Schöpfung ist wohl da mit Christus und seiner Kirche." In this sense we may speak of it as "realized" eschatology, although the new creation of its very nature looks forward to the state of things predicted by Paul (I Cor. 15:28) when "God will become all in all."

A final chapter, *der Menschensohn*, presents a final synthesis of the whole book. Christ's self-revelation as the Suffering Servant of Yahweh and as the Son of Man (a concept derived not from *Enoch* but from *Daniel*) shows that the way to the Kingdom of God lies along the path of suffering and death. This re-creation, or rebirth in the truest sense of the word, must be undergone by every man who seeks entrance to the Kingdom. Such a *konsequente Soteriologie* is the ultimate reason for the radical conception of the *NT* creation theology. The *OT Volksgedanke*, involving the notions of the Covenant and of the election of Israel, receives a re-orientation in the Christian concept of the Mystical Body of Christ. Thus the problem of arriving at a true universalism, never successfully solved in *OT* theology, receives a paradoxical solution in the Gospel: the *NT Volksgedanke*, as contained in the Mystical Body doctrine, opens the way at last to world-wide universalism. This contribution of Dr. Lindeskog's merits serious consideration on the part of students of the *NT*.

Yet throughout these final chapters one misses the development of certain themes that would appear essential to a sketch of *NT* creation theology. The reader may feel, for example, that St. Matthew's Gospel would serve as an important link between the universalism of the prophets and that of Paul. The reader will miss also a discussion of the factors that led Paul to express his theology of the redemption as a second creation, whilst the earlier Palestinian kerygma contented itself with the more primitive soteriology of the Suffering Servant. Is not the development, so largely Pauline, of the conception of Christ as Second Adam, due both to Christ's assumption of the title, Son of Man, and to Paul's religious experience of the glorified Lord upon the Damascus road?

LE PROLOGUE DE SAINT JEAN. By M. E. Boismard, O.P. *Lectio divina*, XI. Paris: Editions du Cerf, 1953. Pp. 184.

Père Boismard, professor at the University of Fribourg, is a specialist in the Fourth Gospel, whose textual problems have been engaging his attention. In the present volume he presents to the general public the fruit of his studies on the Prologue of St. John.

Apart from a brief introduction and conclusion the book is divided into two parts. The first is an exegetical commentary (pp. 13-95) and the second a theological one (pp. 99-179). In the first part the text is studied in detail to lay a solid foundation for the later doctrinal work. While this method has the advantage of greater scholarship, the author fears that some readers may take fright at the show of learning and he gives this suggestion: let him read the brief exegetical summary at the end of the first part, then the theological commentary, and later go back to the exegetical section where further knowledge is desired.

Lest by following this hint a casual reader might overlook some valuable data, it seems worthwhile to call attention to a few points connected with the textual problems which at first sight might appear rather dull. Père Boismard is an enthusiast for textual criticism and is more inclined than some other scholars to adopt a new reading. In two cases he departs from the text of most critical editions. These are 1:3-4 and 1:13. While ordinarily 1:3-4 runs, "without Him was made nothing that has been made. In Him was life and the life was the light of men," the author prefers to connect the last clause of v. 3 with v. 4 and changes the past tenses "was . . . was" to "is . . . is." Thus, "What was made in Him is life, and the life is the light of men." He argues that this division was universally received in the tradition of the Church until the fourth century, when the first extant uncials appear. At that time the Arians abused the true text and to answer them the present generally accepted text was adopted. One may notice here how the textual evidence from the early Fathers is receiving more consideration; fittingly so, because their testimony antedates our most ancient MSS.

A second major departure from the ordinary reading of most critical editions is in 1:13. Instead of "who were born" he adopts "who was born," i.e., the singular, and thus the verse becomes a testimony to the Virgin Birth of the Savior. He argues that the ordinary reading gives an intolerable tautology, *sc.*, "He gave the power of becoming sons of God . . . [to those] who were born . . . of God." Furthermore, the singular is read by Justin and Irenaeus in the second century, Tertullian and Hippolytus in the third, and by many Fathers in the fourth, including Ambrose, Jerome, and Augustine. Finally, among Catholics, Braun, Ceuppens, and Dupont adopt this reading.

To the objection that all the Greek MSS read the plural, "who were born," the author replies that such an objection overlooks the value of the early Fathers and the ancient versions which are often our oldest witnesses to the correct text.

A third critical discussion concerns 1:18. Instead of "the only-begotten God" (Merk, 6th ed., 1948), the author reads "only-begotten Son" with many other scholars. In addition, he takes a different meaning for the word which is often translated "revealed." The same Greek word, he says, can mean "reveal, narrate" or "lead, conduct." In his interpretation the verse has the meaning: the Son, who is in the bosom of the Father, leads us to the bosom of the Father.

At the beginning of the theological commentary the structure of the Prologue is studied. This consideration has great value because not infrequently the sense of a part or even a verse may be decided by the viewpoint adopted for the entire book. Here the author ably sets forth the literary scheme of *construction par enveloppement*, i.e., an idea is expressed in two successive phrases, but the words of these two phrases succeed one another in inverse order in the arrangement a b c d d' c' b' a'. This sequence occurs in the Psalms, as well as in the Gospel and the Epistles of St. John. One might add that the underlying chiasmus can be observed in St. Paul and other writings of the New Testament. On the basis of this literary scheme Père Boismard arranges the Prologue in the form of a parabola with five successive steps paralleling one another in inverse order.

Here one might wish that an alternative possibility were given consideration. While the author seems to think that there is a definite progression through these verses, almost in a direct line until the thought starts to double back in 1:12-13, one could suppose that the development was in concentric circles. Namely, St. John might present the entire cycle in one brief stanza, then return over the same thought in greater detail, then do so a third time with fuller development. St. Paul seems to follow that pattern. If such a scheme underlies St. John's Prologue, the interpretation of certain verses will differ from that given in the present volume.

The treatment of the Word of God is excellent, particularly for its presentation of the Old Testament background, which is receiving more and more recognition as the predominant source of the Johannine Logos. In 1:1-5 the writer speaks of the new creation and points out that the Gospel is divided into seven parts, which Allo thinks the Evangelist has consciously chosen to parallel the seven days in which Moses relates the creation of the world, so that the new creation also may take place in a week. In conclusion we may note that the author calls attention to P. Dubarle's article in

*Lumière et vie*, April 1952, pp. 93–100, which maintains that the new heavens and the new earth are a physical renewal and not merely a spiritual one.

*Weston College*

JOHN J. COLLINS, S.J.

**SAINT PIERRE: DISCIPLE, APÔTRE, MARTYR.** By Oscar Cullmann. Neuchâtel: Delachaux et Niestlé, 1952. Pp. 229. 12.50 fr.

**PETER: DISCIPLE, APOSTLE, MARTYR.** A Historical and Theological Study. By Oscar Cullmann. London: SCM Press, 1953. Pp. 252. 18s.

Prof. Cullmann's work is a valuable contribution to the study of St. Peter's life and position. Although its author designed the book as primarily historical, he was unable to keep it so; it is dominated by the dogma of the primacy. The issues involved have been so often and so heatedly discussed that many non-professionals have taken up positions even on intricate points. If, then, the Catholic reader finds himself exasperated, as he probably will, he should try not to jump to the conclusion that Cullmann is dishonest, ill-informed, or inclined to needling for needling's sake. As a matter of fact, he is a man of enormous erudition, an amiable gentleman, and about as far removed as possible from the hallucinations and fabrications of a Goguel or a Heussi. Still he is a Protestant and believes that on the questions involved no general agreement is possible with Catholics. In his preface, however, he calls for a frank discussion of the differences between the confessions. His discussion offers such a discussion on an important point.

The Catholic reader will be pleased to see that Cullmann admits (1) that Peter occupied a leading place among the twelve apostles; (2) that Jesus founded a Church; (3) that Matt. 17–19 is authentic; (4) that Peter while at Jerusalem was head of the whole Church; and (5) that he went to Rome and died there. Despite these positions, Cullmann makes reservations which are in accord with his training and quite effectively save his Protestantism. Early in the book it is obvious the way the wind is blowing. We read that James is the physical brother of Jesus (p. 39); and a little later that the brothers of the Lord and Cephas took their wives with them on their missionary journeys (p. 42). Cullmann's training has also robbed him of an appreciation of the value of tradition. In his arguments he more or less unconsciously leans on the *sola scriptura* dogma of Wyclif. Further reflection might well bring him to alter his views in this respect, since the *paradosis* is well attested in the New Testament.

The strangest and most fundamental of Cullmann's reservations is the assumption that Peter, admittedly the rock and foundation of the Church, resigned his primacy to James when he left Jerusalem for another place

(Acts 12:17) and became a missionary among the Jews. Cullmann interprets the role of leadership assumed by James at Jerusalem as a succession to the primacy. His arguments for this theory are the following: (1) James presides at the Council of Jerusalem (Acts 15); (2) Paul reprimands Peter publicly at Antioch (Gal. 2:11); (3) the Pseudo-Clementines subordinate Peter to James. In regard to Acts 15, two remarks are in order: (a) in that chapter Peter explicitly claims for himself the mission to preach to the Gentiles (Acts 17:7); (b) the statement that James presided is gratuitous and the idea of presidency in the case anachronistic. Rather James appears as the leader of a group called to an accounting. The inference from the dispute at Antioch, always an important weapon in the Protestant arsenal against Rome, is expressed delicately but to the same purpose. For Paul, however, Peter is always the Rock (Gal. 1:18; 2:9,11,14; I Cor. 1:12; 3:22; 9:5; 15:5). It is because Peter is the foundation and on account of the authority which that quality gives him that Paul demands that he stop hesitating. The vacillation of the Rock would weaken all who depend thereon. So Paul's rebuke does not prove that Peter had sacrificed his primacy. Neither does Peter's fear of the Judaizers prove that he is subject to James. It probably means that he did not want to revive the quarrel which had followed the reception of Cornelius into the Church (Acts 11:3). Finally the Pseudo-Clementines are too late and too obscure in origin to give much support to this theory.

The translation is attractively printed and has useful indices of authors cited and biblical passages. In general the translation itself is competent. Clarity is lacking at times, e.g., "This is certainly connected with the receding of the entire group of the Twelve as such" (p. 27); occasionally there is an error, e.g., "Constantine's region" (p. 140, n. 49).

*Woodstock College*

E. A. RYAN, S.J.

**THE HIDDEN STREAM.** By Ronald A. Knox. New York: Sheed and Ward, 1953. Pp. vii + 248.

This latest volume of Msgr. Knox's Oxford Conferences contains the best work he has done—and he has done much—in Catholic apologetics. There are twenty-three of these conferences. They are not exactly a course of apologetics, but they do provide a valuable series of talks on some of the most important apologetical points. These range from "What is Religion?" and "The Average Man's Doubts About God," through various considerations on Christ, St. Paul, and the Church, to "The Christian Notion of Marriage" and "The Resurrection of the Body." They are admirably put together and make sound and thoughtful reading. Often there is a quite original approach

to a familiar question, e.g., the reply to the question: "What difference does religion make?"; the consideration in chapter 2 on the uses of natural theology; and the analysis of the rationalist and his universe in chapter 6: "... a sealed-off, God-proof little universe, an egg which never hatches."

It is in the conferences on the Old and the New Testament that Msgr. Knox shows the depth and extent of his resources. The ten pages summarizing the evidence for the genuinity of the New Testament record are a pedagogical masterpiece. The chapters on the messianic hope and salvation outside the Church are exceptionally good. In the "Christology of St. Paul" he gives an illuminating explanation of that sentence from II Cor.: "... henceforward, we do not think of anyone in a merely human fashion, even if we used to think of Christ in a human fashion, we do so no longer";—an excellent point of departure for instructing the laity in the doctrine of the Mystical Body.

It is not quite accurate to say: "The Church is very loth to let us have it [extreme unction] unless she feels quite certain we can't get well." (p. 203.) And in the sentence, "We all know a spiritual Communion, faithfully made, produces all the effects of sacramental Communion," should not the words "absolutely necessary to salvation" have been inserted after "effects"?

Clergy and laity alike will welcome this book. It is provocative, solid, and illuminating. Msgr. Knox tells us "his store of back-numbers is full to the bursting-point." We hope for many more of these conferences.

*Alma College*

JAMES A. MARA, S.J.

DAS WESEN DER EUCHARISTIEFEIER UND DES CHRISTLICHEN PRIESTERTUMS. By Bernhard Durst, O.S.B. *Studia Anselmiana*, XXXII. Rome: Pontificium Institutum S. Anselmi, 1953. Pp. vii + 197.

Requests and suggestions for improvement of the Roman Missal have the praiseworthy aim of fostering a better understanding of the Mass and of promoting a more perfect participation in the Eucharistic Sacrifice. Abbot Durst of Neresheim is deeply interested in the progress of this movement and is active in support of it. His own contribution to the cause derives value from his conviction that any advance must start out from two points of departure: a thorough grasp of the nature of the Holy Sacrifice and a clear appreciation of the present structure of the Mass ritual. Accordingly his book is at once a study in dogmatic theology and an essay in liturgical analysis, culminating in a detailed, carefully elaborated proposal for ceremonial reform.

Of the four chapters into which the book is divided, the longest is the

second, which reviews the dogmatic truths that are requisite for a correct understanding of the Mass and of the Christian priesthood. The author joins the growing company of theologians who hold that in a true sacrifice the victim need not be slain or destroyed; what is required is a change indicating that the gift is removed from profane use and is irrevocably presented to God. The donation of this gift symbolizes in perceptible fashion the offerer's complete self-dedication to God. Every sacrifice must comprise three elements: the offerer's interior act of worship, the sacrificial victim, and the sacrificial action exercised over the victim. The primary purpose of sacrifice is laetific: propitiation is secondary and supposes the commission of sin. On the cross Christ alone offered sacrifice; the Mass is the sacrifice of the whole Christ, Head and members.

