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BOOK REVIEWS

FOREWORD TO THE OLD TESTAMENT BOOKS. By Frederick L. Moriarty, S.J. Weston, Mass.: Weston College Press, 1954. Pp. ix + 118. \$1.00.

The present work of introduction to the Old Testament is intended primarily as a handbook for college students. It is extremely gratifying to find in so small a book abundant up-to-date material from sources too much neglected by handbooks. Without elaborating details, the author discusses such problems as the literary forms in the Bible, the Pentateuchal documents, and the question of deuterio-Isaiah. He is well acquainted with the most recent contributions of archaeology and has pointed them out in the appropriate places; the reader will find, for example, brief discussions of the Canaanite background of the Psalms, the problems of Hai and Bethel and of the date of the Exodus, the relevance of Mari and Nuzu for patriarchal times, the importance of the Lachish Letters for Jeremiah. The material is accurately gathered, and the discussions are forthright. The point of view of the author is, naturally, strongly influenced by the Baltimore School of W. F. Albright.

The reviewer can find just one place which he would modify, and here the disagreement is probably more apparent than real. In discussing the Song of Songs, the author has, in the reviewer's opinion, played down the resemblances between that book and non-Israelite literature. Fr. Moriarty is perfectly correct in insisting that the work is entirely Israelite and that it had from the beginning a religious significance. The allegorical interpretations given to the book in Jewish times are almost certainly due to its religious importance, rather than to its popularity or beauty. However, we cannot deny a literary dependence of the work upon Egyptian love poems. The parallels between the Song of Songs and the Chester Beatty Papyri, published in 1931 by Sir Alan Gardiner, are too numerous and too close to be considered "superficial resemblances" (p. 99). It has also become quite clear that the Song of Songs is in an old Canaanite tradition; the sources for 4:8 and 6:13 (TM 7:1), for example, are evidently Canaanite.

The author and the publishers are to be congratulated for producing an extremely useful and tastefully printed book. The work is far superior to many introductions, both Catholic and non-Catholic, that have insisted on neglecting the new to adhere to extremely conservative or radically critical lines. The book will certainly challenge the teacher to acquaint himself in more detail with what the author has briefly indicated. The reviewer would suggest that further editions contain a bibliography of the

most scholarly and useful works in English, covering, for example, biblical history, archaeology, religion, history of the biblical texts, etc.

Woodstock College

G. S. GLANZMAN, S.J.

JEWISH SYMBOLS IN THE GRECO-ROMAN PERIOD. By Erwin R. Goodenough. 3 vols. Bollingen Series, XXXVII. New York: Pantheon Books, 1953. Pp. xvii + 300; xi + 323; xxxv + 1209 numbered plates + 9. \$25.00.

An authority on Philo and professor of the history of religion at Yale University since 1934, Erwin Goodenough has embarked in these volumes on what promises to be a revolutionary study of Judaism at the beginning of the Christian era. If his conclusions are correct—and though presented provisionally they have every appearance of being so—we must extensively revise the accepted picture of the Jewish world of the Greco-Roman period and of the nature of the Jewish contribution to early Christianity.

As a graduate student in Europe, Goodenough had been impressed by what he felt were Jewish influences in the wall-paintings of the Roman catacombs. Next he became interested in the question, whether or not Judaism did actually possess an art of its own, and whether or not there might exist, for example, an artistic counterpart to the allegorizing tendencies reflected in the works of Philo Judaeus. Now, after many years of travelling to various parts of the world, of photographing and analyzing the extremely scanty and sometimes dubious remains of Jewish art and architecture, he has published a portion of his findings in these handsome volumes published under the auspices of the Bollingen Foundation. In the third volume, devoted entirely to plates, the author has grouped together various sequences of Jewish remains and *objets d'art* (including vases, lamps, coins, amulets and the like), together with illuminating parallel pieces from paganism and Christianity. The first two volumes constitute the text: Vol. I, after two preliminary chapters, takes up the detailed analysis of the various remains with special reference to Palestinian Judaism; Vol. II is concerned with Judaism of the Diaspora, as well as with the problem of Jewish amulets and magical charms. Additional volumes (to deal, for example, with the thorny problem of the Jewish attitude towards images as well as the great frescoes of the Synagogue of Dura-Europos) are in preparation.

Goodenough feels that the so-called Hellenistic elements in early Christian culture, difficult to define as these admittedly are, must be explained at least partially by the influence of Hellenistic Judaism. He wishes therefore to accept and, it would seem, to extend Kraeling's hypothesis with regard

to the origins of Christian art. At any rate, Goodenough takes the view that in Judaism, around the beginning of the Christian era, there were two accepted streams: one made up of the mystical or allegorizing tendencies adopted by those devout Jews who had borrowed Greek philosophy and theology in interpreting their Law; the other made up of the orthodox or halakic tendencies, represented chiefly by those Jews who had made a certain kind of "literal" observance of the Law the sum and substance of their religious life. Now the remains that Goodenough has studied would seem to suggest that the opposition between these two groups during the period under discussion was not so sharp as later rabbinical tradition has led us to believe. Pharisaical, halakic Judaism, according to the author, overcame and crushed the mystical tendencies, and thus, becoming normative for all Jews, tended to represent past history in a way that would favor their own tradition.

Further, it would appear that Judaism did, after all, possess its own art and art-symbolism; and this did not restrict itself merely to the typical representations of the Menorah (or branched candlestick), the ethrog (or citron), the lulab (palm branch), shofar (horn), circumcision-knife, Torah-shrine, façade, and the rest; but Goodenough, relying on the spadework of many earlier scholars, shows that there was a far more extensive borrowing from pagan motifs than it has been hitherto the custom to admit. Thus the mystical tendencies of Philonism were not, as earlier Judaic scholars inclined to believe, isolated phenomena, but are reflected (if Goodenough's analyses are correct) in a fairly impressive way in the tombs, synagogues, and catacombs of the Jewish world. There are, of course, waves or curves in the extent of this Hellenism or Philonism, and there would seem to be a sharp rise in "symbolic freedom" after the fall of Jerusalem; but the author will, I trust, plot this more clearly for us in his subsequent volumes.

It is in such wise, then, that Goodenough has finally consummated his rebellion against the traditional interpretation of Jewish religious thought in the Greco-Roman period, an interpretation that had been laboriously constructed by such scholars as the late G. F. Moore of Harvard, at whose feet he once sat. Goodenough's view, if I understand him rightly, is that there was no real antithesis, at this period, between Philonism and Rabbinism, between the Judaism of Palestine and the Judaism of the Diaspora. Further, he suggests that the Greek penetration of Judaic religious thought went beyond "certain philosophic ideas of God and mystical aspirations for escape into His Being." How far did this penetration go? The author as yet will not say, and it may be that his own final conclusions are not yet

clearly formulated; but he promises to give us further information in the forthcoming volumes.

Goodenough's tireless search for Jewish representational remains takes him (in Vol. II) through the half-dozen Jewish catacombs at Rome and the perhaps less well-known ones in Malta, Sicily, Tunisia, and Alexandria. Nor does he omit the famous pagan catacomb of Vibia and Vicentius (adjoining the Christian catacombs of Praetextatus). It is in this curious catacomb, belonging apparently to devotees of Zeus Sabazius, that we find representations of a banquet as well as a judgment-scene, both with mystical or symbolic overtones. In this connection the author does not hesitate to deplore the fact that these catacombs have not, for the most part, been carefully preserved or completely studied. In many cases Goodenough himself supplies us with the first or the best photographs ever published. In passing he notes that we still lack a definitive treatment of the Christian catacombs of Rome, and that it is not perhaps likely that any will ever be possible. This fact seems deplorable, but we should recall that most of the preliminary work was done before the advent of "scientific" archaeology; innumerable art-objects were removed or poorly catalogued; much "intrusive material" (from different strata than the one being studied) has been mixed with remains of different dates, and it would seem too late now to remedy the situation. The standard work by P. Styger in 1933 was largely destructive in its approach and was by no means complete; yet twenty years have gone by without a comparable work to take its place. In addition, the greater part of the Christian catacombs—and the same is even truer of the neglected Jewish ones—are in a very poor state of preservation, and the modern archaeologist's work would be not only difficult but extremely dangerous. It must be remembered, of course, that the catacombs, like the churches of Rome, are still places of worship; and those in charge are usually religious or priests with a busy schedule. Less excusable, of course, is the modern layman's lack of interest in the problems of early Christianity. It is to be hoped that the recent publication of the results of the excavations under St. Peter's, carried out so magnificently with the blessing and encouragement of the Holy Father, might help to dispel the current apathy.

It is needless to enumerate the exhaustive results of Goodenough's studies of all the sites he has visited throughout Palestine, Turkey, Africa, and Europe. Whether he is treating ossuaries, wall-paintings, or synagogal sites, he is everywhere at pains to give the fullest bibliography with all the relevant references to Scripture and the Fathers. But it is surprising not to find references to the work of Nock and Festugière on the Hermetic

Corpus (e.g., the Jewish overtones of *C.H.*, *Treatise* vii, and the reference to the Seven Governors of the Heavenly Father in *Treatise* i.9); more parallels will certainly be found in the newly discovered cache of Coptic Gnostic papyri from Nag-Hamadi.

The chief difficulty with art-objects, symbols, and the like is that they do not usually carry their interpretation with them for all to read. Hence there will undoubtedly be a large measure of disagreement with Goodenough's interpretations; but there can be no quarrel with the thoroughness and complete fairness of his methods.

One of his most interesting discussions is that of the mosaics in the synagogue at Beth Alpha in Palestine. There we find a mosaic panel of a hen with her chicks, an image that was dear to the Jewish heart (cf., e.g., Luke 13:34). In another panel, Abraham is about to slay Isaac as a hand reaches down from a black cloud in the heavens; from the cloud project seven rays, three pointing to heaven and four to earth. Seven, of course, is the regular symbol of completeness in Jewish numerology, apparently with special reference to the divine activity (compare the recurrence of the number seven in the Apocalypse: eyes of the Lamb, bowls, angels, plagues, trumpets, etc.). And Irenaeus (*Proof of the Apostolic Preaching*, 9) points out the parallelism which exists between the seven-branched candlestick, the "seven heavens" which encompass the earth, and the seven gifts of the Holy Spirit.

An interesting motif reproduced by Goodenough is the figure of the haloed warrior or knight, often on horseback subduing a prone female figure which is sometimes connected with a serpent. This would appear to be a Jewish portrayal of the apocalyptic Messiah crushing his enemies and destroying evil, symbolized by the woman (Lilith? or Eve?). As for terrifying beasts, we have all we could wish for, especially in the Jewish charms and on the amulets. Often they are composite creatures, like the beasts of Apoc. 13, where the qualities or members derived from different animals seem to be a token of preternatural power—and thus their representations are found on good-luck pieces. In this connection one might compare the great beast breathing fiery locusts of the *Shepherd* of Hermas, Vis. IV, 1, 6. Indeed, it is quite likely that a number of difficult passages in the early patristic writers may be elucidated with the help of the Hellenistic Jewish symbolism which Goodenough has tried to lay before us in these volumes.