Among the many features in this chapter that will interest the theologian is the discussion of the various senses in which we may speak of a multiplication of Christ's acts in the Sacrifice of the New Law. The interior act of self-oblation made by Christ to God is one and unbroken, beginning with the moment of His human existence and enduring forever; there are not repeated acts or new acts. Hence the spiritual act of worship that finds expression in each Eucharistic Sacrifice is the same as that which found expression on the cross. But the external sacrificial acts on the cross and at each Mass are many. In the Sacrifice of the Mass Christ, through His glorified humanity as *instrumentum coniunctum*, changes bread and wine into His body and blood, and these causal acts are multiplied in accord with the number of consecrations.

Since the external sacrificial action, comprising the oblation and immolation of the sacrificial victim, gives outward expression to the offerer's self-donation to God, participation in sacrifice supposes an interior, spiritual act. This interior act of oblation may and should be made by all, by the laity as well as by the ordained priest who has power to consecrate. How can effective participation in the Mass be improved? Abbot Durst begins the exposition of his views on the subject by analyzing our contemporary Mass ceremonial. He finds that it consists of five parts: the Fore-Mass, the section from the offertory to the consecration, the consecration or double transubstantiation itself, a section that follows the consecration, and the communion. The part from the offertory to the consecration is designed to arouse in the priest and faithful the proper attitude and acts of self-offering. The prayers that come after the consecration have the purpose of showing forth what went on during the double transubstantiation, and of inciting the participants to take to themselves Christ's oblation of Himself to God, an oblation that He makes available to them.

It is in these two parts, preceding and following the consecration, that Abbot Durst discovers an opportunity to make his suggestions for improvement. The Mass ceremonial is an aggregate of elements contributed by various regions and epochs; it is not perfectly formulated and organized. Many of the prayers are beautiful and significant; others have lost a meaning formerly belonging to them. By means of regroupings of prayers, emendation of expressions that are ambiguous or lack clarity, certain omissions and a few additions, the aim of the sections occurring before and after the consecration can be better achieved. The author writes out in full his arrangements and amended prayers; they are deserving of careful scrutiny and serious consideration by all liturgists.

The last chapter is a study of the idea and function of priesthood, particularly in the Christian economy. Christ alone is priest in the full and perfect sense; the other three kinds of Christian priesthood are derived from His. The priesthood conferred by the sacrament of holy orders is of course supreme among them. The baptismal character bestows a real but analogous priesthood, enabling its possessors to participate in the Eucharistic Sacrifice by a spiritual oblation that receives visible expression at the double consecration, and by union with Christ in His oblation in such a way that His gift of Himself to God becomes also their gift. A third priesthood is based on sanctifying grace or, more exactly, on the supernatural virtue of religion animated by charity, empowering all who are in the state of grace (even apart from the baptismal character) to make a spiritual act of self-offering to God.

The treatise closes with a brief but precious survey of the development of the doctrine on sacrifice and priesthood. The assertion that during the first two centuries the term "priest" was not attributed to clerics possessing the power to consecrate and that the Eucharistic celebration was not distinctly known as a sacrificial action, is quite surprising in view of the clear testimonies of the *Didache*, St. Clement of Rome, St. Justin, and St. Irenaeus.

High proficiency in the German language is not needed to read this excellent work; the labored complexities and quixotic vocabulary that serve as a powerful deterrent to the perusal of modern German writing are successfully avoided. The style is marked by repetitiousness; yet the effect is not annoyance but appreciation of the author's supreme endeavor to achieve clarity. A very detailed table of contents cannot make up for the lack of a good alphabetical index.

CHRIST OUR HIGH PRIEST. By John J. Fernan, S.J. Syracuse: Le Moyne College, 1953. Pp. xiv + 284.

In a recent pamphlet Mr. Frank Sheed, who has devoted a lifetime of intelligent attention to the teaching of religion and has had rich experience in teaching it "in a surprising number of schools, at evening classes, in college courses, in study clubs, and on street corners," made the following statement: "I take it, as regards the *aim* of the teaching of Religion in Catholic schools, that we are agreed on something like this: that the indispensable minimum is that the Catholic coming out of our schools should emerge with a tremendous devotion to Christ, Our Lord, with an awareness of Him, a considerable knowledge of His life and Personality, and a desire to increase that knowledge; if they have got that, they are all right; even if they have got nothing else, they are still all right, they will come to very little harm. But if they have not, all other excellencies don't do them a great deal of good" (*Are We Really Teaching Religion?* [New York: Sheed and Ward, 1953], p. 2 f.).

The problem of teaching religion on the several levels of elementary, high school, and college has been widely and at times sharply discussed in recent years. Fr. Fernan subscribes wholly to Mr. Sheed's "indispensable minimum" even on the college level. In the preface to the present volume, the second in a series designed for a four-year college course, Fr. Fernan is convinced that "the supreme aim of the course in theology is to help the student to come into a vision of his Christian faith as a whole, wherein all the parts are organically related, and are referred to one common center, the living figure of Christ" (p. ix f.). This question of aim and of structural organization to achieve it is developed in the preface to the first volume, *Christ as Prophet and King*, and finds its earliest and most brilliant expression in two articles written by John Courtney Murray, S.J., on theology for the layman in the pages of the present review (*TS*, V [1944], 43 ff., 340 ff.). The present volumes are intended to realize what may be called the christo-centric approach to theology by putting suitable texts in the hands of both teacher and student.

In our judgment Fr. Fernan succeeds admirably. The avowed aim of the freshman course is to present Christ "as the living center of Christian faith. He gives life and intelligibility to everything that is Catholic. And if one has understood Him, what He is to the Father and what He is to us, then one stands on the threshold of an understanding of Catholicism as a whole" (p. x). Accordingly, Volume I presented a thoroughly Catholic introduction to the Gospel narrative and, after giving the essential background of Jewish history, religious, political and social, it indicated the lines of study of

Christ's self-manifestation in a series of reconstructions of the Gospel scenes, always adequate, at times brilliant and movingly beautiful. To this organic treatment of the life of Christ was subjoined a succinct and theologically sound dogmatic summary of Christology, Mariology, and ecclesiology.

Similarly, in this second volume, the approach to theology is through Christ. But here the emphasis is not on what He revealed Himself to be, but on what He is revealed as having accomplished. The emphasis is on "the mystery of the *work* of Christ" (p. xii). Accordingly, the scriptural part is a reconstruction of the passion, resurrection, and ascension, followed by a doctrinal development of the meaning of these culminating events in the life of Christ. At this point the student is given a penetrating insight into the mystery of redemption, its need as a result of man's original fall, its accomplishment through the Sacrifice of Christ, its application through baptism and Christ's Sacrifice continued in the Mass. The need is appreciated from the reading of Genesis and St. Paul's Epistle to the Romans; the accomplishment is seen in the Gospel account of Christ's passion and death, supplemented by a study of St. Paul's Epistle to the Hebrews, in which the central figure is Christ as Priest; the application is seen through a study of the liturgies of baptism and of the Mass.

*Jesuit Seminary, Toronto*

PAUL F. PALMER, S.J.

THE PRIEST OF TODAY. By Thomas O'Donnell, C.M. New York: McMullen, 1953. Pp. xvi + 333. \$3.50.

A book that has seen seven editions within forty years is bound to be a good book. But if that book is intended exclusively for priests, such popularity is nothing short of remarkable. That in fact is the record of *The Priest of Today*. Its author, too, must have been a remarkable priest. In a review of the 1946 edition of this work the *Dublin Studies* says: "Almost forty years have gone by since the first edition of this book appeared in 1909. Its author was then, and *still happily is*, president of All Hallows College, Dublin." Forty years as president of a seminary must be some sort of record.

Fr. O'Donnell, in the preface, modestly states the purpose of his work: "The present book is an attempt to trace in broad outline a rule of life for the young missionaries of All Hallows, to place before them the ideals and duties that should claim their allegiance. It makes no pretence to originality, but appeals for all its teaching to recognized authorities, especially to those of our own time and of English-speaking countries." The American scene is constantly kept in mind, as is evidenced by the frequent quotations from the early Baltimore Councils, Cardinal Gibbons, and other American prelates.

To keep abreast of the times, the author in each succeeding edition has altered and added to his text, the last revision, of which this is a reprint, being made in 1946.

A glance at the contents will reveal how thoroughly Fr. O'Donnell covers the whole field of the spiritual and ministerial duties of a parochial priest. He treats of the dignity of the priesthood, the necessity of reading, the virtues of clerical concord, prudence, gentleness, especially in correction, and love of the poor. He deals with the priest's standard of living, courtesy, administration of the sacraments, spiritual growth, visits to the sick, and the organization of sodalities and confraternities. He discusses preaching, teaching catechism, sacred art, education, chastity, the power of the press, parochial missions, convert work, church music, cemeteries, devotion to our Lord and to the Blessed Mother.

In addition there is an appendix in which, besides long quotations from recent Popes and bishops, such divergent topics as the priest and political questions, rules of business, mixed marriages, the liturgy, health, episcopal visitation, and spiritual reading are treated. The logic of this arrangement is not very apparent, but there is hardly a question pertaining to the priestly ministry that is not treated somewhere in the book. And there is no gainsaying the author's prudent and practical advice.

It is unfortunate that the footnotes of the earlier editions have been dropped. Instead we have a few names and titles added at the end of each chapter. But the omission of exact references to the text and to the works cited makes them practically useless.

No book of this kind could hope to keep up to date, especially in our day, with such important pronouncements issuing so frequently from the Vatican. But for the most part Fr. O'Donnell is concerned with general principles which easily lend themselves to adaptation and application in different circumstances. Hence, though *The Priest of Today* is somewhat dated today, it is recommended to young priests as a safe guide and inspiration to measure up to the dignity and duties of their vocation, and to older priests as a useful review of principles and a salutary examination of conscience to renew their pristine fervor and effectiveness.

*St. Mary of the Lake, Mundelein, Ill.*

LEO A. HOGUE, S.J.

COMMUNION SOLENNELLE ET PROFESSION DE FOI. Collection de Centre de pastorale liturgique. *Lex orandi*, XIV. Paris: Editions du Cerf, 1952. Pp. 216. 240 fr.

This volume, the latest of the *Lex orandi* series, maintains the high standard of scholarship distinctive of its predecessors. It would appear to be the outgrowth of the symposium held at Vanves, April 4-7, 1951, and the list of competent contributors is an assurance of its quality and thoroughness. A comprehensive but succinct preface from the pen of the Most Reverend Leon-Albert Terrier, Bishop of Bayonne, informs us of the origin of the series and the scope of the present production. The papers comprising the body of the book logically break up into two groups: historical studies and doctrinal syntheses. The former present the factual, theological, canonical, and pastoral phases of Christian initiation across the centuries. Rome, Alexandria, Christian antiquity, the Middle Ages, and recent times are called in as witnesses, and even the practices of non-Catholic and Jewish denominations make their contribution to the investigation. The relationship of Easter, baptism, Holy Eucharist, and confirmation is scrutinized. The findings and their coherence with the restoration and modification of the Holy Saturday liturgy are clearly posed. The exact implication of the profession of faith and of the renewal of baptismal promises, as well as the ceremony of general Holy Communion, receive clarification in the light of tradition, and it is stressed that in no sense may all this be interpreted as a personal ratification of the baptismal pledges and of consequent obligations. The work will be welcomed and appreciated by students of the sacred liturgy.

*Woodstock College*

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

THE CHURCH IN THE CHRISTIAN ROMAN EMPIRE. By J. R. Palanque, G. Bardy, P. de Labriolle, G. de Plinval, and Louis Brehier. Translated by Ernest C. Messenger, Ph.D. Vol. I: THE CHURCH AND THE ARIAN CRISIS. Vol. II: THE LIFE OF THE CHURCH IN THE FOURTH CENTURY. New York: Macmillan, 1953. Pp. xv + 731. \$9.00.

For almost two decades now, scholars have been aware that in the series launched by Augustin Fliche and Victor Martin they have to do with the major contribution to general church history in this generation. Both the original editors and their successors (the project is currently under the competent direction of J. B. Duroselle and Eugène Jarry) have been wise in their choice of the specialists to whom they have entrusted the individual volumes of their series. With sixteen of a projected twenty-six volumes al-

ready issued at the end of 1953, the result has been, and continues to be, works of truly monumental proportions which richly deserve translation into many tongues.

It must be said at once that for solid excellence the volumes (actually, volume, for the two are bound together) under review quite uphold the standard of the series. From the translator's preface it appears that the general English title, *The Church in the Christian Roman Empire*, was chosen to correspond to Volumes III and IV of Fliche and Martin's *Histoire de l'Eglise* (Vols. I and II having already appeared, in Dr. Messenger's translation, as Lebreton-Zeiller, *The History of the Primitive Church*). Actually, what is here issued as one fat volume corresponds only to Volume III in the French series, namely, to J. R. Palanque, G. Bardy, P. de Labriolle, *De la paix constantinienne à la mort de Théodose* (Paris: Bloud and Gay, 1936; many reprints). Thus it comes about that two of the five authors recorded upon the English title-page have had nothing to do with the composition of this present volume (though having, indeed, a part in Vol. IV of the French series). It would be well for the American and English publishers to take cognizance of this difficulty when preparing future volumes of the translation. And it would be well, too, were they to take note that there is a considerable difference in pagination between the English edition (Burns and Oates) and the American edition (Macmillan) of Lebreton-Zeiller, *History of the Primitive Church*. Unfortunately, it is to the Burns and Oates pagination, rather than to Macmillan's own publication, that frequent reference is made throughout this work.

The study under review reflects an authority that is founded upon first-hand knowledge of all the pertinent sources. In addition, it manifests a thorough mastery of the periodical literature down to the eve of its original appearance in 1936. How encyclopedic is its scope may be seen from this digest of its contents: the peace of the Church and her victory after the defeat of Licinius; the Donatist schism; the Arian crisis, its variations and decline and the triumph of orthodoxy; Christianity and paganism in the middle fourth century; Churches of the West in the same period; the origins of monachism; morality and spirituality; Christian culture; the metropolitan sees at the end of the fourth century; the expansion of Christianity; Catholicism as the state religion.

What rare weaknesses there are in the original execution of the work will be sensed, rather than clearly perceived, in the section dealing with the Arian and orthodox parties after the middle of the fourth century. Perhaps this reviewer has been oversensitive, but he did not feel that he was being provided with a penetrating analysis of the intellectual climate such as he

finds, for example, in J. Lebon, "Le sort du *consubstantiel* nicéen," *Revue d'histoire ecclésiastique*, XLVII (1952), 485-529.

Minor points, here and there, call for clarification. Thus, at pp. 124 n., 126 n., 140 n., 210 n., there are references, without any explanation, to a collection of acts by Sabinos. It would have been well to have noted, as B. Altaner (*Patrologie* [3rd ed.; Freiburg, 1951], p. 211) has done, that this is a compilation, now lost, of synodal materials dealing with the Arian problem which Bishop Sabinos of Heraclea in Thrace published between 373-78 A.D. At pp. 358 n., 359 n., 363, the reader is sent to the studies of specialists for the discussion of a date, without so much as a bracket to indicate which date or dates the monographs support.

As far as Dr. Messenger's own labor is concerned, the translation is more than creditable. The present reviewer has observed but three mistranslations: p. 68, line 11, where "Eusebius" erroneously appears in place of "Constantine" in the original; p. 261, ll. 2-3: "It can scarcely be doubted that Constans had no intention . . .," falsely renders, "que Constant n'ait eu l'intention . . .," which affirms the presence of the intention; p. 349, l. 8: "human sense" proves a misleading rendition of "sens humain." Misprints are very few: p. 273, l. 22, has "Embrum" for "Embrun"; p. 547 n. repeats the error of the French original by referring to Prof. Christopher of Washington as "Christophe."

But, on the debit side, it is regrettable that the three maps of the French edition have disappeared in the English version. Particularly unfortunate is the absence, in the original as well as the translation, of an index. Dr. Messenger did promise a joint index when Volume IV of the French series is translated, but surely a book of 731 pages deserves an index all its own.

By far the most serious criticism remains to be noted. It has been pointed out above that the volume under review first appeared in 1936. At that time its peculiar excellence was that it was fully abreast of current research. But the years obviously have taken their toll, while advances have been made upon many heads. Unfortunately, with the exception of a note appended to p. 138, Dr. Messenger has left the text as it was eighteen years ago. Part of the blame must rest with the French publishers for not having commissioned a revised edition during these latter years. Yet, at least in their reprint of 1950, they have added reference works at pp. 12, 13, and eight pages of bibliography ("Additions à la bibliographie des premières éditions") at the close of the volume. Dr. Messenger has nothing to parallel this, though his American edition bears the date 1953. Surely in a work of the importance of this, the reader may legitimately expect, if not a revised text, at least a bibliography which has been brought up to date.

Because of this serious limitation in the present volume, this reviewer has found that he must continue to turn to handbooks such as Karl Bihlmeyer-Hermann Tüchle, *Kirchengeschichte*, I (13th ed.; Paderborn, 1952) and to the current bibliographies provided in the *Revue d'histoire ecclésiastique* if he would keep abreast of the work being done on this phase of church history. He can only hope to call attention in the remainder of this notice to selected instances wherein his own reading has cautioned him that the judgments expressed by the authors eighteen years ago may now deserve amplification or demand modification. But he cannot emphasize too often that the great bulk of the volume under review remains sound and scholarly, so that even unrevised it stands as the best general interpretation of the epoch it depicts.

To the interpretation that Constantine's vision may have been due to a natural meteoric phenomenon (p. 15) may now be added the suggestion of A. H. M. Jones, *Constantine and the Conversion of Europe* (London, 1948), p. 96, that what was involved was the rare, though well-attested "halo phenomenon," analogous to the rainbow. Work upon the vision of 310 (p. 17) at Grand must now take notice of the views of J. J. Hatt, "La vision de Constantin au sanctuaire de Grand et l'origine celtique du *labarum*," *Latomus*, IX (1950), 427-36, and of E. Galletier, "La mort de Maximien d'après le panégyrique de 310 et la vision de Constantin au temple d'Apollon," *Revue des études anciennes*, LII (1950), 288-99, though Hatt's proposals will probably not win conviction. Support for the thesis that Constantine came to believe in the redeeming Christ by 312 (p. 24) is supplied by E. Delaruelle, "La conversion de Constantin," *Bulletin de littérature ecclésiastique*, LIV (1953), 37-54, 84-100, and by the numismatic evidence considered by A. Alföldi, *The Conversion of Constantine and Pagan Rome* (Oxford, 1948), 40-41.

There is today controversy over whether the relics of Ss. Peter and Paul were transferred from the Vatican Hill and the Ostian Way in 258 to the cemetery of St. Sebastian (cf. p. 29). J. Carcopino, *Études d'histoire chrétienne* (Paris, 1953), 183-84, maintains the transfer; E. Griffe, "La question du transfert des reliques de s. Pierre 'ad Catecumbas,'" *Bulletin de littérature ecclésiastique*, LIV (1953), 129-42, denies it.

With the publication of W. H. C. Frend, *The Donatist Church* (Oxford, 1952), it is possible to tell the Donatist story against the background of a three-cornered tension among Romans, Carthaginians, and Berbers (cf. work under review, p. 34 ff.). Giulio Vismara, *Episcopalis audientia* (Milan, 1937) gives a far deeper understanding of the legislation in favor of the clergy than is provided on page 62. Dating of the beginnings of the Arian troubles to as late as 323 (p. 73) finds support in W. Telfer, "When did the

Arian Controversy begin?" *Journal of Theological Studies*, XLVII (1946), 129-42, though Telfer favors July rather than the spring of 323.

Defense of the authenticity of Constantine's letter to Alexander and Arius (p. 83 n.) is provided by Ireneo Daniele, *I documenti Costantiniani della "Vita Constantini" di Eusebio di Cesarea* (Rome, 1938), pp. 156-59.

Some indication should have been given that in the Latin translation works of a pseudo-Eusebius are intertwined with those of the authentic Eusebius of Emesa (cf. p. 184); cf. Henry G. J. Beck, *The Pastoral Care of Souls in South-East France during the Sixth Century* (Rome, 1950), pp. xxvi-xxvii.

The authors' discussion of the genuinity of the four letters attributed by Hilary of Poitiers to Pope Liberius (cf. p. 188 n.; text in C. Kirch, *Enchiridion fontium historiae ecclesiasticae antiquae* [4th ed., 1923], # 560-69) fails to note F. di Capua, *Il ritmo prosaico e le epistole attribuite a Papa Liberio* (Castellammare di Stabia, 1927) and the remarks of C. Silva-Tarouca in *Gregorianum*, XII (1931), 371, cf. 357, both of whom strongly contest the authenticity of the letters. The most recent student of the question, V. Monachino, "Liberio, papa," *Enciclopedia cattolica*, VII (1951), 1271, observes that "la disputa sulla loro autenticità è tutt' altro che chiusa."

Current studies on Commodian veer away from placing him in the third century as is here tentatively suggested (p. 274). E. J. Goodspeed, "The Date of Commodian," *Classical Philology*, XLI (1946), 46-47, assigns him to the fifth century, as does P. Courcelle, "Commodien et les invasions du Ve siècle," *Revue des études latines*, XXIV (1946), 227-46.

M. Richard, "S. Basile et la mission du diacre Sabinus," *Mélanges Paul Peeters* (Brussels, 1949), I, 178-202, contends that Sabinus' making of a copy of the acts of the Roman synod justifies the view that it was at Alexandria and not at Rome that the visit of the deacon to St. Basil was decided upon (cf. present work, pp. 343-45).

The assertion, "it is in any case quite certain that the Creed described as that of Nicaea-Constantinople was not promulgated at this Council [of 381] . . ." (p. 371 n.), is now strongly challenged by J. N. D. Kelly, *Early Christian Creeds* (London, 1950), 296-331, esp. 325.

Any future rewriting of the section on early Gallic monachism (pp. 486-88) must take into account E. Griffe, *La Gaule chrétienne à l'époque romaine* (Paris-Toulouse, 1947), I, 276-87.

It will strike most historians as strange that use is not made (p. 507 n.) of the standard collection of texts, P. Geyer, *Itinera hierosolymitana saeculi IV-VIII (CSEL, XXXIX; 1898)*.

To the discussion as to the author of the famed *Peregrinatio* (pp. 511-12)

may now be added Hélène Pétré, *Ethérie, Journal de voyage* (Sources chrétiennes, XXI; 1948), 9–11, who throws her support to the now generally accepted Aetheria. The account of St. Ambrose's discovery of the relics of Ss. Gervasius and Protasius (p. 521) would have benefited from the use of the detailed investigations of F. Homes Dudden, *The Life and Times of St. Ambrose* (Oxford, 1935), I, 298–320. The remark that Dom Morin's attribution of the Würzburg treatises to Instantius rather than to Priscillian "is gradually gaining ground" (pp. 540–41) may now be supported by B. Altaner, *Patrologie* (3rd ed.; Freiburg, 1951), p. 326, who notes that Morin "fand und findet . . . immer wieder Zustimmung."

Since the appearance of H. Connolly, "The *De sacramentis*, a Work of St. Ambrose," *Downside Review*, LXIX (Jan., 1941), 1–13, the view here expressed, "the majority of modern critics . . . agree in denying to Ambrose the authorship of the *De Sacramentis*" (p. 544), must now be regarded as false; cf. J. H. Srawley, in *Journal of Theological Studies*, LXIV (1943), 199–200, and Gregory Dix, *The Shape of the Liturgy* (4th impr.; Westminster, 1949), p. 460.

Any subsequent depicting of the quarrel between St. Jerome and Rufinus of Aquileia will have to employ Francis X. Murphy, *Rufinus of Aquileia, His Life and Works* (Washington, 1945), and Paul Antin, *Essai sur saint Jérôme* (Paris, 1951), and will have to paint it as far more serious than here noted (p. 574). The section on 4th-century culture (p. 586) requires completion now from H. I. Marrou, *Histoire de l'éducation dans l'antiquité* (Paris, 1948), p. 416 ff.

Failure to take note of the thesis of R. Lemaire, *L'origine de la basilique latine* (Brussels-Paris, 1911), that this edifice traces its beginnings to the Roman house with peristyle weakens considerably the authors' discussion of the plan of Christian churches (pp. 593–95). Certainly, the discovery of the church at Dura-Europos and the materials considered in J. W. Crowfoot, *Early Churches in Palestine* (London, 1941) show the question to be much more complicated than is here envisioned. Of recent years, the highly improbable opinion that pagan sanctuaries of initiation influenced the form of early Christian basilicas has begun to be propounded; cf. E. Mâle, *La fin du paganisme en Gaule et les plus anciennes basiliques chrétiennes* (Paris, 1950), pp. 115–18.

In the future, account will have to be taken (cf. p. 603) of the view of Gregory Dix, in Kenneth E. Kirk (ed.), *The Apostolic Ministry* (London, 1946), 279–80, that the provincial synods of the fourth century tended to foster an irresponsibility on the part of bishops towards their flocks. Subsequent accounts of the Eastern sees (cf. p. 606) will require reference to Henri Musset, *Histoire du christianisme spécialement en Orient*, I (Harissa,

Lebanon, 1948). The observation that the work of Didymus the Blind "deserves a more extensive analysis" (p. 615 n.) fails to take note of the existence of William J. Gauche, *Didymus the Blind, an Educator of the Fourth Century* (Washington, 1934).

The Christian communities of Alexandria and Antioch (cf. pp. 613, 616) have recently found historians in Edward R. Hardy, *Christian Egypt: Church and People* (New York: Oxford Univ. Pr., 1952), and in Robert Devreesse, *Le patriarcat d'Antioche* (Paris: Gabalda, 1945), and George Haddad, *Aspects of Social Life in Antioch in the Hellenistic-Roman Period* (New York: Hafner, 1949).

Duchesne's judgments on the bishoprics of Gaul, followed by the authors (pp. 635-39), have now been much modified by J. R. Palanque in two articles, "Les premiers évêques d'Aix-en-Provence," *Mélanges Paul Peeters*, I (1949), 377-83, and "Les évêches provençaux à l'époque romaine," *Provence historique*, fasc. 3, Jan.-March, 1951, 105-43.

New evidence on St. Ambrose's zeal for the instruction of his people (cf. p. 649) is supplied by R. H. Connolly, *The Explanatio Symboli ad Initiandos: A Work of St. Ambrose* (Cambridge University Press, 1952). It is regrettable that notice was not taken of the Church of Arabela (cf. p. 671 ff.) when lengthy materials thereon are available in the *Chronica ecclesiae Arabeleensis*, edited in the original Syriac by A. Mingana (Leipzig, 1907) and in Latin translation by Fr. Zorell (*Orientalia christiana*, VIII, 4 [Jan., 1927]).