An interesting section is the discussion of Jewish and Jewish-Christian charms in Vol. II; though all of these have been published before, the author is able to throw new light on them by reason of the context in which he discusses them. One (quoted in II, 171 ff.) begins with a Christian inter-

polation invoking the heavenly spirits which guard the "body and blood" of the Creator, of the beloved Son and of the Holy Spirit. Another, the so-called Coptic "Charm of the Father" (II, 174 ff.), speaks of God as "the first born of all the angels," the "King and Lord of Aeons" (cf. I Tim. 1:17); it speaks of the "seven eyes of the Father" (cf. Apoc. 5:6), of "the water which streams down from His head," and "the cup in His right hand from which He gave the angels to drink and the whole world." The last two images recall the metaphors used by Methodius (*Symposium*, I, 1) in referring to the Godhead.

Goodenough's discussions of the various Jewish symbols, e.g., the eye, the fish, the cup, the ship, the banquet-table, the vine and grapes, should be studied carefully if one is to avoid the pitfall of associating all such imagery exclusively with Christian literature and iconography. Even the cross was used—although rarely, it would seem, with a "sacred" character. Here Goodenough might have devoted more space to his discussion of the Jewish ossuary found near Jerusalem by Sukenik and marked with crosses and the words "Jesus—woe" in Aramic. Enough is said, however, to make it clear that the author in no wise agrees with Sukenik's view that this is perhaps "the earliest records of Christianity in existence [which] may also have a bearing on the historicity of Jesus and the crucifixion" (quoted in Vol. I, 130 f., with a plate, fig. 228). I am inclined now to agree, too, with Goodenough's suggestion that the cross in the famous Stanza della Croce at Herculaneum is perhaps a Jewish symbol, not Christian.

A number of Jewish inscriptions are analyzed in much the same way and with similar results. But there is no reference to the so-called "*Sator*-formula," the famous five-word palindrome found at Pompeii, Dura-Europos, and at Cirencester in England. It is more and more likely now, in view of Goodenough's studies, that the commonly proposed solution (that the letters are an anagram of "*Pater Noster A O*") may not indicate a Christian source at all but a Jewish charm of the type that he mentions; thus *AO* does not stand for the Alpha and Omega of the Apocalypse, but rather the name of the Deity (*Ao* or *Iao*), as frequently in Jewish charms or on amulets.

The volumes are almost flawlessly printed (with the exception of a few slips in the printing of the Greek) on fine wide pages with a good type-font. But it is a pity that in such an expensive book the publishers could not have arranged for better reproductions in Vol. III. Some of the paintings (as, e.g., the "caricature" frescoes of the Judgment of Solomon and the Landing of Jonas from Pompeii) are practically useless for the student, so dark and distorted is the reproduction. The "unidentified object" on the

coin in fig. 675 (as well as the design on the lamp in fig. 273) is most probably a simplified treatment of the regular Jewish façade symbol (the picture should be turned the other way). And in the bilingual inscription from Cologne in fig. 975, the traces before the letters “-uxanon” can only suit K, Q, or R (hardly A); hence perhaps “Ruxanon” (neuter variant of Roxana?).

Doubtless Jewish scholars of the older school will violently disagree with the conclusions of this book. In any case, it is a great work, and we look forward to the subsequent volumes with great interest.

*St. Andrew-on-Hudson,
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HERBERT A. MUSURILLO, S.J.

THE BOOK OF PSALMS. By Edward J. Kissane. Vol. I. Westminster, Md.: Newman, 1953. Pp. xlv + 319. \$5.75.

This work, the first volume of a two-volume commentary on the Psalms from the pen of the distinguished President of Maynooth, includes Books I & II of the Psalter. The plan and format of the book conform to the author's previous publications on Job and Isaiah. After an Introduction, which is intended to serve for the whole Psalter, Msgr. Kissane takes up the individual psalms, giving a brief preliminary discussion, a version, and a commentary.

In his Introduction the author treats briefly the general character of the Psalter and the different collections that have gone into it. Next he surveys the contents of the psalms and states his position with regard to their Messianic character. Briefly his point of view is this: there are two classes of Messianic psalms, *sc.*, those based on II Sam. 7, and those referring to the written prophets, especially to Isaiah. In the first class there are psalms directly Messianic (Pss. 2 and 110) and indirectly Messianic (Pss. 20, 21, 45, 72, 89, 132). To the second class belong those psalms which refer to the future glory of Sion (e.g., Pss. 87, 93, 97, 99). For another point of view we may refer to the discussion, with references, of R. J. Tournay in *Revue biblique*, LX (1953), 562.

Continuing the Introduction, Msgr. Kissane wisely limits his treatment of the titles to a list of terms with brief clarifications. The discussion of authorship is brief, but the author has collected all references to David as a musician, poet, and organizer of temple liturgy. A lengthier treatment of this question may be found in W. F. Albright, *Archaeology and the Religion of Israel* (3rd ed.; Baltimore: Johns Hopkins Press, 1953), pp. 125-29;

this edition contains important new material. Msgr. Kissane rightly rejects as inconclusive the argument for Maccabean psalms.

The section on meter has omitted entirely the work of Ginsberg, Gordon, and others on the structure of Canaanite poetry and its relation to Hebrew psalmody; in the seven pages there is not a word on the contributions from Ugarit. The bibliography, which "is intended to include the most important of the recent studies, together with standard works, as a guide to the student in a more detailed study of the principal problems" (p. xliii), is exceedingly disappointing. Its utility is seriously impaired by the fact that, apart from reference to Kittel's Bible (1949), to the Latin translation of the Psalter (1945), and to an article of G. R. Driver (1943), no work is later than 1939. The dictionary of Gesenius-Buhl is omitted from the standard works; the commentary of Podechard (1949) and the work of Mowinckel (1921-24), to mention only a few, do not appear. It is the opinion of the reviewer that the student can form a better idea of recent work on the Psalms from Sellar's paper in the Willoughby volume (1947) and Johnson's chapter in the Rowley volume (1951).

It is obviously impossible to review each of the psalms in detail. In general, the translation aims at faithfulness to the Hebrew text; there are naturally numerous emendations offered, many of which would appear unnecessary in the light of our knowledge of non-biblical languages and literatures. The author rejects the translation, "thunder of Yahweh," for *qôl yahweh* (Ps. 29:3) and accepts the rendering "Hark! Yahweh, etc." However, in view of Ginsberg's evidence in *Kitvê Ugariti* (1936) that Psalm 29 is an old Canaanite hymn to Baal, the storm god, slightly modified and applied to Yahweh, the reviewer finds it impossible to accept the author's translation. The long list of emendations to Ps. 68 can be drastically reduced when the Psalm is read in the light of tenth-century orthography and early Hebrew grammar and lexicography. Kissane does recognize the meaning, "cloud-rider," in 68:5 (as already conjectured by Wutz in 1925), but he emends *bâ'arâbôt* to the more familiar *bé'âbôt*. However, the change is unnecessary; if one does not wish to admit that the Ugaritic unvoiced bi-labial stop passed into Hebrew as voiced (for other examples, see R. DeVaux in *Revue biblique*, LV [1948], 342), it is always possible to restore *p* and read *bâ'arâpôt*.

It is not easy to write a commentary on the Psalms, particularly in view of the advances that are constantly being made; hence the author is to be congratulated for his courageous effort. However, commentators may take advantage of the assured positions of modern research and gradually eliminate from handbooks outmoded ideas and methods. The present commentary

contains many useful things which will help students, and undoubtedly will take a place with the standard works in English. It cannot, however, be called up-to-date.

Woodstock College

G. S. GLANZMAN, S.J.

LE PROPHÈTE EZÉCHIEL ET LES DÉBUTS DE L'EXIL. By Jean Steinmann. *Lectio divina*, XIII. Paris: Editions du Cerf, 1953. Pp. 324.

In the Society for Old Testament Study's *The People and the Book* (1925), Peake's article on Israelite history takes the biographical detail and unity of Ez for granted, as did the older critics generally, Baudissin (1901), Smend (1880), Driver (1891, 1898), Reuss (1886), and, as late as 1937, Cooke in the *International Critical Commentary*. Hölscher's revolutionary harbinger of the "new" criticism (*Hesekiel, der Dichter und das Buch*, 1924) had just appeared, and was dismissed by McFadyen as a "subversive view." In the same Society's most recent (1951) survey, *The Old Testament and Modern Study*, Eissfeldt states as the current consensus that "the majority of scholars would restrict Ezekiel's share in his book to a minimum," and that "those scholars who whittle down most severely the part Ezekiel himself played in the formation of his book are still in possession of most of the field." Hölscher left Ez 170 out of the book's 1273 verses. It remained, however, for C. C. Torrey (1930) to determine Ez a pseudepigraphon of about 230 B.C., and the whole history of the exile and restoration a myth created by the priests of Jerusalem. This amazing tour de force, like Zeitlin's intransigent repudiation of the Qumrân scrolls, is undoubtedly one of the last examples of the extravagances possible under a literary criticism free of the objective controls of archaeology.

Midway between those who reject the historicity of Ez outright or who "whittle it down" drastically, and those who, like Cooke, Albright, and Dennefeld (1946), accept its editorial chronology more or less at face value, is the view of Hertrich (1932), Matthews (1939), Bertholet (1936), Pfeiffer (1941), and others, for whom Ez is a substantially trustworthy book with considerable secondary additions, and is usually taken as the work of a prophet whose ministry was fulfilled at least ideally both in Jerusalem and Babylonia. In this welter of conflicting opinion one can assay the problem of the Abbé Steinmann. Unlike Herbert Haag, whose recent *Bibellexikon* will venture an estimate only of Ez the book, Steinmann is out to capture the thought of Ez the prophet. Hence, as he says, it is necessary "to choose an hypothesis." The hypothesis he has chosen is Bertholet's, also followed by Auvray in *La sainte Bible de Jérusalem* (1949), according to which Ez prophesied in Jerusalem through the time of Joiakin's deportation in 598/7

until Nabuchodonosor's destruction of the Holy City in 587/6, after which he was with the exiles at Tell Abib on the "river" Kebar.

Steinmann's methodology and the high quality of his biblical essays are already well known from his previous *Isaïe* (1950) and *Jérémie* (1952) in this same series. The hypothetical basis of this present work makes it a particularly difficult one to review. Obviously many textual and literary considerations are fundamental to a determination of its enduring value. It is equally obvious that these are too vast in scope to be pursued in the compass of a review. Accordingly we must be content with a few particular observations which do not touch on this fundamental consideration at all.