The section on the privileges of the Church (p. 710) would have benefited from a discussion such as that now provided by Jean Gaudemet, "Droit romain et droit canonique en Occident aux IVE et Ve siècles," *Actes du Congrès de droit canonique* (Paris: Letouzey, 1950), 254-67.

*Immaculate Conception Seminary,*  
*Darlington, N.J.*

HENRY G. J. BECK

**TUDOR PRELATES AND POLITICS, 1536-58.** By Lacey Baldwin Smith. Princeton: Princeton University Press, 1953. Pp. viii + 333. \$5.00.

This book is an examination of the opinions and conduct of the English bishops in the first generation of the English Reformation. These bishops accepted the progressive changes in religion made by Henry VIII (Cardinal Fisher had been martyred before this enquiry begins); but all of them, as time went on, did so with increasing reluctance for various reasons. One group became more and more troubled at the social unrest produced by these changes, and began to hanker for a restoration of the Catholic forms of belief and worship. The other group wished to make the English Church

much more Protestant. Mr. Smith calls these two groups the conservatives and the reformers. And his detailed study of these ecclesiastics is of great value for a better understanding of the English Reformation.

The book enlarges on the immense subservience of the bishops to Henry VIII. He controlled their careers, absorbed their loyalties, and assumed even a captaincy of their souls. Of course the mood of the times was held captive by the idea of the necessity of political, social, and religious unity for the preservation of the kingdom. Indeed John Stokesley, Bishop of London, declares himself to be "but a cipher" when a matter of religious policy has to be decided. Even though Henry's wishes be announced indirectly through Thomas Cromwell, it is still the business of the Bishop of London not to question but to obey. "Edward Lee, archbishop of York, had been even more abject in his humility and openly confessed that he owed 'all things save his soul' to the King, a statement that was not far from the truth" (pp. 259-60). This obsequiousness is found especially among those bishops who had spent their earlier life as officers of the royal government. These men were, in consequence, strongly imbued with the sense of the importance of authority; and they formed the majority of the conservative group.

In an appendix the author lists the number of conservatives at twenty-two and the reformers at twenty-four, though he has some doubts about six of the latter. It is interesting to note that his conservatives had all been secular priests save one, whereas his reformers could claim sixteen former religious and only eight seculars. Among the conservatives eleven had degrees in law and only nine in divinity. On the other hand none of the reforming bishops had any law degrees, but at least twenty-two of them had degrees in divinity. Therefore it can be said that the conservatives were mainly clerical lawyers, while the reformers were theologians, of whom the majority had been religious. These latter, it seems, were less impressed both by the royal majesty and by the need to maintain order and unity in the kingdom at all costs. The author lists only five martyrs, all reformers: Ridley, Latimer, Cranmer, Ferrar, and Hooper; but in the case of Cranmer, at least, the dignity of martyr seems too generously bestowed. The statistics in general, however, give rise to questions which deserve thorough ventilation from points of view alien to the scope of the present work.

Mr. Smith is at pains to disavow any time-serving and political sycophancy in the opinions and conduct of the conservative bishops. Such motives would seem plausible in the cases of some of the bishops, perhaps, though it is largely because insufficient evidence prevents an adequate judgment. But there can be no hesitation in acquitting Bishops Day, Bonner, and Heath from such base motives, at least ultimately, for the stubbornness

of their convictions was eventually to cause them to be deprived of their sees.

The author, however, is not content with such a negative position. One of the salient hypotheses of his study is that the growing desire of those whom he has called conservative bishops for a return to Catholicism (what the dust-jacket terms "a return to an uncritical allegiance to the Pope") was based on political and social reasons. "Cromwell's death signaled a change in opinion, a shift which had been gradually taking place throughout the decade of the thirties. . . . Many of the men who had started their careers in full approval of the religious reforms under Cromwell had by 1540 [the year of Cromwell's execution] become alarmed by the revolutionary implications of reform, and the social consequences of religious meddling" (p. 145).

Once the author hints at a deeper motive behind these bishops' change of view: "The foundation of their thinking was secular, not religious, and though faith may have been the ultimate basis of their Catholicism, reason and the practical considerations of this world confirmed and strengthened them in their opposition to ideas and doctrines which involved the destruction of cultivated and inherited patterns of religious thought" (p. 281). Earlier in his book Mr. Smith had proposed what might seem a sounder view of the progress of conservative thinking. "The collapse of the Papacy posed issues which were fundamental if not immediately apparent to the religious faith of all English Catholics" (pp. 164-65). Following this statement he proceeds to enucleate the religious declension: "The breach with Rome had followed upon the heels of the divorce; the annihilation of the monasteries was closely associated with the constitutional quarrel with the Pope. . . . The destruction of the religious foundations in turn had seriously weakened the concept of purgatory and the worship of saints and images; finally if the belief in purgatory was discarded . . . there was little excuse for the offering of private masses for souls departed. So the process evolved until the foundation of the Catholic faith itself, the sacrificial Mass, was exposed to direct attack" (p. 165). Yet the author rejects this view of events as "undoubtedly tortured, its perspective warped, and its reasoning over-simplified" (p. 166). It is certainly true, as he relates, that there were many other reasons for the religious changes, but they do not destroy the validity of this simple picture. Indeed his quotations on the immediately succeeding pages show its truth.

There are in the book a number of words and phrases whose suitability would seem to need reconsideration: "secluded Franciscan Order" (p. 9); "young Cantabs" (pp. 20, 109); "peripheral doctrines of the Catholic faith" (p. 146); "communer" (p. 146); "heretical monastics" (p. 179); "exactments" (p. 179); "recusant friars" (p. 179); "papalty" (p. 293).

In attempting to describe the depraved state of the pre-Reformation Church the author includes the following statement: "Moreover, the cult of the Virgin had entered into the church, and Europe had fallen captive to the charms of the Madonna whose power was regarded as equal to her Son's and whose depth of forgiveness exceeded that of Christ Himself" (p. 62). In so far as this statement is meant to imply that devotion to our Lady was a late-medieval novelty in the Christian Church, it is false. It is likewise false if it maintains that the Church at any time has taught officially that the power of our Lady "was equal to her Son's and that her depth of forgiveness exceeded that of Christ Himself." Although the author gives a reference to Erasmus' *Praise of Folly*, it is of no avail, for the prince of humanists is no sound guide to Catholic belief, however trustworthy he may be as a witness of local abuses.

The statement that "John Clerk when presenting Henry's book against Luther to the Pope dared even in the presence of His Holiness himself to suggest that a reformation was already long overdue" (p. 63) seems to betray an ignorance of the suggestions for reform which had long been discussed at the papal court. It is to be hoped that the author was not fully aware of the disparagement he implied when he wrote that "this may be true Christianity, but it is certainly not the stuff of which martyrs are made" (p. 66). Ignorance of the doctrine of papal infallibility, however, must be presumed to be the basis of the following derisive remark: "The Renaissance Papacy was far from being the divinely inspired organ of infallibility which it later became in the nineteenth century" (p. 133). Carelessness of expression has unhappily led the author to declare that "Duns Scotus and William of Occam . . . accepted transubstantiation even while questioning its divinity" (p. 135), though the rest of the sentence helps to redeem the confusion. Finally, a sentence is so worded (p. 179) that an unwary reader might gather that Bishop Stephen Gardiner denied this same doctrine of transubstantiation.

The book is provided with an extensive and useful bibliography. And the work is printed and bound in that handsome style which is the mark of the Princeton University Press.

*Georgetown University*

ERIC McDERMOTT, S.J.

LE PONTIFICAT DE PIE IX (1846-1878). By R. Aubert. Histoire de l'Eglise, ed. A. Fliche and V. Martin, XXI. Paris: Bloud & Gay, 1952. Pp. 510. 1500 fr.

This remarkable synthesis, learned and brilliant, by the well-known Belgian theologian and historian, is conspicuously the best yet written on these three recent and momentous decades, which have up to now suffered from a dearth of capable general studies. A specialist in this period, the author handles its manifold problems with objectivity and high competence, and with a completeness which precludes those occasional lacunae so irritating in some of the contributions to this series. His bibliography, its excellence enhanced by evaluative comments, reveals an up-to-date familiarity with an immense specialized literature. There is also plentiful evidence of personal research into contemporary newspapers and other printed sources, and into archives. Unfortunately not all the latter, notably the Vatican Archives, are yet open to scholars; so this book cannot be regarded as in all respects definitive. In conformity with the monumental scope of the work, its narrative is detailed, making frequent and commendable use of statistics; but it is by no means a dry, factual chronicle. The professor, now at Louvain, scientifically and minutely examines every topic in all its ramifications, ferrets out underlying causes, and coolly appraises its strong and weak points. He is a very reflective type of historian, with a broad perspective, who punctuates his account with numerous and penetrating personal observations on individuals, events, and movements, indicative of a candid, markedly independent cast of mind, inclined to be somewhat caustic. To harvest all the nuances of his thought on a subject is richly rewarding, though not always easy, what with the deplorable lack of an index, and a habit of distributing over widely-separated pages judgments delivered in a clear, interesting fashion not immune from repetitiousness.

Over half the space concerns the internal life of the Church, devoting long chapters to the status of ecclesiastical sciences (60 pages); liberalism and the *Syllabus* (38 pages); ultramontanism (48 pages); the Vatican Council (56 pages); and a final section to the secular clergy, religious congregations, devotional and liturgical developments, and social Catholicism (50 pages). Affairs of Rome and the rest of Italy take up 50 pages; those of France, as many more. This allotment contrasts favorably with that in the preceding volume of this series, in which France, between 1789 and 1846, monopolized more than half the book. Germanic lands are given 40 pages; the remainder of Western Europe and the British Isles, 25 pages; Eastern Europe and the Near East, the same. As is usual with ecclesiastical histories composed across the ocean, however, this one also stints the Western Hemisphere,

assigning it a mere 24 pages, densely packed ones to be sure, which capture the essential features.

For Western Europe this was an age of political, social, economic upheaval, and intensifying nationalism. One of its staple themes busying the historian centres around the recurrent conflict engaging the Church, hesitant whether to condemn or to tolerate this strange new environment, and liberal governments, eying her presence on the scene with suspicion or enmity as they strove to perpetuate the principles of the French Revolution. In several countries discord arose over the existence of Catholic schools. Liberals in Germany, Austria, and Switzerland after 1870 seized on the Vatican decree on infallibility as a pretext to institute a *Kulturkampf*. If Catholics are shown to be in the main justified and on the defensive, they are not exonerated for their exaggerated monarchical longings, raising doubts of their loyalty to successive French republics; or for their particularism and separatism while Germany was in process of unification. Aubert is severely critical of their conduct in Switzerland at the time of the *Sonderbund*, when they sought an independent, confessional state of their own. Americans were enviably spared these misgivings as to their proper course; for, as is well brought out: "La jeune Église américaine . . . avait su appliquer de manière si heureuse, en dehors de toute idéologie, la célèbre formule de l'Église libre dans l'État libre" (p. 436).

Aptly the title, while delimiting the book chronologically, emphasizes the preponderant role of this pontificate in the history of the universal Church. Italian unification was in the external order a major issue. The familiar sequence of events is recounted, which by 1870 resulted in the complete absorption of the Papal States in the Kingdom of Italy; but many details are only sketched, being more pertinent to diplomatic and military than to ecclesiastical history. Cardinal Mastai's election inflated patriotic enthusiasm in the belief that the new Pontiff would assume leadership in the drive for a united peninsula. But the double Italian aspiration, *patriae unitati, civium libertati*, which strikes us now as so legitimate, seemed to involve, in the mind of Pius IX, along with the suppression of temporal sovereignty, a serious threat to the spiritual independence of the Holy See. The Pope, in the author's judgment, should have interpreted better the signs of the times, especially after the crippling territorial losses of 1860. To Aubert the continuance of the States of the Church was an anachronism. Secularization appeared inescapable, imitating the fate of ecclesiastical principalities all over Europe. Instead of assuring spiritual autonomy, temporal power in the nineteenth century reduced the Holy See to humiliating dependence on France and Austria, whose troops had to be repeatedly

summoned to garrison the region against internal revolts. Subsequent to the flight of Pius IX to Gaeta in the crisis of 1848, the reestablishment of papal authority proved a "restauration réactionnaire et maladroite," "absolutisme pur et simple" (p. 81). To the end the area lived under a system peculiar to the *ancien régime*, paternalistic and solicitous for the popular welfare, but clerical, reluctant to admit lay participation in public affairs, which was the key problem. While not condoning all the methods of the Piedmontese, Aubert believes Pius IX should have been more conciliatory. His intransigent policy permitted the liberals to garner all credit for inevitable changes, whereas the Church became more than ever identified with unalterable opposition to modern ways. Viewing the situation as we do now in the light of the solution incorporated in the Lateran Treaty of 1929, it is difficult to appreciate fully the terrible fears at the Vatican in 1870. These were not phantoms, and this chapter makes clear that the Law of Guarantees was revocable, leaving the Holy See at the mercy of future Italian governments.

Turning to the internal life of the Church, Aubert pictures the ecclesiastical sciences as making slow progress after the decadence of the early century. Due to contemporary conditions the literature was prevalingly apologetic, voluminous but poorly adapted to current needs, save for the productions of Newman and Dechamps. Reconciliation of the Christian faith with the new scientific mentality was the basic problem. It is surprising that on this point, where the author can speak with special competence, the exposition is so brief. Hocedez, whose history of theology for this period also appeared in 1952, has highlighted better the impact of rationalism, creating as it did the chief questions for theologians: the relation of reason to faith, of nature to supernature, the origins of religious knowledge; and inducing them in their solutions to devise the faulty systems of semi-rationalism, traditionalism, ontologism, and fideism.

At Rome scholarly attainments and interests persisted at a low ebb, with the brilliant exception of Christian archeology. Also there can be detected the beginnings of the Thomistic revival. For promoting this, a large share of credit is accorded the Jesuits and their organ, *Civiltà cattolica*, though both appear elsewhere in these pages as exemplars of reactionary Catholicism. In France this was an era of *théologie oratoire*, with scriptural, historical, and dogmatic studies, positive or speculative, in a retarded state. Germany, the intellectual capital, witnessed two significant, if mutually antagonistic, developments: a renewal of Scholasticism, and the rise of historical theology, cultivated by the professors at the universities. Despite valuable contributions the cause of historical theology fell under a cloud due

to the radical inclinations of the Munich group. Infected with historicism, rationalism, and liberalism, these tended to reduce theology to philosophy and history, and to disregard the directive position of the magisterium. Chief responsibility is laid at the door of the immensely erudite but rarely objective Döllinger, ever defending some thesis in his numerous writings, and ending up outside the Church after the failure of his intensive propaganda campaign against the Vatican Council.

A many-sided, often puzzling phenomenon receives a lucid, balanced explanation in the chapter on the Catholic reaction to liberalism. Everywhere the same, the fundamental decision facing Catholics was the attitude to assume toward the civilization that emerged from the French Revolution, with its insistence on democracy, equality of rights, political and religious liberty, freedom of conscience and of the press. Special local difficulties fused with the general one in various countries: adherence to the national constitution of 1830, in Belgium; intellectual freedom for philosophical and theological scholarship, in England and Germany, etc. Fearful lest the Church identify herself with a form of society on the verge of oblivion, Catholic liberals believed some accommodation necessary with the liberal program, in which they perceived much good. A second school, whose most influential voices were Donoso Cortès, Louis Veuillot, and *Civiltà cattolica*, sought a rupture with the civilization of the day, lest its errors contaminate the Church. Confounding the papal program, calling for an integral restoration of society on Christian principles, with support for conservatism in politics, too many of these proclaimed that a close alliance between the Church and absolute, hereditary monarchies was alone compatible with Catholic ideals. Pius IX, who tended as he grew older to see in modern culture only those aspects disturbing to the Church, in 1864 climaxed a series of condemnations with the Encyclical, *Quanta cura*, and the appended *Syllabus*. Because of the brevity and simplicity, it was the *Syllabus* that the world read. Its terseness, however, cast in a form perhaps overly rigid and absolute, misled many into translating it as a declaration of war on contemporary society. It was by distinguishing between this teaching as *thesis* and as *hypothesis* that Bishop Dupanloup's celebrated brochure was able to ease the tension. Along with its splendid account of the genesis and effects of these classic documents, this chapter might well have devoted more space to their contents.

One of the best sections, which throws light on the situation leading to the Vatican Council, traces the decline of Gallicanism, the accentuation of the trend toward centralized authority at Rome, and the diverse factors converging on the extraordinarily rapid growth of ultramontaniam after 1850.

More influential than any other single element in the latter movement was the tremendous personal prestige of Pius IX, rarely if ever equalled by any predecessor; so that the author can say of the triumph of ultramontanism in 1870: "Fut autant le triomphe d'un homme que celui d'une doctrine" (p. 294). Opposition to ultramontanism by some able theologians and by Catholic liberals becomes more understandable when we learn of the neo-ultramontane wing, with its enthusiastic but untheological views enlarging the papal prerogatives and minimizing those of bishops, its link with extreme political conservatism, and its demands for armed intervention by foreign governments in the Roman Question.

The treatment of the Vatican Council skilfully summarizes our present knowledge. The genesis of the dogmatic constitution, *Dei filius*, is described rather briefly, though the Synod was convoked explicitly to refute rationalist notions. Attention is concentrated on the one other constitution defined, dealing with the Church, or rather with the papacy. Though they sent no representatives to the sessions, and maintained a policy of menacing neutrality, European chanceries can be seen keeping close watch for any proposals touching on Church-State affairs. More animated were the controversies among Catholics themselves. Ideological groups among the Fathers are pointed out, with their leaders, tenets, and not always laudable tactics. We are allowed to follow in detail the process by which papal infallibility, the focus of interest, was inserted into the lengthy schema on the Church, and then given priority, along with the primacy, to the exclusion of the other chapters; then to see issue from the almost interminable debates the exquisitely refined formula, much improved over the original one.

If Catholics did not delay in taking cognizance of the problems posed by the French Revolution, they are shown to have been laggard in grasping the intimations of the Industrial Revolution. The clergy, well disciplined, pious, zealous, clung to antiquated pastoral methods. Its failure to construct churches in the sprawling new industrial suburbs left the impoverished proletariat abandoned spiritually, a ready prey to the radical propaganda of Socialists and Marxists. Save for Germany, only a tiny minority among Catholics realized the existence of a new social question. Those who did interest themselves, mostly laymen defective in knowledge of economics, tried to solve it by private charity, unaware that justice too was involved. With their paternalistic approach and their too-evident eagerness to win converts to the conservative counter-revolutionary cause, it is not strange that the workers with few exceptions reacted with indifference or hostility. This period enjoyed a magnificent mission expansion (a topic deferred to a later volume), an enormous development of religious congregations, and a

notable rise in the average level of spirituality. Offsetting these inspiring achievements was the accelerated infiltration of religious indifference among the middle classes. And a heavy burden of responsibility weighs on these years for the dechristianization of the masses, "le grand scandale du xix<sup>e</sup> siècle" (p. 455). "Le bilan d'un pontificat," in the closing five pages, provides a thoughtful tabulation of assets and liabilities. If the shortcomings appear neither few nor insignificant, the impressive list of solid achievements over thirty-two years adds up to a credit balance clearly favorable.

*Weston College*

JOHN F. BRODERICK, S.J.

**KATHOLISCHE MORALTHEOLOGIE.** By Joseph Mausbach and Gustav Ermecke. 9th ed.; Münster: Aschendorff, 1953. Pp. xxviii + 316.

This ninth edition of the valuable and well-known work of the late Joseph Mausbach (d. 1931) is by Dr. Gustav Ermecke, professor of moral theology in Paderborn. Mausbach divided his work into two sections, a general and a special moral, the latter being further divided into two volumes, the first treating of the theological virtues and the virtue of religion, the second of the moral obligations to self and to neighbor. It is this latter volume which Dr. Ermecke has, for practical reasons, elected to bring out first. The editor proposes to complete the original work with a textbook of moral philosophy and a work on the psychological, sociological, and ascetical bases of morality, in so far as these fall within the ambit of interest of the moral theologian.

Dr. Ermecke has reworked Mausbach's own text, by-passing the seventh and eighth editions of Tischleder (d. 1948), but the work remains fundamentally Mausbach. Despite the profession of the editor's preface that he wished to supplement the author's speculative-metaphysical method with a speculative-mystical, the method, matter, and order of treatment remain that of the original. Methodological originality is evidenced principally in some changes of titles, not generally happy in the reviewer's opinion. Perhaps the first and second volumes will provide greater scope for this speculative-mystical method, which purports to aim at a more christo-centric moral, after the manner of Fritz Tillmann.

The present volume, however, is far from being a mere reprint of the last edition which Mausbach himself edited. Substantial and worthwhile additions are made: in the Introduction, on the inner connection of the obligations of the theological virtues and of the virtue of religion with the moral virtues and their obligations; in §9, on the obligations of clergy and laity relative to the health and growth of the Mystical Body; in §10 (a completely

new section), on state in life, vocation, class; in §19, on the methods of warfare, morality of modern war, obligatory military service and its avoidance. Another new and valuable section is found in §25, on economic activity and the economic order, their nature and obligations, which is complemented by new matter on the nature and morality of capitalism and of socialism (§31). A new conclusion discusses the immutability of moral norms and their dynamic application in concrete cases of changing circumstance. The treatment of many points (e.g., of periodic continence in marriage, of artificial fecundation, of various categories of unchastity, of employment and remuneration of women) has been amplified and modernized in the light of recent theological discussion and of advance in secular science. Smaller insertions and clarifications are very numerous.

Dr. Ermecke has given effective expression to his conviction that the teaching of the Popes in allocutions, encyclicals, etc., deserves a more spacious place in moral textbooks. The extensive bibliography has been brought up to date, references to classic authorities such as St. Thomas and St. Alphonsus being retained, while modern manuals are cited in place of the older favorites of Mausbach. An abundance of recent periodical literature is listed. The bibliography is almost exclusively German or Latin.

The editor has performed a valuable service in making available once more the work of one of the very best moral theologians of the century. The quality of the present edition permits us to await the first and second volumes with anticipation. The value of the work is enhanced by very complete indices of scriptural authorities and of citations from Denzinger, indices of names and of things. The typography and paper are excellent.

*Jesuit Seminary, Toronto*

E. F. SHERIDAN, S.J.

LEBEN IN CHRISTUS: Zusammenhänge zwischen Dogma und Sitte bei den Apostolischen Vätern. By Karl Hörmann. Vienna: Verlag Herold, 1952. Pp. 348.

In his Introduction Dr. Hörmann, in order to present the background for his study, reviews some aspects of the history of moral theology in modern times: the post-Tridentine separation of moral and dogmatic theology into two distinct disciplines; the further paring off of ascetical and mystical theology into specialized fields; the influence of the rationalistic humanism of the Enlightenment; the reaction at the beginning of the nineteenth century aiming at a deemphasis of reason as a norm for Christian living—with negligible effect, because it pushed too far in the opposite direction; the heavy moral sermonizing of the nineteenth century, seen by the author as a

large factor in the dechristianization of our own times. He traces a deterioration beginning around 1650 and suggests that moral theology, originally conceived as a positive pattern for Christian living, has tended to become, at the hands of some at least, a negative treatise on sin, a meticulous casuistry which obscures the full perception of the dynamism of Christ's teaching. Hence the charge—voiced not only by non-Catholics—that instruction current in the Church today is deficient in that element of inspiration and enthusiasm which one seeks instinctively in a religious code of living. He might have added here that one of the most consistent accusations urged by Oriental schismatics is that they find in Scripture and tradition no kinship with the "cold legalism" of Latin Christianity.

Why not, then, a return to the Thomistic synthesis, which based the structure of its moral teaching on the theological and cardinal virtues? Because, answers Dr. Hörmann, St. Thomas' approach (God; the Incarnate Word; man and his return through Christ to the Father), while apt for the ages of faith, would have less cogency in the modern world, when so many schools allow no determinant of moral action superior to man himself. He turns, then, to the Apostolic Fathers, who lived and wrote in a controversial climate more like our own.

The book treats in succession Ignatius of Antioch, Polycarp, Clement, Pseudo-Barnabas, the *Didache*, Pseudo-Clement, and the *Pastor* of Hermas. A thorough marshaling of pertinent texts prepares the way for a summary of the thought of each author and for the over-all summation at the end of the book. Here stress is laid on the following findings: (1) Christian life is essentially orientated to the supernatural, the will of God being the ultimate determinant. Ecclesiastical authority, the example and teaching of Christ, the action of the Holy Ghost—all these are the manifold ways by which the will of the Father is made known. (2) Purely natural principles of morality, though not excluded, have only a subordinate place. (3) Dogma and moral form a real unity, for the norms for supernatural living are consistently viewed in relation to the realities of the supernatural life. (4) Conscious always of these supernatural values, particularly as made known to us by the example of Christ and the Father, the Apostolic Fathers place far greater emphasis on exhortation to virtue than on warning against sin. Their teaching is decidedly positive. (5) Precepts of perfection are not esoteric, but are woven naturally into the ordinary teaching. Hence the Apostolic Fathers would seem to furnish an argument for those who maintain that the paring off of ascetical and mystical theology has made moral theology a science of the minimum demand. (6) The relatively rare instances of casuistry are consistently treated in relation to supernatural principles. (7) Christian pre-

cepts of morality are not conceived of simply as a code imposed from without, but as a new life to which man is organically united. The Christian is no longer just a creature bound to obey God's law, but is the dwelling-place of the Trinity, the temple of the Holy Ghost, a member of Christ's Body nourished by the Eucharist. He lives now the very life of the Lawgiver.

An objection: Is it fair to compare moral theology with the full scope of the teaching of the Apostolic Fathers? For the former professedly prescind from many basic aspects of Christian truth, while the latter makes no such pretension. Dr. Hörmann would answer that he has not in mind the limitations of the field which the moralists have with good reason cut out for themselves, but rather the influence this limitation has had on current instruction and the attitudes of the faithful. It is a question of emphasis—certainly not of error. At some risk of over-simplification, his position might be represented as follows: Should a Catholic avoid fornication because he is obliged by the natural law, or because he should not jeopardize his salvation, or because he is a member of Christ, a temple of the Holy Ghost? The author would admit the validity of all these reasons, but would maintain that the third type of motivation tends to be left in the background.

Another objection: Would the frankly supernatural approach of the Apostolic Fathers be any less acceptable in our secularist climate than the approach of St. Thomas? The author does not seem to answer this. It is true that in this connection he is concerned with the impact of Christian teaching on contemporary schools of moral philosophy rather than on the faithful. Yet he seems to imply that the supernatural approach would be logically or apologetically unsound (p. 16), while the approach from reason would lack inspirational appeal (pp. 13-14). An impasse, or a further confirmation of his position that we need to find a new synthesis?

It would be an injustice to Dr. Hörmann and to the doctrine of the Fathers treated to evaluate the present book's findings without referring to the sources themselves. This is true, of course, of any commentary, but particularly so in this instance. The body of the book consists in large part of citations of brief texts (only two lengthy quotations are given). This results in a piecemeal presentation which but weakly reflects the fulness of scope and inspirational character of the documents, and to this extent lessens the force of the very ideas which the author wants to bring to light.