If Steinmann has followed the hypothesis of Bertholet-Auvray, he is not blind to others which are compatible with it. This is particularly true in his analysis of the individual oracles, where his exegesis is always fresh and interesting, and original in presentation if not in content. The most distinct and pleasant surprise that Steinmann has in store for his readers, however, is Ez's poetry, which emerges sure and constantly as the parallel, secondary prose text is sloughed away. Here Steinmann breaks radically with the course pursued by Auvray, for whom "the greatest part of [Ez's] work is written in a loose and diluted prose quite the contrary of the classic oracle." This sustained poetic analysis is, perhaps, Steinmann's chief contribution to the understanding of Ez. When, for example, we read his acceptation (following Hölscher) of the beautiful poem of Ohola and Oholiba in Ez 23, we must realize that we have witnessed the vindication of an authentic prophet of Israel incapable of mere "cabinet prophecy."

Research in the past few years has done much for our knowledge of Hebrew literature—for example, Ez 14:14 ff., 28:2,3 f., 14 can be clarified from Ugaritic sources—and Steinmann is up to date in all of it. An attractive hypothesis, seemingly his own, interprets the symbolic acts of the time of the siege of Jerusalem (5:1 f., 4-6,8 f., 11 f., 14 f.; 5:16 f.; 4:4-6,8; 3:24-27; 4:10 f., 16 f.; 12:17-20; 4:9, 12-15; 12:1-16) against the background of an imprisonment like that of Ez's contemporary, Jeremias. Steinmann's idea of the vision of the living creatures and the wheels in Ez 1 (the vision at Tell Abib) apparently involves a rather non-Hebraic philosophy of the universe, but it is so well worked out that one would welcome a sketch of it such as the standard ones of the visions of the new Palestine and the new Temple which he has faithfully reproduced (with improvements), assigning to them the novel literary genres of "a visionary Utopia" (p. 200) and "a castle in Spain" (p. 214).

Occasionally Steinmann rides a subtlety down to some rather questionable conclusions. The vision of the dry bones (37:1-14) he sees as "a

fantastic play on words of a current Hebraism" (p. 183). The Hebraism is not precisely current with Ez, of course. Modern Hebrew has carried the evolution to its term, in which *'ešem* (bone) is simply the equivalent of the Latin *ipse* or the English "self." But though this be the origin of Ez's imagery, it seems preposterous to deny that he conceives Israel as rising from the dead. The vision is a "parable of national rebirth," not a prophecy of the resurrection, but it figures a resurrection all the same. For the reason he alleges, Steinmann certainly should not throw out vv. 12b-13.

Steinmann's erudition is lightly worn and only occasionally obtrudes. Instead of the idle coincidence he remarks (p. 239, note 3) between Ez's *Yahweh-šāmāh* and the *Aušamem* of the "execration" texts (cf. *ANET*, p. 329), he might have speculated more profitably, as Von Rad has suggested (*Studies in Deuteronomy* [1953], p. 42 ff.), on the significance of Oholiba in relation to the P-tradition. Steinmann picks at the problem of Ez and the priestly law-code, but reaches no firm conclusion. On p. 24 he believes that for Ez the Torah consisted of Dt, the Book of the Covenant, and the juridic and ritual traditions later to form the text of P: the Law of Holiness (Lev 17-26) probably already existed. Later (p. 69, note 1) he repeats the conviction that Ez depended on, rather than influenced, the Law of Holiness; but he concludes (p. 260) after all that the relationship is hard to determine.

Here and elsewhere when Steinmann begins to generalize he is least satisfying. His Chapter 16 on Ez the theologian ought to have been the most important of his book, but it is a disappointment. Though the whole tenor of his work has been to reestablish Ez in the authentic tradition of Hebrew prophetism, he seems singularly unaware of the significance of this fact. For Wellhausen Ez was the editor of P, and his Torah (ch. 40-48) marked the transition from the personal religion of the prophets to Judaistic legalism. It is not enough simply to note that this view is now passé. Ez the prophet—not the pseudo-Esdras of Wellhausen or the "restored" pseudo-Amos of Hölscher—stands as a sign to lay once and for all the myth of a non-ritual, non-sacrificial prophetic religion (which produced Dt !), created in Victorian parsonages in the image and likeness of Germanic evangelicalism.

Steinmann, however, has preferred to stress Ez's originality at the expense of prophetic continuity, with a Gallic love of epigram that sometimes journalizes rather than criticizes. In this category is his characterization of Ez as "the great Baroque poet of the Bible" (p. 254), "the only true modern among the prophets" (p. 255), with whom surrealists should feel on even

terms. Similarly, "the traditional conservatism of the prophets" (p. 74) means little or nothing, particularly when we find later on (p. 262) that it is the priesthood opposing prophetism that is "conservative." For Steinmann prophetism in the person of Ez "abdicated in favor of the priesthood"; the "new" ritualism rendered prophetism obsolete by "annexing it"; Ez "grafted prophetism to the priesthood." Just how Ez's prophetism differed from, say, Amos' or Osee's, Steinmann more often acclaims than defines. It is true, Ez must be credited for his part in the development of the doctrine of personal retribution, which "freed prophetic theology from a contradiction which threatened to stifle its growth" (p. 80); but here again Steinmann's notion of the dichotomy between corporate and individual responsibility is too pat and rigid, in contrast to Wheeler Robinson's classic study ("The Hebrew Conception of Corporate Personality," *BZAW*, LXVI [1936]).

This affection for the striking phrase plus questionable judgment has been censured before (cf. John McKenzie's review of *Jérémie* in *Catholic Biblical Quarterly*, XV [1953], 501). Some of Jeremias' expressions Steinmann termed "blasphemous." Some of Ez's language he calls "obscene" (p. 17). Surely such statements are not only excessive; they are false. It is surprising to find him scandalized at Ez's rugged speech, which is nothing more, since hardly anything in Ez equals the naked fury of Is 3:16 f., and Isaias is Steinmann's prophet *kat' exochén*.

There is far more to praise in this book than there is to condemn. Though Steinmann leaves no doubt that Ez is not his favorite prophet, he has brought to life both the prophet and his message in a manner of which most other contemporary writers are incapable. The French-reading public will continue to count itself fortunate in this latest addition to the Abbé Steinmann's history of prophetism.

Kenrick Seminary, St. Louis

BRUCE VAWTER, C.M.

THE DISCIPLE WHO WROTE THESE THINGS. By Hubert Edwin Edwards. London: Clarke, 1953. Pp. 232.

This work of an Anglican clergyman concerns itself with the origin and historical value of St. John's Gospel. In the first of ten brief chapters he discusses the distinctive style of the Fourth Gospel. The words of Jesus, he notes, are reported differently by John than by the Synoptics. His explanation: the Synoptic material is less trustworthy than the Johannine tradition. The brevity of the Synoptic accounts is the result of constant repetition in the classroom, plus a desire to keep the material simple as an

aid to memorization. John's redundant Gospel is a "work in the rough," easy to read but not easy to understand, a piece of "spoken Greek" (to use Deissmann's expression).

A second chapter finds the author trying to distinguish the various independent documents which go to make up John's Gospel. For example, he finds that the Prologue up to verse 14 is one document; from verse 15 on, another (one poetry, one prose). That the marriage at Cana occurred on "the third day" (when four days had already been indicated) is taken as evidence of a separate source. The "signs" mentioned in 2:23, without any previous recording of miracles at Jerusalem, is "proof" that still another document is being used.

Chapter 3 gives the author and purpose of John's Gospel. Two men produced it. One was a Christian teacher, an eyewitness, who told his audience exactly what Christ said and did. The other was a reporter-editor, who took this teaching down and thirty years later selected some of these documents, edited them, and published them. For what purpose? Here, Dr. Edwards insists, all previous authors have gone astray. Though the eyewitness in his teaching originally aimed at the edification of his hearers, the editor aimed at converting non-Jews, as is evident from the closing verse of the twentieth chapter.

Next the author determines the plan used by the editor in selecting his documents. Then, elucidating the relationship between John and the Synoptics, Edwards concludes that the author of the Fourth Gospel had no access at all to the other three; any similarity between them is due to some earlier oral source. The Gospel of John was not written at the end of the first century in dependence on the Synoptics; otherwise we would expect to see the Gospel strewn with quotations from St. Matthew, as were the earliest works of the Fathers. "It is well known," the author concedes, "that there are a few instances of irreconcilable discrepancy between the fourth Gospel and the others." This happens because John simply tells a straight story "without any consciousness that any other form of it which needs to be corrected exists" (p. 111).

In the sixth and seventh chapters, on the dating and place of composition, the author decides from internal evidence (John's bitter hostility to the Jews, and passages like John 5:2) that we are compelled to date the original oral discourses of the eyewitness before or during the Jewish War. The teaching was probably done at Pella. The editing and publishing followed thirty years later. The Gospel's doctrinal emphasis on eschatology, according to Edwards, is confirmation of the early dating, inasmuch as the

Pauline Letters show how the Christians of the 60's were awaiting the Parousia.

A later chapter supports the historicity of the raising of Lazarus, but makes this event the springboard for a unique exegesis of the cure of the blind man near Jericho, and the events on Palm Sunday morn. Finally, Dr. Edwards identifies the author of the Gospel as St. John the Apostle, the "beloved disciple." He it was who first taught the substance of the Gospel orally. His words were taken down and later redacted by John the Presbyter, also identified as that "disciple known to the high priest" (John 18:15). Edwards defends the Johannine origin of John 21, but in so doing he casts aspersions once more at the historical veracity of the Synoptics.

The reviewer can best express his general opinion of Dr. Edwards work in the words once used by a wise old musician in evaluating an original score of a tyro: "This work contains much that is good and much that is new. Only, what is good is not new, and what is new is not good."

Dr. Edwards has occupied himself with a worthwhile topic and some very real problems. That his clever solution is not convincing seems due mainly to his penchant for novelty and philological speculation. The book, of course, makes no allowance for the notion of inspiration or inerrancy. The author builds his case on the shifting sands of guesswork and tortured exegesis. One tiny example. To see in the *houôds* of John 4:6 and 13:25 the demonstrative gesture of a speaker, and to build up on this as proof that the Fourth Gospel is a reporter's copy of a viva voce lecture, is stretching credence to the breaking point.

Dr. Edwards admits the full force of tradition in behalf of St. John's authorship at the end of the first century; but the pull of his own interpretation of Gospel events is still stronger. By what right Edwards restricts the words, "these [signs] are written that you may believe," to initial conversion, is not clear at all; and yet it is essential to his thesis. No allowance is made for the traditional view, which sees the purpose primarily as a strengthening in faith of those already converted and now faced by christological heresies. More than once the author sets up a straw man and proceeds to devastate it—as in the case of the supplementary explanation for differences between the Synoptics and St. John.

The author mentions repeatedly in his book that all previous scholars have been misled regarding the purpose, date, etc., of the Fourth Gospel. Dr. Edwards might well have paused to ponder why no one has proposed his particular view before.

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

L'ÉPÎTRE AUX HÉBREUX, I: INTRODUCTION. By C. Spicq, O.P., Paris: Gabalda, 1952. Pp. 445.

The classical set of commentaries appearing in the *Etudes bibliques* series is now enriched with this volume on Hebrews, so much a source of discussion between Catholics and critics. With the material here provided the debate can be considerably limited. All scholars are interested in the authorship problem, and in almost every chapter that subject is treated at least indirectly. The following outline of Fr. Spicq's book will give an idea of its richness.

The purpose of the writer of Hebrews was to encourage some Jewish Christians wearied by a long, severe persecution. He does this by sending them the fruit of his contemplations on Scripture and theology, adding some practical exhortations based upon the doctrine proposed and suited to their needs. The form of the writing is unusual. At first reading Hebrews might seem a mosaic of poorly arranged arguments; a more attentive study reveals a perfectly classical pattern.

The perennial question of Philo's relation to Hebrews, Spicq believes, has not been studied under all its aspects with sufficient detail. His own lengthy treatment leads to the conclusion that, while the doctrine of the Letter is Christian, the thought and methods are Alexandrian, or, in the words of Ménégos, the writer of Hebrews "est un philonien converti au christianisme."

A comparison of the Epistle with other *NT* writings leads to this conclusion. On the one hand, the writer of Hebrews has taken from the Gospel tradition the substance of his wide and exact Christian information. On the other, his theological elaboration is directly dependent on the Johannine catechesis, a point not sufficiently realized by commentators. Just as the literary form of Hebrews has many and profound affinities to Philo, so in its doctrine the Epistle has felt the influence of the author of the Fourth Gospel and in its turn has contributed to fixing the theology and imagery of the Apocalypse.

A direct connection between Hebrews and I Peter does not seem established. The two have a certain number of words and expressions not found elsewhere in the *NT*, but these instances do not suffice to prove a literary dependence. Most of the verbal resemblances, as well as the similarities in thought, can be explained by common sources, *sc.*, the *OT*, the Gospel tradition, and St. Paul. A comparison of Hebrews with the Pauline epistles shows a close relationship. While the author of Hebrews was a genius of Alexandrian culture and in spiritual affinity with St. John, he was intellectually and theologically dependent on St. Paul. Instructed in the faith

by Paul and his disciples, he had after the death of the Apostle sent to the Hebrews an exposé of biblical theology which depends upon and authentically develops the theology of his master. Spicq understands the pertinent decree of the Biblical Commission to mean a Pauline origin in a wide sense which might be termed indirect authenticity. Therefore the Pauline authorship should be conceived "davantage en fonction des idées que des personnes" (pp. 195-96). It will be interesting to watch reactions to this theory, which would seem to meet many of the critics' objections.

Who was the actual writer? It would be Apollos, a man of prominence, a disciple of Paul, and a learned Alexandrian. The Church of the Hebrews would be a large community of Jewish priests who had been converted by St. Stephen and who were exiled after his death and probably took refuge in some great city on the coast of Palestine or Syria, e.g., Caesarea, or, even better, Antioch. The time of writing may be 67 and the place Southern Italy or Sicily.

The detailed treatment of the theology of Hebrews is excellent, and a chapter is devoted to the utilization of the *OT* in the Epistle. It is pointed out that the use is not arbitrary; the author makes use of the texts as an inspired interpreter, a charism which ceased with the Apostolic Age.

Three final chapters consider the language and literary characteristics, the bibliography and textual criticism. The thirty-two pages of bibliography, which often have an evaluation of the book or article, will be of immense value. Scholars will find Fr. Spicq's volume indispensable.

Weston College

JOHN J. COLLINS, S.J.

MARIA IM ERDENLEBEN: NEUTESTAMENTLICHE MARIENSTUDIEN. By Paul Gaechter, S.J. Innsbruck: Verlagsanstalt Tyrolia, 1953. Pp. 259.

Like a skillful detective deducing a person's character and identity from trifling and seemingly unrelated clues, Fr. Gaechter leads his readers through literary criticism and chronological calculations into the concrete circumstances of our Lady's life, affording penetrating insights into her personality, even into the trials that harassed her holy soul.

With the exception of the first part, "The Literary History of Lk 1-2," all the studies presented in this book are revisions of articles published in various periodicals in the course of the last twenty years. "The Chronology from Mary's Betrothal to the Birth of Christ" appeared in *THEOLOGICAL STUDIES*, II (1941), 145-70, 347-68.

Rejecting Harnack's thesis that Luke consciously imitated the language of the LXX, Fr. Gaechter concludes that the Evangelist incorporated into

his Gospel, with little change, a Greek infancy narrative which was a translation, by a Jewish member of the Antiochene Church, of a Hebrew infancy history current in the Church of Palestine. The intimate knowledge of the Jewish priesthood manifested in Lk 1-2 points to a priest author, probably one of the large number of priest converts mentioned in Acts 6:7. Like the author of the Dead Sea Scrolls (Manual of Discipline, Commentary on Habakkuk), this convert priest wrote not in the vernacular Aramaic but in the sacred Hebrew. He utilized two sources, an infancy history of John the Baptist and an infancy history of Jesus. The infancy history of John is not, as Harnack and Bultmann contend, a product of the Baptist sect. The narrative betrays unmistakable feminine interests. It should be attributed to the women neighbors and relatives of Elizabeth. Quite early, before the beginning of John's preaching, a priest friend of the family consigned the women's story to writing.

Two distinct sources are detected in the Jesus infancy history: Lk 1:26-38 and Lk 2. Both reveal a feminine origin, indeed our Blessed Lady herself. Mary, a maiden of fourteen, confided the burden of her mystery to the motherly heart of Elizabeth. It is quite unlikely that she ever told the mystery of Jesus' conception to anyone but her mother and Elizabeth. Before dying, Elizabeth confided Mary's secret, as a precious legacy, to a young woman relative. This latter guarded the secret faithfully until Mary's departure from this world (not long after the Ascension), when she related it to the author of the Hebrew history of Lk 1-2.

The narratives of Lk 2 likewise point to Mary as their ultimate source. While keeping the secret of Jesus' conception, our Lady must have spoken often about the childhood of Jesus to the holy women who ministered to Him during His public life. Consigned to writing, the incidents of Lk 2 were later incorporated into his history by the Hebrew author of Lk 1-2. Since the *Magnificat* and *Benedictus* are out of context in their present position in Luke's Gospel, Fr. Gaechter concludes that they are additions to the Hebrew infancy history, inserted before it was translated into Greek. (The third study, "Das Magnificat," is a searching analysis of the literary structure and a strong defense of the Marian authenticity of this canticle.)

Expressed so briefly, these conclusions of the author on the literary history of Lk 1-2 may arouse suspicions of his objectivity. Considered together with the evidence Fr. Gaechter adduces, they become not only plausible but quite probable. Some details of the conclusions may be rejected as a reading into the evidence, but a strong case has been presented for the essential elements of this literary history.

The author's reconstruction of the chronology of the Infancy Gospel

hinges on his thesis that betrothal among the Jews of the New Testament period gave no right to sexual intercourse. If not a legal offense, it was considered a grave moral violation for the betrothed to have relations before the ceremony of the *nissu'in*. The authority of Philo and Josephus is added to the Rabbis cited in the article in *THEOLOGICAL STUDIES* in proof of this thesis. If this was the condition of betrothed (and the evidence seems incontrovertible), then the strength of Mary's serene confidence in God, in view of the delicacy of the situation in which the Annunciation placed her, is revealed in all its magnificence. Fr. Gaechter's conclusion that Mary's question to the angel implies no resolution of virginity, but expresses merely a determination to observe the moral law, to remain continent during the time of her betrothal, runs counter to the well-founded traditional exegesis and is not demanded by his thesis.

Fr. Gaechter argues convincingly for the interpretation of "My hour" in Jn 2:4 as a reference to Jesus' passion and glorification. Mary has no part in Jesus' public ministry. When His hour comes, the woman of prophecy will share in His redemptive work, becoming in that dreadful hour the spiritual mother of His disciples.

In uniting these scattered studies between the covers of one book, Fr. Gaechter has made a worthwhile contribution to the literature of this Marian Year. Although the individual themes are developed independently of one another, they mutually clarify and complete each other, and together present an appealing and lifelike portrait of our Blessed Lady.

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

THE STUDY OF THE BIBLE IN THE MIDDLE AGES. By Beryl Smalley. 2nd rev. ed.; New York: Philosophical Library, 1952. Pp. xxii + 406. \$7.50.

A character in a popular novel of the last century made the remark that during the Middle Ages only a few writers "had added a single essential principle or furnished a single original contribution to the explanation of the Word of God." How far from the truth such an estimate is can be judged from Miss Smalley's work and a similar volume by Fr. Spicq, O.P. published in 1944, *Esquisse d'une histoire de l'exégèse latine au Moyen Age*. Their approach is different. While Fr. Spicq is a theologian and exegete, she is an historian. He has confined himself to books, while she has studied the manuscript material as well.

Successive chapters treat (1) the Fathers; (2) the Monastic and Cathedral Schools; (3) the Victorines, Hugh of St. Victor and Richard of St. Victor; (4) Andrew of St. Victor and his pupil, Herbert of Bosham; (5) the Masters

of the Sacred Page, the Comestor, the Chanter, and Stephen Langton; and (6) the Friars.

Abundant evidence is given of the unfortunate effect of Alexandrian allegorical exegesis; gradually a return was made to the Antiochene literal interpretation. Also in the course of time the fields of theology and Scripture were more accurately delimited. For a while it had been customary after a key text to add the entire cognate thesis of theology that was derived from it. Furthermore, one is pleased to see that medieval scholars did not close their minds to outside sources, such as Jewish scholarship. For example, the Benedictine, Sigebert of Gembloux, teaching at Metz about 1070, was aided by the Jews in attaining the *Hebraica veritas*. St. Stephen Harding, Abbot of Citeaux about 1109, corrected the text of the Old Testament with the help of the Jews. A Cistercian, Nicholas Manjocoria (d. ca. 1145) of Tre Fontane, Rome, corrected the text of the Bible, consulting a Jew and learning from him something of the scholarship of Rashi. In the years 1141-43 Peter the Venerable, Abbot of Cluny, was organizing a team of scholars to translate the Koran and other Arabic texts concerning Mohammed into Latin. Interest in Semitic languages was in the air.