Whatever be the judgment on the author's description of the modern scene, his painstaking analysis of the Fathers affords good grounds for the hope he expresses that his work may be a contribution towards a much-needed history of moral theology.

**THE SACRED CANONS: A Concise Presentation of the Current Disciplinary Norms of the Church.** By John A. Abbo and Jerome D. Hannan. 2 vols.; St. Louis: Herder, 1952. Pp. xxii + 871, 936. \$19.00.

Most canon law works are of one of three types: a detailed commentary for experts in the field, a textbook for a seminary course, or a handbook for ready reference for the busy pastor. *The Sacred Canons* gives us a new category: a somewhat detailed but concise commentary for the use of educated laymen and lay religious. This seems to be the primary aim of the work, although the authors hope that clerics also may find it useful. Certainly for any layman who would like a commentary of the whole Code, this work is to be highly recommended. Its advantage, for this purpose, over the more compact and better-known *Canon Law* of Bouscaren-Ellis, is that it treats, at least summarily, all parts of the Code.

The general plan of the work is to give an English translation of each canon with a brief explanation as needed. The only departures from this plan are an excellent twenty-four-page summary of the fourth book of the Code on processes, and a catalogue of the individual penalties of the third part of the fifth book of the Code.

On the whole, the explanations of the canons are clear and sound in doctrine. The latest decisions of the Holy See are incorporated; parts are well correlated, and application to the United States is generally well handled. For the most part, opinions given are well supported, and both sides of controversial points are indicated, even when the preponderance of authority is on one side. Occasionally, however, an opinion is given as certain which has considerable authority against it. For example, in treating of the impediment of public propriety it is simply stated, without support, that this impediment "remains even after . . . affinity arises . . .," although a number of reputable authors hold the opposite.

As to style, the authors seem to have made a conscious attempt at literariness, which may be logical considering their primary aim; but it adds considerably to the bulk of the work and is not a help to ready reference by a busy priest. Except for the summary of procedural law and the treatment of all the sacraments (instead of just matrimony and orders), the two heavy volumes contain very little more information than the more concise single volume of Bouscaren-Ellis.

In their attempt to render everything in English, the authors have coined some new expressions that sound strange to ears accustomed to canonical terminology. For example, the *latae sententiae* censures become censures by *anticipatory sentence*. That is undoubtedly a fair equivalent of the Latin, but the more common terminology of *automatic* or *ipso facto* censures would

seem to suggest the idea sufficiently. Fortunately, when such new coinages are used, the Latin equivalents are inserted in brackets.

In future editions, since the work will be used more for reference than for continuous reading, it would seem worth while to reprint the index of the entire work at the end of the first volume; and rather than give cross references from one volume to the other, include, when it can be done in a few words, the matter to which reference is made. In the summaries of American civil law on the matrimonial impediments of age, consanguinity, affinity, and race, an actual listing of states holding these as diriment impediments would add to the value of the commentary. Certainly few priests and fewer laymen would be helped by reference to Alford's *Jus matrimoniale comparatum*. As an example of simple vows with solemn effects the authors mention "the vows of the Society of Jesus." To be accurate the statement should read: "the vow of chastity of scholastics (and/or coadjutors) of the Society of Jesus." The omission of Joseph O'Brien's *The Exemption of Religious in Church Law* from the bibliography and from references to canon 615 is rather surprising, since it is probably the most authoritative work on the question, and certainly the best in English.

*Alma College*

JOSEPH J. FARRAHER, S.J.

L'HYGIÈNE MENTALE ET LES PRINCIPES CHRÉTIENS. By A. Snoeck, S.J. Paris: Lethielleux, 1953. Pp. 92. 225 fr.

The aims and program of the mental hygiene movement have expanded very much since its inception nearly fifty years ago. And with this expansion comes the realization of the need of a philosophy of mental hygiene and of mental health itself. Fr. Snoeck's timely brochure aims to provide just that.

What is the role of mental hygiene in relation to psychiatry, psychotherapy, and other means of coping with the huge problem of mental disorder? The author thinks mental hygiene should be limited to the preservation of mental health and the prevention of mental disorder.

For an understanding of its goal, the mental hygiene movement must be clear on the nature of mental health and its opposite, mental disorder. Mental health is defined as a state in which a person, enjoying it, is able to make free decisions towards the major goals of life. On the other hand, mental disorder ensues when impediments to such free decisions arise from the psyche. By the latter term Fr. Snoeck understands not the soul as such but man's psychic "temperament." The psyche, thus understood, is a

reservoir of automatisms, accumulated in the course of life, which act more or less independently of conscious personality and may definitely impair freedom of action or decision. Here we have a fruitful source of conflicts. But the author enters a justified protest against the assumption that practically all conflict implies mental disorder and demands professional attention. Conflicts are challenges and many of them can and should be resolved by the person himself. It is poor hygiene to minimize man's capacity to meet challenges and exercise his freedom, especially when a hygienist overstresses the tyranny of the unconscious or subconscious psyche.

Man's psyche may be influenced by his physique or his physical condition but it is also amenable to the influences of his conscience and religion. In recent years Matussek, Frankl, Barzuk in Europe, and, one might add, O. H. Mowrer in America, have stressed this fact against those who whittle down the importance of morals for man, or even believe that moral convictions should be shed if there is to be a cure.

However, it is true that mental disorder may be so extensive or deep-seated that the exercise of freedom, or at least full freedom, may be impaired. But there can be exaggerations here and the condition must not be unduly extended. Priests should be more and more able to understand the hampering or crippling effect of the psyche. If thus equipped, they will be in a position to refer cases that are beyond their exclusive competence. On the other hand, there should be a close collaboration between the priest and the psychiatrist, psychotherapist, or hygienist.

The question of values, of the meaning and purpose of human existence, is constantly obtruding itself in the work of the psychiatrist or hygienist. It is imperative, therefore, at least where Catholics are concerned, or where the therapist is a Catholic, that there be an accurate estimate of man and his nature and destiny (pp. 76-77, 85-86). The goal of all psychotherapy and hygiene must be the preservation or re-establishment of freedom of choice, as the ordinary condition for the proper choices. Upon this condition ordinarily depends the attainment of the highest perfection open to man through divine grace: that of an utterly free surrender to the love of the Father in Christ Jesus.

It is for these reasons that many mental hygienists believe that there must be a Catholic mental hygiene. Fr. Snoeck and his Belgian associates are of this opinion and, to that end, have recently founded the Catholic Mental Hygiene Association. The present brochure is the first of a projected series of publications. We can only say that they have made an excellent start, which whets our desire for more of equal excellence.

*Bellarmino College, Plattsburg, N.Y.*

HUGH J. BIHLER, S.J.

**NEW PROBLEMS IN MEDICAL ETHICS.** Edited by Dom Peter Flood; translated by M. G. Carroll and N. C. Reeves. Westminster, Md.: Newman, 1953. Pp. iv + 259. \$4.50.

Dom Peter Flood and the translators have done the English-speaking world a favor in publishing and translating these papers which were read at the Laennec Center. The papers give technical and moral information which priests do not receive in their theological courses, but which they should have if they are to perform adequately the task of confessors or directors of souls. The priest who reads this book will undoubtedly find spelled out many of the factors which he ought to know if he is to assess the objective situations which may confront him. The first section, dealing with masturbation, is required reading. The chapter of eight pages, "Masturbation among Boys, a Medical Aspect," by Prof. J. G. Prick and Dr. J. A. Calon of the Clinique neuropsychiatrique de Nimègue, is superb. It would be an injustice to the authors to single out any portion of this article for quotation; one should quote all of it. Later on in this first section Fr. Snoeck, S.J., gives the moral principles which are concerned with the actual objective situation as it has been given by Prick and Calon. It is always a pleasure to read Fr. Snoeck's approaches to problems previously left undiscussed. There is no mad rush made by him into the new data, but in his "inching" forward he seems to indicate by nuances, at least, that there is more to the objective moral order than that which has been handed down in the moral tradition.

The second section of this volume deals with homosexuality and hermaphrodites. This chapter will do away with some misconceptions and give much information which can be of use in the practical order to those who are engaged in the direction of souls.

The third section, dealing with abortions, does not, it seems to me, give any more information on the needlessness of therapeutic abortions than we have on the same matter in the United States of America.

In the fourth section, "The Lourdes Cures," sixty-five pages are devoted to reports given by five doctors in different years on their evaluation of the miraculous cures. These discussions will hold the interest of the discerning reader. This section and the book conclude with a fine article on "The Christian Idea of the Miraculous" by Fr. Henri Bouillard, S.J.

*Bellarmino College, Plattsburg, N.Y.*

JOHN J. McLAUGHLIN, S.J.

## DESCRIPTIVE NOTICES

[A notice here does not preclude a future review, nor does it necessarily imply an editorial judgment]

DER MENSCH VOR DEM WORTE GOTTES. Edited by Theodor Bogler, O.S.B. Liturgie und Mönchtum, 3rd series, no. 12. Maria Laach: Ars liturgica, 1953. Pp. 112. The theme of these papers, delivered for the most part at the annual meeting of the Abt-Herwegen-Institut in 1952, concerns the relation of modern man to the word of God as it reaches him in the liturgy. The central essays discuss the problem in terms of Scripture as a whole, of the Old Testament as used in the liturgy, and of the New Testament as it acquires a fresh meaning after the resurrection of Christ. General background for the discussion is given in three introductory essays dealing with the attitudes of modern man towards Scripture, with the phenomenology and theology of speech as such, and with the relationships of the word of God and the sacramental mysteries. The discussion is rounded off by an essay on the Transfiguration of Christ as interpreted by the Fathers and on the problem of spiritual exegesis.

PRAYING THE GOSPELS. By Lawrence Lovasik, S.V.D. New York: Macmillan, 1953. Pp. xvi + 334. \$4.00. Fr. Lovasik has selected passages from the Gospels, so as to form one continuous story of Christ's life. After each of the nearly 200 selections there is a prayer upon the subject emphasizing the main points of the narrative it accompanies. The volume should be useful for meditation purposes for both religious and laity. The Gospel text is that of the Confraternity edition of the New Testament.

JOHN THE BAPTIST: MISSIONARY OF CHRIST. By André Rétif. Westminster, Md.: Newman, 1953. Pp. x + 122. Fr. Rétif's interest—quite naturally, considering the paucity of biographical details concerning the Baptist—is to rediscover the soul of the Baptist and thus to understand better the message with which he was entrusted. The author's preoccupation is that of the present-day missionary: "The best way to renew our idea of Christianity is to envisage it, not from the viewpoint of the individual, as has been our habit until recently, but under its collective and world aspect; in a word, to place ourselves in the heart of the kingdom of God and view reality with eyes that are missionary and catholic. It is a way to which, happily, many are returning in our day. This font of renewal . . . will, we think, provide a model full of meaning in the case of John the Baptist" (p. ix). In these perspectives the author discusses John as heir

and synthesis of the prophetic tradition of Israel; John's solitude and the "spirituality of the desert" which is at the heart of Christianity; the universality of John's kerygma; his magnetism, which sprang from his being an echo of the Word; his closeness to Christ and his joy in the cross of Christ. This is an inspiring book and will lead those who meditate it to feel the fascination of the Baptist.

**SCHEEBEN'S DOCTRINE OF DIVINE ADOPTION.** By Edwin Hartshorn Palmer. Kampen: Kok, n.d. Pp. xi + 202. A thesis from the Free University of Amsterdam, by an American Protestant who adheres to the Reformed faith. "A better knowledge of Scheeben's viewpoint [on the formal cause of divine adoption] . . . would be helpful to Protestantism, on the one hand, for a better understanding of the Roman Catholic doctrines of sanctifying grace, the indwelling of the Holy Spirit, and adoption itself; for it is exactly these three subjects in which Scheeben excelled, and to which he contributed so much by his deep penetration, new insights, and ever-working speculativeness. Such a study would also be helpful, by way of contrast, for a better understanding of certain aspects of the Reformed position on these three subjects" (Introduction, p. xi). The volume is partly a presentation of Scheeben's thought on these points and on his controversy with Granderath on divine adoption, partly a criticism from the Reformed viewpoint.

**REDEMPTIVE INCARNATION.** By A. Schlitzer, C.S.C. Indiana: University of Notre Dame Press, 1953. Pp. x + 337. \$2.50. The vast audience interested in theology for the layman will welcome this addition to the Notre Dame University Religion Series. In an excellent introduction the author explains the importance in theology of studying the source-literature, the true force of vitality in the Church. Part I handles the fact and mystery of the Incarnation, grace in Christ, and His perfections of mind and will. Parts II and III take up our Savior's redemptive work and Mary as the Mother of God and men.

**THE THEOLOGICAL DISTINCTION OF SINS IN THE WRITINGS OF ST. AUGUSTINE.** By Eugene F. Durkin. Mundelein, Ill.: St. Mary of the Lake Seminary, 1952. Pp. x + 152. A *dissertatio ad lauream* whose purpose is to cull from the writings of St. Augustine his doctrine on the distinction between mortal and venial sins, since it is upon his theory, for the most part, that the Scholastic theologians built in their evolution of the notion of venial sin. There is an introductory treatment of the predecessors

of Augustine in whom the distinction can be found vaguely and implicitly. Then the author treats mortal sin, the examples of it given by Augustine, and his ideas of what its nature and consequences are. Next there is the fact that all men inevitably sin, at least slightly, even the just, as a result of the present infirmity of human nature. The last section gives examples of these "venial" sins, analyzing their nature and consequences. It is interesting throughout the book to notice the difference of emphasis and attitude of St. Augustine from the views of the present-day theologian upon this difficult distinction, especially upon such points as the venial sins of marital intemperance and the inauguration of lawsuits, and the coalescence of venial sins.

**INDULGENCES: THE ORDINARY POWER OF PRELATES INFERIOR TO THE POPE TO GRANT INDULGENCES.** By Joseph Edward Campbell. Ottawa: Univ. of Ottawa Press, 1953. Pp. xiii + 199. This doctorate dissertation is divided into three parts: (1) preliminary notions concerning the purpose and source of indulgences in general, their subjects, and how they are granted; (2) a synopsis of the historical background of the granting of indulgences; (3) a canonical commentary on those who grant indulgences by ordinary power, with the emphasis on prelates inferior to the Pope. A page of conclusions is to be found at the end of the work, plus an adequate bibliography and an alphabetical index.

**KATHOLISCHE MORALTHEOLOGIE.** By Heribert Jone, O.F.M.Cap. Paderborn: Schöningh, 1953. Pp. 708. This is the fifteenth revised edition of Jone's brief but comprehensive handbook of moral theology, containing, among other valuable additions, the recent legislation of the Holy See on the Eucharistic fast. The many printings of this compendium in a half-dozen different languages, including eight thus far in English, testify to its universal popularity and solid worth. Students of theology, confessors, and the educated laity will find it a handy and reliable aid in solving the more simple problems of conscience.

**NEUESTE KIRCHENRECHTS-SAMMLUNG.** By Suso Mayer, O.S.B. Freiburg: Herder, 1953. Pp. 566. This compilation, the first volume of a series projected by the author, is also the first of its kind to make its appearance in the German language. Its purpose is to make available in compendium all the official pronouncements of the Holy See—the laws and authoritative interpretations of the Roman Pontiffs, decrees of the Code Commission, and decisions of the Roman Congregations—which have appeared since the

publication of the Code. Not included in its scope are the decrees of particular lawmaking bodies and decisions of the Rota. Sources are usually cited in full, or at least with extensive excerpts which give the gist of their contents. These are arranged according to the canons of the Code, and under each canon the pertinent documents are assembled in chronological order. This volume covers the period of 1917-29, subsequent volumes being planned to cover the years 1930-39 and 1940-49.

**DIE KIRCHE UND DIE GOTTESURTEILE.** By Charlotte Leitmaier. Vienna: Herold, 1953. Pp. 140. \$2.50. This study, the author declares, is intended rather to describe the Church's attitude toward the Ordeals than to treat comprehensively all available material on the subject. It is nevertheless a scholarly and well-documented piece of research, revealing a wide and profound acquaintance with the pertinent sources. The early pages take up the question of the origin of the Ordeals and then describe each of them in some detail, concluding with a discussion of the liturgy associated with their execution. The bulk of the study is given over to a consideration of the synodal decrees for and against the institution, its almost unanimous rejection by the theologians and canonists, and its outright condemnation by the Popes. The final chapters show the essential incompatibility of this superstitious practice with the teaching of the Church and they point out the cultural, historical, and juridical influences which made its elimination so difficult. The author's presentation of the Church's official position, while carefully preserving its scholarly objectivity, is sympathetic and penetrating.

**ADVOCATES OF REFORM.** Edited by Matthew Spinka. Philadelphia: Westminster Press, 1953. Pp. 399. \$5.00. This is the fourteenth volume in the Library of Christian Classics, a projected series which will cover the period from the early Christian Fathers up to the English Reformation in twenty-six volumes. The editor concerns himself with the reformers within the Church during the 250 years before Luther, Zwingli, and Calvin. After considering three movements contributing to the Reformation—a redirection of theology, mystical or spiritual emphases, and demands for institutional and moral reforms in the Church—the editor focuses attention on men primarily concerned with the institutional and moral life of the Church. The first section of the volume deals with John Wyclif and two of his writings, *On the Pastoral Office* and *On the Eucharist*. The second part of the book includes a discussion of "Conciliarism as Ecclesiastical Reform" by the editor and selections from the advocates of

conciliarism. The third section deals with John Hus and contains a translation of his treatise *On Simony*, never before available in English. The final section is devoted to Erasmus and includes his *Enchiridion* (Handbook of the Christian Soldier).

ST. JOHN OF GOD. By Norbert McMahan. New York: McMullen, 1953. Pp. 205. \$2.75. The name of St. John of God is vaguely familiar to most Catholics, but few are well acquainted with the life of this most remarkable individual. Norbert McMahan has captured the spirit of generosity and holiness which has made St. John of God the patron of the sick and unfortunate in a biography that will cause one to remember John long after he has finished it.

FAMILIAR PRAYERS: THEIR ORIGIN AND HISTORY. By Herbert Thurston, S.J. Westminster, Md.: Newman, 1953. Pp. viii + 200. \$3.50. A collection of articles, published in the *Month* between 1911 and 1918, dealing with the history and development of eleven of our most common prayers, e.g., the Sign of the Cross, the English Our Father, the *Confiteor*, the *Salve regina*, etc. It is well worth perusing for the fresh lights it sheds upon the significance of old friends to whom we may have become too accustomed through routine. Variant readings of the prayers in many cases are surprisingly informative, and there are interesting little points touched upon: Why is there a triple *mea culpa* in the *Confiteor*? Did St. Ignatius of Loyola write the *Anima Christi* attributed to him in the Breviary? Why did the early Eastern Catholics say "Glory be to the Father *through* the Son. . ."?

AUX SOURCES DE LA TRADITION DU CARMEL. By Jean le Solitaire. Paris: Beauchesne, 1953. Pp. 272. This book treats of the formation of the Carmel, its tradition, and the problems the Order has faced during its long history. The scriptural foundations of the Carmel in the Old Testament are thoroughly treated, as well as its early tradition and rules. The call to the active apostolate, the mixed life, and the transformation of the Order in the fourteenth century are some of the problems faced by the Carmel and explained by the author. The epilogue treats of the modern Carmel and the problems it faces in the world today.

THE GOAD OF LOVE. By Walter Hilton. Edited by Clare Kirchberger. London: Faber and Faber, 1953. Pp. 223 18s. Another in the valu-

able series, "Classics of the Contemplative Life," begun under the direction of the late E. Allison Peers. The work, *Stimulus amoris*, long attributed to St. Bonaventure, was translated by the fourteenth-century English mystic, Walter Hilton, and became a very popular book of devotion. It is, in its English form as we have it, a composite work: a series of meditations (anonymous) on the passion; the central section, a treatise on the spiritual and contemplative life by a thirteenth-century Franciscan, James of Milan; some concluding meditations (also anonymous) on the *Pater, Ave*, and *Salve regina*. Hilton freely amplified and omitted in his translation, and a comparison of his text with the original Latin work—to which the introduction is mainly devoted—can be of help in the study of Hilton's own personal treatises. The introduction also briefly sets Hilton against the background of the Lollard movement. There is a glossary of the English words in the translation which have changed their meaning today or gone out of use.

UNSEEN WARFARE. Translated by E. Kadloubovsky and G. E. H. Palmer with an introduction by H. A. Hodges. London: Faber and Faber, 1953. Pp. 280. 25s. *Unseen Warfare* is one of the great devotional treatises of the Orthodox world. It contains the *Spiritual Combat* of the Theatine, Lorenzo Scupoli, which has long been acknowledged as a masterpiece of Christian spirituality. It also contains *Path to Paradise*, by the same author. This is the first translation into English of an interesting variant on the original texts which was even more drastically revised by the Russian ascetic theologian, Bishop Theophan. The introduction claims that this Graeco-Russian adaptation is an improvement on the original, inasmuch as it substitutes contemplation for the analytical meditation of the Counter Reformation period of Scupoli's life, and that it gives fuller expression to the patristic doctrine of prayer. The translation is clear and easy to read.

LE FEU QUI DESCEND. By Jean Petit. Paris: Lethielleux, 1953. Pp. vii + 148. 440 fr. The author of this little work, a priest, writes under a pseudonym, and the book is an edited version of his personal journal. It is typically French: a series of deeply spiritual reflections on the soul's relationship with God, written in the first person singular and punctuated with inspiring acts of love. The tone of Père Petit's spirituality is redolent of St. Theresa of Lisieux. We are told, in fact, in the preface of Dom Vincent Artus, O.S.B., that throughout his life the author meditated on her doctrine, imitated her, and followed her "little way."

**THE CANA MOVEMENT IN THE UNITED STATES.** Summary of a survey made by A. H. Clemens. Washington, D. C.: Catholic University Press, 1953. Pp. vii + 54. \$.75. This translation of Cana successes into the tables and charts of statistical analysis is one of the first objective reports of the movement in the United States. The pamphlet includes a brief history of Cana conferences and outlines their nature, spirit, and prospects for the future. The series of charts depicting the growth of Cana and its responsible initiators, methods of promotion and subjects treated during the conferences gives a view of the totality which no amount of mere writing could achieve. If the book contained no more than its bibliography of literary sources concerning Cana, it would be well worth its modest price to those interested in the movement.

**DICTIONARY OF MYSTICISM.** Edited by F. Gaynor. New York: Philosophical Library, 1953. Pp. 208. \$5.00. This collection offers brief and concise definitions of hard-to-find and hard-to-define terms used in religious mysticism, esoteric philosophy, occultism, psychical research, spiritualism, alchemy, astrology, in the oriental philosophies of Buddhism, Brahmanism, Sufism, Lamaism, Zoroastrianism, Theosophy, Kabbalism, Magic, Demonology—and in all those philosophies, religions, and doctrines which teach and recognize the influence of the superhuman and supernatural on man's everyday life and affairs. Over 2200 terms are defined—hundreds of which appear now for the first time in an English-language dictionary.

**THE RIDDLE OF KONNERSREUTH.** By Paul Siwek, S.J. Translated by Ignatius McCormick, O.F.M.Cap. Milwaukee: Bruce, 1953. Pp. xvi + 228. \$3.50. A critical inquiry into the facts of the famous case of Theresa Neumann in an attempt to decide, not on her holiness, which can be had without marvels, but on the supernaturalness of the phenomena attributed to her. Fr. Siwek asks himself, in considering each extraordinary event: "Can this fact be accounted for by natural forces? If it can, I will accept it as a natural occurrence, normal or abnormal. Otherwise I must attribute it to some supernatural power." He submits to this test in turn the famous stigmata, visions, healings, ecstasy, gift of tongues, prophecy, clairvoyance, and prolonged fasting, examining them in the light of medicine, physiology, psychology, parapsychology, and theology. In his conclusion the writer would like to say *constat!* but finds himself unable to do so, finally deciding that all the extraordinary phenomena seem amenable to a natural explana-

tion, except for Theresa's continuous fasting—and this last has never been proven factual.

RELIGIOUS FAITH, LANGUAGE, AND KNOWLEDGE. By Ben F. Kimpel. New York: Philosophical Library, 1952. Pp. x + 162. \$2.75. Two convictions, says the author, motivated this essay: first, the current of empiricist theories of language is a source of much of today's skepticism toward religious faith; secondly, "an alternative philosophy of language can be stated which is compatible with the knowledge-claims of religious faith." This alternative apparently consists in the idea that even positivistic interpretations of the world are built on all sorts of unverifiable assumptions and hence cannot be a reason for not including one more—the existence of God. Religious faith, therefore, is simply a handy hypothesis for one in search of a dependable guide to the full life; and the ultimate criterion for judging the validity of "religious knowledge-claims" is to be found in their "universal suitability" as a "pattern of life for all men." The author is a member of the Drew University faculty.

SEELE UND GEIST. By Alexander Willwoll, S.J. 2nd ed.; Freiburg: Herder, 1953. Pp. x + 226. DM 12. A new edition of the volume on psychology in the *Mensch, Welt, Gott* series of the Jesuits of the Berchmanskolleg (Pullach). "This volume intends to indicate in some small degree the natural riches of the human soul. It shall speak of the independence of the imperishable spirit from the flux of continual becoming. It shall point out the unity of soul-life which develops through its own peculiar contrarities while not disintegrating into a manifold. It shall treat of how the soul, fixed in the material world and its determinisms, is passively delivered over to these, and how it nonetheless maintains somehow a creative position over against them; how, at once active and passive, it is open to the enviroing world, to community, and to the universe of divine values; how it bears within itself both 'spirit and life,' and binds the material to itself in the unity of the human person; how by following the life-law of self-donation it fulfills the life-law of self-perfection, etc." (p. v).

ASTROLOGY AND ALCHEMY: TWO FOSSIL SCIENCES. By Mark Graubard. New York: Philosophical Library, 1953. Pp. xi + 367. \$5.00. An effort to situate astrology and alchemy in their historical context. The author traces the history of these two fossil sciences, i.e., sciences now dead but which once flourished and contributed to the development of the

science we know today, from their origins up to the rise of astronomy and chemistry in the seventeenth century. He points out that the Church always opposed astrology, while it was staunchly defended by eminent scientists like Tycho Brahe, Kepler, and Galileo. His historical perspective enables him to understand Galileo's condemnation and to reject the facile generalizations about the Middle Ages and the Church's opposition to science indulged in by those unacquainted with the facts. Though based mainly on secondary sources the book throws new light on a neglected portion of the history of science and its relations with religion.