Miss Smalley's chief contribution concerns Andrew of St. Victor, hitherto little heard of but henceforth to be reckoned with. He was conversant with Jewish sources, an able and courteous controversialist who "succeeded in renewing biblical scholarship," "an instinctive, unreasoning rationalist" (p. 172). Here one seems to detect the author's unfamiliarity with theological terms, for her "rationalist" seems to be one concerned primarily and almost exclusively with the literal sense. "He excludes the spiritual sense on the one hand and theological questions on the other. He has no time for homiletics or for doctrinal discussion" (pp. 120-21).

Perhaps in painting the portrait of Andrew, the author has given us the key to her own personality. "He is a scholar with a scholar's joy in detail and a scholar's impatience with popular misconceptions" (p. 140). Her own love of detail sometimes does not carry along the ordinary reader who might prefer a brief summary of conclusions on certain erudite points.

Miss Smalley has suggested that Fr. Spicq's book could be used to supplement her own; this would be true particularly in the evaluation of the various authors. To determine in what sense a writer is employing a text of Scripture is not always easy even for exegetes, and Miss Smalley candidly confesses she is no exegete. Spicq could fittingly be consulted to learn the author's general method of interpretation and his special contribution to the field of exegesis. Relying on such expert testimony the reader can feel confident that the quoted examples are typical. If Miss Smalley has not

given us the perfect book, she has made a major contribution to a little-known field; her bibliography is a delight, especially in the books and articles written by Catholic authors.

Weston College

JOHN J. COLLINS, S.J.

JESUS, MASTER AND LORD. A Study in the Historical Truth of the Gospels. By H. E. W. Turner. London: Mowbray, 1953. Pp. 377. 21s.

Any effort to summarize and present in one volume for the clergyman, the teacher of divinity, and the theological student the chief modern results of the critical study of the Gospels will necessarily be incomplete. Yet, the Lightfoot Professor of Divinity in the University of Durham has done a creditable job. He has investigated most of the recent trends, including the work of the early Form Critics. And at the conclusion of each chapter he presents a brief annotated bibliography which is very helpful. He is weak, however, on Catholic as well as American scholarship. While his book was written before the latest contributions of Taylor and Butler, he would have done well to refer to Albretz and McGinley and to have developed at some length the work of Chapman and Johnson.

The historical position adopted is realistic and intelligent. Many of the individual proposals will continue to be debated. He opts for the priority of Mark, justifies from a stylistic study the original inclusion of the last chapter of John, and handles the final of Mark very interestingly with his own speculation on the reason for the incompleteness of the original narrative. On this last point he makes short work of Dr. Lightfoot's theory. While we are on the resurrection material, it is interesting to note his critique of the one-sided view of Kirsopp Lake regarding the Galilean and Jerusalemite traditions concerning the resurrection. Dr. Turner's own resolution of the two traditions and his fine treatment of the interrelation between the empty tomb and the appearances are quite rewarding. In a brief space he undertakes to refute with adequate realism the usual theories of resuscitation, mistake, hallucination, and fraud.

The Canon's investigation of the sources of the Gospel story is both interesting and reasonably modern. He is especially adept at pointing out the weaknesses and precarious nature of the argument from silence. For him the authorship of the Synoptics is the traditional one; but the Fourth Gospel is only indirectly the work of the Apostle John, being attributed by Turner to another John. All four, while combining fact with interpretation, as all history must, are reliable witnesses to the Lord and Master who lived taught, suffered, died, and rose again.

The subject around which the stories are written is both God and man with a mission to save all men. To this end He instituted His kingdom, which will last to the end of time. His coming into the world was through a miraculous conception and His temporal personal mission was crowned by His physical resurrection from the dead. This mission has far more significance for Turner than that uncovered by Schweitzer's narrow view, "which has been swallowed all too uncritically." To compromise the divinity of Jesus is to miss the point of the Gospels. Jesus is more than Messiah and His kingdom is not merely eschatological. Both are richer than that. Even in the Synoptics, Jesus is uniquely the Son of God before He is Messiah, and His kingdom is among us long before the far-off Parousia.

The entire study is characterized by rich learning in the field and eminent sincerity in presentation. Splendid ability in marshalling material is balanced by the painstaking efforts of a man of erudition and wisdom. Whereas one read his book, *The Patristic Doctrine of Redemption*, with evident disappointment for its seeming superficiality, here we are in possession of a rewarding and profound study which should enlighten and inspire students of the New Testament.

Woodstock College

JAMES T. GRIFFIN, S.J.

LA RÉSURRECTION DE JÉSUS DANS L'APOLOGÉTIQUE DES CINQUANTE DERNIÈRES ANNÉES. By Paul de Haes. *Analecta Gregoriana*, LIX, Series facultatis theologiae, Sectio B, XXIV. Rome: Gregorian University, 1953. Pp. xii + 318.

La résurrection de Jésus is a compendium study of the apologetic literature of the past fifty years on the resurrection of Christ. The period from 1900 was chosen because of the number and variety of adversaries attacking every phase of this basic doctrine of Christianity, and because Catholic apologists in the last two generations have made more positive contributions to resurrection theology than in any other comparable period in modern times. The author is presently teaching theology at the Grand Séminaire de Malines.

Successive chapters review six aspects of the Church's conflict with non-Catholic opposition to the doctrine of the resurrection of Christ. The first section deals with the problem of the resurrection before 1900. De Haes dates the genesis of modern attacks on the resurrection to Lessing's publication in 1777 of the Wolfenbüttel Fragments of H. S. Reimarus. While his theory of fraud and imposture was rejected by the "supranaturalist" Protestants, the "naturalists" among them braved the storm of criticism

and developed a system of rationalism that took its principles of philosophy from Hegelian dialectics and its theory of Gospel exegesis from Paulus and David Strauss.

In 1902, says de Haes, Vincent Rose opened the modern phase of resurrection apologetics with his *Etudes sur les évangiles*, in which for the first time the adversaries were met directly on their own ground of historical and literary criticism.

The central chapters are a concise summary of the two main sources of attack on the historical validity of the resurrection: the history of religions and the *Formgeschichte* School. The author makes a thorough analysis of the work of Lagrange, Prümm, and Grandmaison in refuting the comparative religionists. Where the apologists met with criticism among fellow Catholics, the issue is clearly stated and amplified with quotations, as when Grandmaison was criticized by A. M. Vitti in a public conference at the Biblicum. According to de Haes, the greatest single contribution was made by Grandmaison. Particularly valuable is the survey of Lagrange's published refutation of prominent historians of religion like Reinach, Loisy, and Bousset. Reflecting that Salomon Reinach's *Orpheus: A History of Religions* went to thirty-eight editions in French by 1930, there is no small advantage in having such an outline at hand. The chapter on *Formgeschichte* is substantially a review of Dieckmann's controversy with various Form Critics, notably Lyder Brun of the University of Oslo. Dieckmann is credited with having first clearly recognized the changed orientation in the assault on the resurrection, and instituted a campaign of refutation.

A full chapter is devoted to examining Goguel's studies on the resurrection. His theory is reduced to a substantial agreement with the Form Critics in considering the resurrection narratives as inspired by the subjectivism of the early Church. The final section outlines the latest development in resurrection apologetics, with a fairly complete listing of Catholic writers on the continent: J. Schmitt, Dupont, Benoit, Cerfaux, Larrañaga, F. M. Braun, Allo, Thibaut, Stakemeyer. Best in this final chapter is the article on the ascension, with a critical appraisal of the theory of Benoit, for whom "Christ's elevation in the air . . . is not the initial phase of a rising that should penetrate the heavens, but a miraculous sign which manifests, although imperfectly yet very vividly, the mysterious and transcendent reality of the heavenly glorification of Christ, which by its nature is beyond all evidence of the human and physical order" (p. 283).

La résurrection de Jésus is a painstakingly scholarly work, which reflects a monumental reading background and a careful study in all the modern literature on the subject. The bibliography runs to sixteen pages. Relatively

little of the available literature in English, Catholic and non-Catholic, has been used by the author, although these sources are fully listed.

This treatise is primarily analytic and historical. It is analytic in the judicious appraisal which it gives of scores of critics, whose theories are neatly reduced to basic errors and exposed verbatim from their own writings. However, it is specially commendable as a historical survey. Instead of treating certain theoretical aspects of the resurrection in predetermined systematic fashion, de Haes chose the existential method of stating and solving the problem in its original historical context. As a result, his work has the double advantage of possessing an organic unity otherwise hard to achieve, and the peculiar interest that attaches to any historical writing, even when dealing with abstract theological principles.

West Baden College

JOHN A. HARDON, S.J.

LE COEUR DU CHRIST. By Jean Galot, S.J. Museum Lessianum, Section ascétique et mystique, XLVII. Bruges: Desclée de Brouwer, 1953. Pp. 265.

Père Galot's purpose is to enter into the Heart of Christ through an understanding of the inner life of Jesus as we can learn it from the Gospel. This purpose is accomplished in a series of essays which, while written in an engagingly simple and warm style, contain penetrating observations which will reward any who wish to enter more deeply into the mystery of our Lord's human psychology.

There are four chapters; an initial one on the love of the Father as the dominant force in Christ's life; a special one on Christ's love of His Mother; a long chapter (almost two-thirds of the book) on Christ's love for men; and a concluding chapter on the Heart of Christ as the image of the heart of the Father.

If it should seem strange that God Incarnate is marked especially by His humility, the author asserts that He is humble precisely because He is God: it is in the eternal procession of the Word from the Father that the humility of Christ finds its proper explanation. His human attitudes and actions are but the expression of the eternal attitude of the Son towards the Father. His humility, complete and absolute as it is, is entirely the fruit of love of the Father, and this love in turn is the explanation of the tireless activity of Christ in the whole of His life. For the same reason it is Christ's love of the Father and consequent submission to Him which Satan attempts to overcome: in the desert, in the passion, through the Pharisees, in the varied conflicts through the life of Christ. But the love of the Father sustains

Him. He sees the Father in all things, in all men. And the gift above all which Christ wants to give to men is the Father.

Galot's chapter on the relations of Christ to His Mother is written with genuine delicacy and sensitivity. Perhaps the most striking feature is his development of Mary's part in the human education of her Son. He prudently protests that he does not intend "in any way to deny or neglect the role of the divine person whereby Christ formed Himself at the same time that He permitted His formation" (p. 68). However astonishing be the thought that the human affection of Christ for His Father should have been developed in Him by Mary, yet that seems to have been precisely Mary's mission, "in order to form in Jesus a human heart perfectly attuned to His divine love" (p. 60). Thus to Mary's influence the author traces the attitudes of Jesus towards the Father, His prayers, His relations to men, His simplicity of taste, His consideration for others, His emotional balance.

With respect to Christ's relations to men generally, what is perhaps most worthy of notice is the author's conscious effort to give a balanced presentation of the figure of Christ. He assembles convincing and moving evidence of the goodness, gentleness, and pity of Christ; but along with that there is insistence on the strength and vigor of Christ and His rigorous adherence to the conditions of the divine plan of our redemption. Galot frequently points out that, while Christ appeals for love, offers first His own love, fosters and encourages and patiently develops love in us, yet the love He demands is an exacting love—in personal cost, in following Him in the way of the cross.

In a brief introduction Galot summarizes the thought of the final chapter. "‘He who sees me sees also the Father.’ Christ, in revealing to us His Heart, reveals the heart of the Father. In Christ's least significant human actions there is a manifestation not only of the love of Jesus for us, but of the Father's love for us. Hence we ought never, in our reading of the Gospel, stop at the contemplation of the Heart of Christ; we ought always, if we wish to get the full sense, rise to the contemplation of the heart of the Father" (p. 245). This thought is pursued through a series of parallels between the teaching of Christ and the Old Testament revelation: the Good Shepherd (Ez. 34); the Spouse; the Friend; the notion of exacting love; the meek and humble heart; even the sacrifice of Christ, because it is the Father who is the initiator of the plan of salvation. Imagination would suggest that Christ's love of us is warmer than the Father's, or at most is dictated by some previous and unrelated act of the Father's love. On the contrary: "In Christ it is the Father who at every moment pours forth His goodness. There is nothing in Jesus' love for men that does not proceed immediately

from the heavenly Father's love. And there is no discovery that expands the heart more than the discovery of the Father's heart in the Heart of Christ" (p. 264).

Woodstock College

JAMES ALF, S.J.

THE THEOLOGY OF THE SPIRITUAL LIFE. By Joseph de Guibert, S.J. Translated by Paul Barrett, O.F.M.Cap. New York: Sheed and Ward, 1953. Pp. x + 382. \$4.50.

Joseph de Guibert, S.J. (1877-1942) was one of the greatest spiritual theologians of the last half-century. Few spiritual writers during this period have written with equal theological depth, solidity, and balance. The amount and the quality of his work have won him a position of special authority among students of spiritual theology. He was the founder of, and a steady contributor to, *Revue d'ascétique et de mystique*. Many of the articles which he published in this review, as well as others written for *Gregorianum* and *Recherches de science religieuse*, he gathered together and published under the title, *Etudes de théologie mystique*. This book gives ample evidence not only of his painstaking scholarship, his theological objectivity and balance, but also of another quality which always characterized his work—his extraordinary care in clarifying the meaning of terms and problems. In fact, this clarification of the points at issue in problems has been one of his real contributions to spiritual theology. Another of his books, *Documenta ecclesiastica christianae perfectionis*, a work which he quotes frequently in his *Theologia spiritualis*, is a clear indication of how sound theologically was his approach to questions of spiritual theology, for this enchiridion is the result of his diligent study of those documents of the Church which pertain to questions of spirituality. Co-founder of the *Dictionnaire de spiritualité*, as well as author of some of its best articles, consultor of the Sacred Congregation of Rites, historian of the spirituality of the Society of Jesus, skilled and experienced spiritual director—all these indicate why his authority in questions of spiritual theology has been so universally respected.

The qualities which we may call characteristic of his work are even more manifest in his *Theologia spiritualis*, of which the present book is a translation. For this was the most labored and important of all his books. Here he shows himself to be a theologian exact in his use of theological terms, extremely careful to clarify the meaning of problems, most objective and balanced in his teaching. Nearly every question which he treats reveals his scholarly acquaintance with the historical background of the question and his respect for the contributions which tradition has offered to its solution.

He never embraces a doctrine unless he can support it with solid arguments; he never rejects an opinion contrary to his own without weighing every argument objectively and without prejudice. From the viewpoint of scientific theology—even considering the limitations of this present translation—*The Theology of the Spiritual Life* is the best English text-book of spiritual theology in print today.

The book is divided into seven parts. The first is an introduction to the study of spiritual theology in which the author defines and explains the terms "ascetical" and "mystical," distinguishes spiritual theology from the other branches of theology, especially moral and pastoral, explains the method and sources of spiritual theology, and adds some observations on its study. The second part treats of the nature of spiritual perfection, its relation to charity, habitual and actual, and to the other virtues and the counsels. He also discusses the relation existing between perfection and union with God, the imitation of Christ, suffering, active and passive conformity with the will of God, and the desire of perfection. The next part is a brief but solid treatise on the inspirations of the Holy Spirit, the docility required by the soul to profit by these inspirations, the gifts of the Holy Ghost and their relation to perfection, and the discernment of spirits. Man's cooperation with God is the main theme of Part IV, and after a chapter on the use of methods in the spiritual life, the principal subject treated is that of spiritual direction, its nature and necessity, the qualities, duties, and role of a spiritual director. The following section is a treatise on mental prayer, its nature, degrees, necessity, and fruit, the states and habits of mind which can help or hinder mental prayer. In this section is treated the disputed question of acquired contemplation. The sixth part is concerned with the three degrees of the spiritual life, the qualities of soul in each degree, and the differences to be considered in regard to spiritual direction. This part closes with a chapter on the active and the contemplative life. The last section is on infused contemplation, its nature and degrees, its relation to spiritual perfection, and the extraordinary phenomena which sometimes accompany infused contemplation. Finally, there is added to the seven parts a brief bibliography of English books and a double index of names and subjects.

The translation, considering the difficulties to be found in rendering a precise, compact, theological terminology into readable English, is fairly good. There are, however, some mistakes which can be indicated with the hope that they will be corrected in a second edition.

The word which seems to have caused the translator the greatest embarrassment is *affectus*. Admittedly the word is difficult to translate, especially

when the context varies. Sometimes the translation is quite exact, but just as often it is faulty and obscure. On p. 53, ll. 4 and 11, and on p. 54, l. 19, *affectus* is translated as "urgings," which is a misleading way to signify free, deliberate, elicited acts of charity or acts of the other virtues imperated by charity. On p. 55, l. 25, these free, elicited acts of charity are obscurely termed "impulses of love." The more serious mistranslation of *affectus*, however, is in the section on mental prayer, especially nn. 237-42 and 298-99. Here the translator restricts the meaning of *affectus* to acts of love. Consequently he makes the false assertion (p. 195, l. 5, and p. 198, l. 8) that affective prayer is composed almost entirely of acts of love. It is true that affections predominate in this type of prayer, but these affections are very diverse: humility, thanksgiving, contrition, hope, adoration, etc. To restrict the affections of affective prayer to acts of love is to distort rather seriously the nature of this type of prayer. When treating of prayer, it would be far better to translate *affectus* by "affection"—which he does in a few places—and, if necessary, to explain in a translator's note what should be understood by this term (cf. *Dict. de spir.*, I, 235 ff.).

Further corrections to be made: p. 3, l. 3, "and relative problems" is not an exact translation of *ejusque studium*, for in the context *studium* refers to the "pursuit" of perfection; on the same page, l. 30, an entire sentence is omitted; p. 5, l. 32, the reference should read "2 Tim. 4:7-8"; p. 7, l. 8, *altera* should be translated "second," not "first"; p. 15, notes 2 and 10 should be corrected, the first reading "pp. 69 ff.," the latter dropping the reference to Vol. I of *The Graces of Interior Prayer*; p. 45, l. 23, the reference to the *Introduction to the Devout Life* should be P. I, Ch. I, not Ch. II; p. 48, Thesis II could be phrased more exactly, since the words, "with the effect," are rather ambiguous; p. 48, l. 33, "impulse" is a misleading translation of *actum*; p. 68, last line, the verb "are" is omitted; p. 96, l. 29, instead of, "He wills absolutely by His Signified Will," it should read, "He wills absolutely by His Will of Good Pleasure"; p. 98, l. 38, a long clause is omitted; p. 133, l. 7, a clause is omitted; p. 133, l. 12, the key word, *naturaliter*, is not expressed; p. 189, the reference to Tanquerey should be n. 501, not 51 (Latin text has the same error); p. 195, l. 2, "colloquies" seems more acceptable than "communion"; p. 202, the condemned propositions of Molinos should be nn. 23 and 57; p. 225, l. 12, the reference to par. 244 seems wrong; p. 237, l. 30, is mistranslated; p. 244, the entire second paragraph of n. 301 has been omitted; p. 252, l. 2, it should not be "God present in us," but simply, "God present"; p. 295, n. 373, the first reference to St. Thomas should be changed to II-II, q. 182, a. 3 and q. 181, a. 1, ad 3m; p. 309, ll.

27-31 are incorrectly translated, for Fr. de Guibert denies that the real distinction between the gifts and the infused virtues is a certain doctrine.

The original text of the author contains valuable bibliographies for all the questions discussed, as well as many helpful references to particular points. The translator has omitted all of these except when the book referred to can be found in English. His explanation for omitting them is not without some justification (cf. p. v), but the value of this book would have been greatly increased if he had included them. The same is true of a very valuable seventy-page syllabus of spiritual books which the Latin text contains.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

PRINCIPES DE VIE SACERDOTALE ET RELIGIEUSE. By Albert-F. Cousineau, C.S.C., Montreal: Editions Fides, 1952. Pp. 262. \$2.00.

His Excellency, Bishop Cousineau, C.S.C., former Superior General of the Congregation of the Holy Cross, has assembled papers dealing with the sacerdotal and religious life, previously addressed to his subjects in religion and now adapted to the ordinary reader. Inspired largely by the doctrine of Venerable Basile Moreau, founder of the Congregation, and vitalized by his magnetic personality, the opening chapter appropriately presents a brief but satisfying biography of him. The outstanding events that entered into his life are well marshalled and due attention is devoted to his interior spirit. Orthodox in his asceticism, and steadfast in his adherence to the best Catholic traditions on the Mystical Body of Christ and the religious state, his formula for sanctity, "to Jesus through Mary and Joseph," and his advocacy of devotion to the Eucharistic Heart of Jesus and to St. Joseph call for special mention.

The eleven papers, clear and orderly, expound in a masterly manner many phases of Catholic asceticism. There is a fine chapter on the Mystical Body, both as a static tenet of our faith, and as a dynamic directive in our every-day behavior. Our solidarity in creed and deed, stemming from our oneness in Christ, is attractively presented. The priesthood of the clergy and of the laity, the import of supernatural perfection, stimulating chapters on zeal for the sanctification of the neighbor; on the role of poverty, on teaching and instruction, on the salutary influence of devotion to Mary and Joseph, render the volume a welcome contribution to Catholic asceticism.

Woodstock College

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

OBEDIENCE. Translated from the French. Westminster, Md.: Newman, 1953. Pp. 289. \$3.75.