**CHRISTIAN FAITH AND NATURAL SCIENCE.** By Karl Heim. Translated by N. Horton Smith. New York: Harper, 1953. Pp. 256. \$3.50. This first volume to be translated of a *summa* on the relations between science and religion by Prof. Heim of the Protestant Theological Faculty at Tübingen is concerned with the preliminary question of the existence of God. Dr. Heim's attempt to translate the content of faith into scientific terminology results in the statement that God exists in a suprapolar space which is inaccessible to scientific investigation and which can only be known by the direct action of God on the soul. This conclusion is reached after many pages devoted to existentialist philosophy, the defense of a psychical substratum for matter even at the inorganic level, some very questionable interpretations of scientific data, and a rejection of the analogy of being.

**PSYCHOANALYSIS AND PERSONALITY.** By Joseph Nuttin. Translated by George Lamb. New York: Sheed and Ward, 1953. Pp. xiv + 310. \$4.00. Fr. Nuttin has divided his book into two parts. In the first he summarizes the salient points of psychoanalysis, briefly explains them, and shows their influence on psychotherapy and depth-psychology. In the second part he studies the human personality in its normal functions and qualities, and from this study he formulates his dynamic theory of personality. Readers will welcome his departure from the pathological point of view characteristic of many Freudian authors. An excellent bibliography is appended to the work, but it is to be regretted that the translator did not complete the list of the English versions of the works cited here.

## BOOKS RECEIVED

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

### *Scriptural Studies*

- Bright, John. The kingdom of God; the biblical concept and its meaning for the Church. N.Y., Abingdon-Cokesbury Press, 1953. 288 p. \$3.75.
- Guide to the Bible, by the Monks of Maredsous; tr. by Gerda R. Blumenthal. London, Sands, 1953. 92 p. 3/6.
- La sainte bible; texte latin et traduction française d'après les textes originaux avec une commentaire, ed. by Louis Pirot and Albert Clamer. Tome I, 1er partie, Genèse. Paris, Letouzey et Ané, 1953. 530 p.
- La sainte bible; traduite en français sous la direction de l'École Biblique de Jerusalem: Les Livres de Samuel. L'Écclésiastique. Habacuc, Abdias, Joel. Les Éptres de Saint Jacques, Saint Jude, Saint Pierre. Paris, Éd. du Cerf, 1953. 4 v. 660 fr., 600 fr., 270 fr., 315 fr.
- Seynaeve, Jaak. Cardinal Newman's doctrine on holy scripture according to his published works and previously unedited manuscripts. Publications universitaires de Louvain, 1953. xxviii, 408, 160 p.
- Speyr, Adrienne von. The Word; a meditation on the prologue to St. John's gospel; tr. by Alexander Dru. N.Y., McKay, 1953. 158 p. \$2.50.
- Steinmann, Jean. Le prophète Ézéchiël, et les débuts de l'exil. Paris, Éditions du Cerf, 1953. 324 p. (Lectio divina, 13)

### *Doctrinal Theology*

- Diepen, Dom H.-M., O.S.B. Les trois chapitres au Concile de Chalcedoine; une étude de la christologie de l'Anatolie ancienne. Oosterhout, Les Éditions de Saint Michel, 1953. 126 p. fl. 12.00.
- Foerster, Friedrich Wilhelm. Christ and the human life, tr. by Daniel F. Coogan. N.Y., Philosophical Library, 1953. ix, 333 p. \$5.00.
- Gaechter, Paul, S.J. Maria im Erdenleben; neutestamentliche Marienstudien. Innsbruck, Marianischer Verlag, 1953. 260 p. öS 58.
- Gallus, Tiburtius, S.J. Interpretatio mariologica protoevangelii posttridentina usque ad definitionem dogmaticam Immaculatae Conceptionis. Pars prior: 1545-1660. Roma, Ed. di Storia e Letteratura, 1953. 286 p.
- Haes, Paul de, S.J. La résurrection de Jésus dans l'apologétique des cinquante dernières années. Rome, Universitas Gregoriana, 1953. xii, 318 p. (Analecta Gregoriana, LIX)
- Moreau, L. J. Dieu est-il mort? Propos sur l'athéisme. Paris, Lethielleux, 1953. 230 fr.

- The Protestant Credo; ten essays on the Protestant faith and its essentials, ed. by Vergilius Ferm. N.Y., Philosophical Library, 1953. xi, 241 p. \$5.00.
- Schlitzer, Albert L. Redemptive incarnation; sources and their theological development in the study of Christ. Univ. of Notre Dame Press, 1953. x, 337 p. \$2.50.
- Thurian, Max. La confession. Neuchâtel, Delachaux et Niestlé, 1953. 182 p. 5.65 fr.
- Weber, Otto. Karl Barth's church dogmatics, tr. by Arthur C. Cochrane. Phila., Westminster Press, 1953. 253 p. \$6.00.

*Moral Theology, Canon Law, Liturgical Questions*

- Durkin, Eugene F. The theological distinction of sins in the writings of St. Augustine. Mundelein, Ill., St. Mary of the Lake Seminary, 1952. 161 p. (Dissertationes ad lauream, 23)
- Jone, Heribert. Katholische Moraltheologie. 15. Auflage. Paderborn, Ferdinand Schöningh, 1953. 707 p. DM 14.—
- Mayer, Suso. Neueste Kirchenrechts-Sammlung. Band I: 1917–1929. Freiburg im Breisgau, Herder, 1953. 566 p. 36 DM.
- Der Mensch vor dem Worte Gottes; gesammelte Aufsätze herausgegeben von P. Theodor Bogler, O.S.B. Maria Laach, Verlag Ars Liturgica, 1953. 112 p. (Liturgie und Mönchtum 3/XII)
- O'Connor, James I., S.J. Dispensation from irregularities to holy orders. West Baden Springs, Ind., West Baden College, 1952. 143 p.
- Parsch, Pius. Volksliturgie; 2. veränderte Auflage. Klosterneuburg-Wien, Volksliturgischer Verlag, 1952. 711 p. \$2.85.
- Pascher, Joseph. Eucharistia. Freiburg im Breisgau, Erich Wewel Verlag, 1953. 392 p. 14.60 DM.

*History and Biography, Patristics*

- Broutin, Paul, S.J. L'Évêque dans la tradition pastorale du XVI<sup>e</sup> siècle; adaptation française de "Das Bischofsideal der katholischen Reformation" par Hubert Jedin. Brussels, L'Édition Universelle, 1953. 140 p. 150 fr. (Museum Lessianum—Section Historique, 16)
- Brunschvicg, Léon. Blaise Pascal. Paris, J. Vrin, 1953. vii, 247 p.
- Crisenoy, Maria de. Saint François Xavier. Paris, Editions Spes, 1953. 267 p. 450 fr.
- Gratieux, A. Le mouvement slavophile à la veille de la révolution; Dmitri A. Khomiakov. Suivi du traité d'Alexis Stepanovitch Khomiakov, L'Église

- est une, tr. Roger Tandonnet, S.J. Paris, Éd. du Cerf, 1953. 246 p. (Unam Sanctam, 25)
- McMahon, Norbert. St. John of God. N.Y., McMullen Books, 1953. 205 p. \$2.75.
- Murrett, John C. The story of Father Price. N.Y., McMullen Books, 1953. 116 p. \$1.50.
- Quasten, Johannes. Patrology, v. 2, The ante-nicene literature after Irenaeus. Westminster, Md., Newman, 1953. 450 p. \$5.50.
- Rétif, André. John the Baptist. Westminster, Md., Newman, 1953. x, 122 p. \$2.50.
- Ricciotti, Giuseppe. Paul the apostle, tr. by Alba I. Zizzamia. Milwaukee, Bruce, 1953. 540 p. \$7.50.
- Spinka, Matthew, ed. Advocates of reform. Phila., Westminster Press, 1953. 399 p. \$5.00. (The Library of Christian Classics, XIV)
- Westacott, E. Roger Bacon in life and legend. N.Y., Philosophical Library, 1953. xii, 140 p. \$3.75.

*Ascetical Theology, Devotional Literature*

- Baier, Paul M. Supernatural life. Wilkes-Barre, Pa., The Author, 1953. 73 p. \$.25
- Bonaventure, Saint. The mind's road to God. N.Y., Liberal Arts Press, 1953. xxi, 46 p. \$.50
- Cousineau, Albert-F. Principes de vie sacerdotale et religieuse. Montreal, Fides, 1952. 262 p. \$2.00.
- Ford, Francis Xavier, Bishop. Come, Holy Ghost. N.Y., McMullen Books, 1953. xii, 113 p. \$1.50.
- Galot, Jean, S.J. Le Coeur du Christ. Brussels, L'Édition Universelle, 1953. 265 p. 78 fr. (Museum Lessianum, Section Ascétique et Mystique, 47)
- Guibert, Joseph de, S.J. The theology of the spiritual life; tr. by Paul Barrett. N.Y., Sheed and Ward, 1953. x, 382 p. \$4.50.
- Lovasik, Lawrence G. Praying the gospels. N.Y., Macmillan, 1953. xv, 333 p. \$4.00.
- Pascher, Joseph. Inwendiges Leben in der Werkgefahr. Freiburg im Breisgau, Erich Wewel Verlag, 1952. 141 p. 6.80 DM.
- Petit, Jean. Le feu qui descend. Paris, Lethielleux, 1953. 145 p. 440 fr.
- Rideau, Émile. Présence à Dieu; présence à monde. Paris, Les Éditions Ouvrières, 1953. 254 p. 450 fr.
- Sende, Victorino. Fruits of contemplation; tr. by a Dominican Sister of the Perpetual Rosary. St. Louis, Herder, 1953. ix, 338 p. \$4.75.

Siblot, Joseph. *Signes de Dieu*. Paris, Les Éditions Ouvrières, 1953. 185 p. 390 fr.

*Philosophical Questions*

Collins, James. *The mind of Kierkegaard*. Chicago, Regnery, 1953. xiv, 304 p. \$4.50.

Fecher, Charles A. *The philosophy of Jacques Maritain*. Westminster, Md., Newman, 1953. xiv, 361 p. \$5.00.

Heim, Karl. *Christian faith and natural science*. N.Y., Harper, 1953. 256 p. \$3.50.

Landsberg, Paul-Louis. *The experience of death; the moral problem of suicide*, tr. by Cynthia Rowland. N.Y., Philosophical Library, 1953. xii, 102 p. \$2.50.

Laucks, Irving F. *A speculation in reality*. N.Y., Philosophical Library, 1953. 154 p. \$3.75.

Lebret, L.-J. *Civilisation*. Paris, Les Éditions Ouvrières, 1953. 221 p. 450 fr.

Thomas Aquinas. *The political ideas of St. Thomas Aquinas*, ed. by Dino Bigongiari. N.Y., Hafner, 1953. xxxviii, 217 p. paper \$1.25; cloth \$2.50.

Troisfontaines, Roger, S.J. *De l'existence à l'être; la philosophie de Gabriel Marcel*. Namur, Université N.-D. de la Paix, 1953. 2 v. (Bibliothèque de la Faculté de Philosophie et Lettres de Namur, 16)

Von Hildebrand, Dietrich. *The new tower of Babel*. N.Y., Kenedy, 1953. 243 p. \$3.00.

Willwoll, Alexander, S.J. *Seele und Geist; ein Aufbau der Psychologie*. Freiburg im Breisgau, Herder, 1953. ix, 225 p. 12 DM.

*Special Questions*

Baillie, James. *Reflections on life and religion*, ed. by Walter Moberly and Oliver de Selincourt, N.Y., Macmillan, London, George Allen & Unwin, 1953. 287 p. \$3.75.

*Christian faith and communist faith; a series of studies by members of the Anglican Communion*, ed. by D. M. Mackinnon. N.Y., St. Martin's Press, London, Macmillan, 1953. xii, 260 p. \$4.50.

Clemens, A. H. *The Cana movement in the United States*. Catholic Univ. of America Press, 1953. vii, 54 p. \$.75.

*Dictionnaire de théologie catholique, tables générales*, par Bernard Loth et Albert Michel. Aaron—Arbitrage. Arbitrage—Cajétan. Paris, Letouzey et Ané, 1953.

Fothergill, Philip G. *Historical aspects of organic evolution*. N.Y., Philosophical Library, 1953. xvii, 427 p. \$6.00.

- Gaynor, Frank, ed. *Dictionary of mysticism*. N.Y., Philosophical Library, 1953. 208 p. \$5.00.
- Graubard, Mark. *Astrology and alchemy: two fossil sciences*. N.Y., Philosophical Library, 1953. xi, 382 p. \$5.00.
- Hayen, André, S.J. *Bibliographie blondelienne 1888-1951*. Brussels, L'Édition Universelle, 1953. 95 p. (Museum Lessianum—Section Philosophique, 38)
- Hellenistic religions; the age of syncretism, ed. by Frederick C. Grant. N.Y., Liberal Arts Press, 1953. xxxix, 196 p. \$1.75.
- Hesiod. *Hesiod's theogony*, tr. by Norman O. Brown. N.Y., Liberal Arts Press, 1953. 87 p. \$.50
- McCarthy, Richard J., S.J. *The theology of Al-Ash'ari*. Beyrouth, Imprimerie Catholique, 1953. xv, 275 p. Distributed by Weston College Library. \$5.00.
- Le monde se fait tous les jours. Paris, Éd. du Cerf, 1953. 245 p. (Rencontres, 40)
- Pittenger, W. Norman. *Christ in the haunted wood*. Greenwich, Conn., Seabury, 1953. viii, 180 p. \$2.75.
- Rideau, Émile. *Paganisme ou christianisme; étude sur l'athéisme moderne*. Paris, Casterman, 1953. 256 p. 84 fr.
- Siwek, Paul, S.J. *The riddle of Konnersreuth; a psychological and religious study of Theresa Neumann*, tr. by Ignatius McCormick, O.F.M.Cap. Milwaukee, Bruce, 1953. xiv, 228 p. \$3.50.