The volume under review is one of a series which treats of the life of religious Sisters in its various aspects. Like its two predecessors (*Religious Sisters, Vocation*), it contains a number of papers which, in the original French, were read and discussed before a gathering of clergy, Sisters, and some lay specialists. Behind the series as a whole the moving spirit has been Albert Plé, O.P., editor of *La vie spirituelle*, who more than half a dozen years ago became seriously interested in doing something about the alarmingly decreasing number of vocations to the religious sisterhoods of France following on the last World War. Invitations were sent out to religious orders of men, to chaplains of nuns, and ultimately to religious Sisters and to lay experts in the fields of medicine, psychology, and psychiatry, to attend round-table conferences, at which would be read and discussed papers examining the basic structure of life in the convent. The purpose was to discover the fundamental, unchangeable elements of that life, as well as what might be outmoded custom or methodology in their development and inculcation. The first conference was such a pronounced success that annual conferences (sometimes more than one a year) have been the custom since. In addition to the three volumes which have appeared in English, at least two others have appeared in French (on poverty and on chastity), and are now in the process of translation.

The present book, after a brief introduction by Fr. Plé, has an opening paper on the vocation of obedience, and a concluding one on total surrender. In between are eighteen articles, divided irregularly into four sections. The first section treats of the historical aspect of the book's subject, ranging, in three papers, from the Fathers of the Desert to the Clerks Regular of the sixteenth century; the second has four papers on the doctrinal side of obedience; the third, comprising five papers, considers the subject of psychological maturity in relation to obedience; the final section of six papers examines obedience from the experimental and practical side: initiative and obedience, differences between active and contemplative sisters in obedience, obedience in the novitiate, etc.

The book as a whole offers a wealth of well-balanced thought on its subject, and indicates very careful planning of the subjects of the paper; it will repay careful study a hundredfold. It might be well, however, to point out that a French background, both historical or traditional, and present-day, is presumed throughout the work. Obviously, this is no fault of the original work, but it must be taken into consideration by those who wish to make use of it on this side of the water. Some adjustments will have to

be made to suit American conditions, traditions, and particularly temperaments. For example, the paper on the psychology of the beginning of the novitiate gives a description (pp. 140 ff.) of the change over from secular life with a terrifying accumulation of details which may be true habitually in France; but they could not be matched for intensity in one case in a hundred here in America. Nevertheless, here, as elsewhere in the volume, when due allowance is made for national differences of tradition and disposition, there will be found a hard kernel of reality fully worth the effort to disengage it. For those who are definitely interested in the religious life of Sisters, not only this volume, but every one in the series, would seem to be required reading.

Woodstock College

FRANCIS X. PEIRCE, S.J.

CONCILES DES ORIENTAUX CATHOLIQUES (1850-1949). By Charles de Clercq. *Histoire des conciles*, XI, 2. Paris: Letouzey et Ané, 1952. Pp. 493-1172.

The gigantic task of composing from original sources a history of all the councils was first assumed a century ago by the German Bishop Hefele; but his death in 1893 saw the project carried only to mid-fifteenth century. Cardinal Hergenroether then continued the work for the years up to 1536; and the French scholars, Richard and Michel, for the Council of Trent. Worthily perpetuating a great tradition, the eleventh volume in this series deals with the councils held between 1575 and 1949 by those Oriental Catholics united with Rome. Its second part, which is here reviewed, is confined to the decades since 1850. The first part appeared in 1949.

Over seventy assemblages are investigated. These include episcopal gatherings of various kinds: electoral reunions, episcopal conferences, provincial and patriarchal councils, and those of exarchs. But nearly half the total consists of diocesan synods, attended by priests, save for the presiding bishop. If this be a departure from the practice of preceding volumes, which notice only the deliberations of bishops, it appears justifiable because of the significance of these synods in the life of Eastern Catholics, greater than in that of the Latin Church.

Two periods divide the century. Book III, going to about 1890, is entitled, "Participations et initiatives nouvelles"; Book IV, "Les conciles contemporains." Within each book separate chapters are devoted to the various Rites: Armenian, Chaldean, Melkite, Copt, Maronite, Ruthenian, Roumanian, and the Italo-Albanian Church of the Byzantine Rite. The author's approach is primarily analytical. Each chapter takes up one by one in chronological

order the councils of a particular Rite. First are presented the circumstances urging each convocation, but succinctly. Evidently de Clercq has not envisioned that this portion of his duty should involve him in that expansiveness which made of the preceding volumes almost a general history of the Church and of her dogmas. Thus, in exposing the antecedents of Trent, Hergenroether dedicated no less than 950 pages to a study of the origins of the Reformation in Germany, scarcely 30 pages of which directly concerned the councils of the epoch. Occupying most of de Clercq's text is a full summary of the conciliar decrees. Where advisable, explanatory detail is added, always brief and to the point. The author also inserts references to analogous or contrary decisions by other synods. Finally he is ever intent to discover the reception accorded these canons by Rome, as well as by the groups for whom the legislation was enacted.

A synthetic view is withheld till the last and most interesting chapter (pp. 1007-36). Here the problems faced by all the Rites, and their solutions, are compared and contrasted under ten headings: Patriarchs, Bishops, Diocesan Clergy, Monastic and Religious Life, Baptism and Confirmation, Mass and the Eucharist, Penance and Extreme Unction, Orders, Marriage, Fasting and Feast-days. Mainly the questions were of a disciplinary, jurisdictional, and liturgical character. Bitter disputes on fundamental doctrines, which we associate with the older Eastern councils, fortunately did not perplex those of the recent era.

An Appendix supplies the texts, in French or Italian translation, of three hitherto inedited patriarchal councils (pp. 1037-1139). Especially valuable is the list of residential bishops for all the Uniate Churches from 1575 to the present (pp. 1143-64).

De Clercq's accomplishment is a credit to an eminent authority on the law and history of the Oriental Catholics. As a monument of solid erudition, it is indispensable for all students in this field. Infrequently does one come across references to secondary works in these pages. The author has drawn almost exclusively from original sources, many of them difficult of access, and requiring consultation in a variety of languages. The reader is spared the compulsion, inevitable in the perusal of Henri Leclercq's French translation of Hefele, the edition now in common use, of garnering the full fruits of the revision only by constant burrowing in the numerous and lengthy critical and bibliographical footnotes added to bring the material up to date. The narrative, if dry, is clear, simple, and notably accurate and impartial. Comments, sparingly advanced, are invariably judicious. Himself a member of the pontifical commission now engaged in drawing up a

code of canon law for the Orientals, the author appears to have written with this complex and delicate task of codification in mind.

Weston College

JOHN F. BRODERICK, S.J.

THE NEW EUCHARISTIC LEGISLATION. By John C. Ford, S.J. New York: Kenedy, 1953. Pp. vii + 129. \$1.50.

Fr. Ford's booklet provides the most thorough commentary that has appeared to date on *Christus Dominus* and the *Instructio*. His stated purpose was to provide a conservative commentary on the new Eucharistic legislation. In a manual intended for wide circulation, this was the most prudent approach to take, particularly in view of the early date of its publication. But he had no intention of imposing his own opinion on his readers. On the contrary, he gives a salutary warning to confessors against binding the faithful to the fast where there is a solidly probable opinion in their favor.

This review will necessarily limit itself to a discussion of Fr. Ford's approach to some of the more controversial points of the legislation. Thus, he is of the opinion that, where the advice of a confessor is required for the use of the dispensation, it is required for validity, and not merely for liceity. This would mean that one who made use of the dispensation without receiving such advice would break the fast and be guilty of serious sin. While he supports this opinion with solid arguments, most authors are of the opinion that the confessor does not exercise jurisdiction in giving such advice, and that therefore his intervention is required only for liceity. The confessor in question, according to Fr. Ford, is one who has faculties to hear the confession of the petitioner. He thinks that the meaning of the term may be extended to include one who has faculties in the place where the advice is given (even if not for the particular person). He is aware that a few authors are willing to extend the meaning of the term to one who has faculties anywhere, but he was unwilling to express an opinion as to whether this opinion could safely be reduced to practice. Since the publication of his booklet, however, this latter opinion appears to have acquired at least extrinsic probability.

The question of the serious inconvenience required by the Instruction for certain uses of the dispensations has been the subject of considerable discussion. Fr. Ford argues from the examples given and from other sources that a *moderately* grave inconvenience is understood, not an *absolutely* grave inconvenience. Most authors would probably agree with him on this point. But there is some disagreement on just when this inconvenience is required. For the sick he makes no distinction between medicine and liquid

nourishment, demanding the inconvenience for both. Some authors have maintained that the wording of the Instruction limits the requirement of the inconvenience to the case where liquid nourishment must be taken. The sickness alone suffices to allow use of the dispensation to take only medicines. This opinion has some foundation in the text of the Instruction. The Constitution itself (Norm II) makes no mention of inconvenience in connection with the dispensation for the sick.

But perhaps the most disputed problem regards those who find themselves in the special circumstances mentioned in Norm III and Norm V. Fr. Ford makes a distinction between the priest (about to celebrate) in special circumstances and the faithful. For the priest, the special circumstance itself will suffice for the use of the dispensation; for the faithful, a personal inconvenience is required. While this opinion follows the text of the Instruction most accurately, the opinion which allows the special circumstance to suffice for all seems to have acquired a sufficient following to give it at least extrinsic probability. But even if one accepts this latter opinion, it may often be necessary to inquire into the personal inconvenience to determine whether the objective condition is verified, e.g., to decide whether the work one does is exhausting, whether the hour is relatively late, etc. Moralists and canonists may eventually work standard measurements to simplify the solution of such cases, but all such measures eventually fail and in practice the case will always arise where there is no substitute for the question: does the circumstance make fasting difficult for you? But an opinion which reduces such cases to a minimum is certainly easier to follow.

Fr. Ford's booklet is a handy *vade mecum* to which the priest can conveniently refer in the many practical problems that occur in connection with the new dispensations. Besides the commentary the booklet contains the original Latin text of the Constitution and the Instruction, together with an accurate translation of both into English. It also contains hints for religion and catechism teachers. The American edition has an Introduction by Archbishop Cushing. An English edition with an Introduction by the late Canon Mahoney is being published by Burns Oates.

West Baden College

JOHN R. CONNERY, S.J.

PSYCHOLOGIE ET PASTORALE. Etudes de Pastorale, VI. Louvain: E. Nauwelaerts; Paris: Desclée de Brouwer, 1953. Pp. 190.

This volume is the sixth in the series, *Etudes de pastorale*, which are published after the yearly meetings of a group of Belgian priests. The theme of this last publication is the study of the actual and possible contributions

to be made to the priestly ministry by modern psychology. It goes without saying that in the brief confines of such published conferences and lectures one is not to look for a full and in any way definitive treatment of this important question. The book contains six chapters dealing with different aspects of pastoral theology, seen in the light of modern psychology. The various authors do not follow closely any one school of modern psychological thought, although it may be said that, in general, all are concerned with an evaluation of possible contributions to be expected from the so-called "depth psychologies."

The most important single article in the volume is the first one, discussing the general problem of the priest and the benefits he is to look for in his ministry from his own and others' knowledge of the advances of modern psychology. The conference was written by Canon Joseph Nuttin, professor at the University of Louvain and a well-known psychologist, whose work, *Psychoanalysis and Personality*, has already made him familiar to American readers. Canon Nuttin discusses, first of all, the help that modern psychology can offer in the recognition of a genuine vocation to the priesthood, and in the guidance of the process of sacerdotal training. His own remarks, and those quoted from a recent writing of Cardinal Tisserant, should be pondered seriously by all concerned with the selection and training of candidates for the priestly or the religious life. The author well realizes that many priests in such positions are sharply prejudiced against the whole field of psychology, often out of ignorance and fear. It is important, he emphasizes, that those responsible for the formation of the clergy be aware of the findings of modern psychology and see to it that these findings are used effectively in the seminary course of training. The psychological aim of such a course must surely be to develop mature individuals who will be truly capable of carrying on the priestly ministry. The author points out that this use of modern psychological findings is of equal or greater importance than the mere introduction of a course in psychology in the seminary curriculum.

A study of the psychology of human relations will be of great importance to the priest in his work as an educator and as a spiritual director. The author rightly feels that it will be wise and necessary to give to some priests a specialized training in psychology in order to have men available to present to their brother members of the clergy suggestions and information of real value. He gives, too, in this regard, a wise caution against "amateurism"—a counsel which could be taken to heart by some of the priest authors and lecturers in our own country. On the other hand, it is clear that Canon

Nuttin sincerely thinks that modern psychology can and must make valuable contributions to the training of priests and to their ministry.

The author then discusses three fields of modern psychology which are of particular importance in this connection. Most attention is devoted to depth psychology and psychoanalysis, its benefits and faults, resuming in a brief space much of what was treated at some length in the author's larger study of this question. Brief mention is made of the whole field of testing and diagnostic techniques, and the importance of the growing field of social psychology is stressed. In conclusion, Canon Nuttin cites the need for more Catholic scientific study in these fields, so that the priest may meet adequately the man of this modern age with its problems.

Canon Widart's article on freedom in its philosophical and psychological aspects is a valuable, if incomplete, treatment of what we may call the natural physical and psychological "determinisms" in man, which do not so much deprive him of his human freedom as canalize a person's activities in certain directions. It would be a mistake in many ways to consider the main problem raised by modern psychology as being that of determinism. Nevertheless, the problem is a real one, to be studied exactly, and Canon Widart's article gives a considered, well-balanced, and philosophically acceptable discussion of it.

Canon Vieujean treats of the notion of sin, both psychologically and theologically, with special reference to the sense or feeling of guilt. The remaining three conferences deal with the contributions that may be made by modern psychology to the priest in his role as educator, to the general problem of vocation, and to the understanding of prayer in its psychological aspects.

It is to be hoped that this little volume will have its merited circulation in this country, especially because of the real value of the first two articles. It is important, above all, that the priest realize what may be reasonably expected from psychology, and have some intelligent appreciation of the rapprochement to be worked for between psychology and Catholic thought. As Canon Van Steenberghe notes in his Introduction, there is no question of the priest considering his penitents and those who seek his assistance as "cases," to be dealt with on the purely natural level; nor is there question of all priests practicing a real form of scientific psychotherapy; rather there is need that the wealth of scientific knowledge now available about human nature be used effectively in the priestly life and work. To this end the present volume makes a useful contribution.

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GREGORY STEVENS, O.S.B.

L'EVÊQUE DANS LA TRADITION PASTORALE DU XVI^e SIÈCLE. By Paul Broutin, S.J. Museum Lessianum, Section historique, XVI. Bruges: Desclée de Brouwer, 1953. Pp. 138.

This work is a French adaptation of a lengthy article, "Das Bischofsideal der katholischen Reformation," published by Dr. Hubert Jedin, professor at Bonn and well known as historian of the Council of Trent. Père Broutin has added many important paragraphs to the original essay. The authors trace the development of the renewal of the pastoral ideal of the hierarchy. In the fifteenth century bishops rarely preached, the infrequent synods were often political in purpose, and the power of the ordinaries was hampered by the action of the Curia and the chapters. Many bishops did not observe the law of residence or the other prescriptions of canon law. Indeed, the typical prelate was more the great lord who held court and strictly exacted fiscal payments than the visible head of a church who confirmed, ordained, preached, and personally governed the flock of Christ. During the course of the sixteenth century the ideal of the bishop was renewed. This revival was based on the traditional image of Christ, the Good Shepherd, who watches over and feeds the flock, whose voice is recognized by the sheep, who seeks the lost sheep and is ready to lay down his life for them.

The authors of this study see the beginnings of this reform in Italy and Spain. In Italy, in addition to several important tracts on episcopal duties, there appeared the first of the great bishops of modern times, Matteo Giberti, who tried to systematize the *cura animarum*. In Spain the example of Ximenes and Talavera was supplemented by the teaching of Vitoria and others. Elsewhere in Europe little was accomplished until the Protestant Revolt forced action. In Germany the prince bishops devoted their attention more to the temporal than to the spiritual, and in France the situation was not much better. In neither country did the episcopacy prove itself an effective bulwark against heresy. The decisive change came with the Council of Trent and the emergence of St. Charles Borromeo. Trent's teaching inspired the important *Stimulus pastorum* of Bartholomew of Braga, O.P. Charles Borromeo put Trent's reforms into practice in the spirit of Giberti, but with such vigor that his successor, Cardinal Frederick Borromeo, had to be warned not to imitate too closely his uncle's rugged asceticism and rigorous enforcement of episcopal rights. In the second decade of the seventeenth century St. Robert Bellarmine in his *Admonitio* summed up the progress of a century.

This work is at once a success and a disappointment. It deserves high praise because it represents a first and meritorious step in the investigation of a subject of prime importance. It disappoints because, for one thing, it

gives the unwarranted impression that the evils afflicting the episcopate were adequately met in the sixteenth century, whereas many of them plagued the Church until the French Revolution. It is also a disappointment because it makes it abundantly clear how little this field has been cultivated by historians. The reason is not hard to find: the task is not an easy one.

Woodstock College

E. A. RYAN, S.J.

THE NEW TOWER OF BABEL. By Dietrich von Hildebrand. New York: Kenedy, 1953. Pp. 243. \$3.00.

Though modern viewpoints on truth and morality have often been brought sternly to task, it is rare that this has been achieved with authentic philosophical insight. Dr. von Hildebrand has succeeded admirably in this his latest publication. It depicts the chaos of current thinking, the shallowness and downright errancy of today's approach to reality and life. In part, themes previously appearing in his writings are here reintroduced; in part, new themes make their debut.

The book presents a series of seven essays. The unifying thesis which underlies the whole is the revolt of modern man from God, or better, the fundamental denial of dependent creaturehood. Such is the foundation of this new Babel which man has reared to himself. Its walls and parapets are constructed of the dethronement of truth, the new functionalism, the idolatry of efficiency, prejudiced knowledge, and like materials, which are the subjects of the several essays.

It is impossible to catalogue here the many insights revealed in these pages. A few examples must suffice. The author subjects to incisive criticism the approach to knowledge which reduces the immanent significance of things to a mere statistical average. He condemns the mad rush to the academic halls under the illusion that one may master any technique, skill, or art by the simple expedient of taking a course in it.

Particularly revealing is the devastating scrutiny he fixes upon the heresy which substitutes efficiency for holiness. Thereby what man achieves is valued above what he is. This error is manifested in three ways: (1) in the anti-personalism which makes of man a pure means for the production of material goods; (2) "in an idolatry of man's great achievements in the field of art, of science, of technique, or even of films and sport" (p. 205); (3) in the canonization of professional work and efficiency as the exemplary cause for all man's serious endeavor and activity. Dedication to a professional calling is not one's primary vocation.

Perhaps the most forthright essay is "The Dethronement of Truth."

Subjectivism, pragmatism, and historicism are brought before the bar, the case against them is briefly stated, and sentence is pronounced for the betrayal of truth. Though Kant is rendered due praise for his transcendental deduction, he is revealed as a dangerous innovator in his introduction of the postulate. For in so doing he replaced truth with indispensability. Not content to cross swords with the false champions of truth, the author berates her true knights for complacency and a predominantly defensive attitude in the philosophical arena: "Instead of trying to understand a thesis from within and to confront it with reality, frequently one has only approached it in remaining imprisoned in a certain traditional set of concepts and often even in a traditional vocabulary; without taking the trouble of consulting reality by an immediate approach to it, one has only confronted the thesis with a Thomistic textbook, and condemned it as soon as it stated anything which had not been said in it" (p. 92). Such an approach does an injustice to the philosophy of St. Thomas. Allegiance to a system has supplanted loyalty to reality and the "wondering" about the inexhaustible plenitude of being. No less correct is the attitude which sees "the main task of philosophy to lie in an integration of modern scientific and psychological results within the system" (p. 95). Are we justified, the author queries further, in assuming that Aristotle's analysis exhausted the principles of metaphysics, that there exist no other causes or metaphysical relations than those he discovered? The true philosopher never ceases to be an explorer.

The reader will not perhaps say amen to every assertion of this work. His diagnosis of certain illnesses of our day may differ from that of the author. *The New Tower of Babel* is not the final word on what is wrong with the "isms" of today, a boast which Dr. von Hildebrand would be the last to make. No one, however, can study this work with unbiased mind and deny he has had a supremely provocative and stimulating experience.

Woodstock College

ROBERT H. SPRINGER, S.J.

THE PROTESTANT CREDO. Ten Essays on the Protestant Faith and Its Essentials. Edited by Vergilius Ferm. New York: Philosophical Library, 1953. Pp. xi + 241. \$5.00.

In this day of community churches and Protestant interest in denominational mergers and ecumenical movements, it is to be expected that increasing interest be shown in the broad, general agreements of Protestantism. Many Protestants are sincerely disturbed by the diversity of belief and practice manifested in the multiplicity of denominations in Protestantism. They seek some common denominator in the multiplicity, some common

core of belief and polity, something more positive than a common protest against Catholicism.

The Protestant Credo was written to supply this common element. It is written for "intelligent Protestants who sit in church pews—it may not be regularly—calling themselves Protestants but not too sure why." The preface promises "a collective cross-section portrayal of the Protestant Credo in the light of to-day's world." It is written "to state the Protestant faith and its essentials." To this end the editor has called upon nine collaborators who are "liberal but not radical," and suggested that they answer such questions as: "With a Protestant layman in mind, what makes a person a Protestant, other than being born one? What ideas are basic to Protestantism? . . . Leaving dissonances in the background, what may be said to constitute basic agreements and the common direction among Protestants?"

Such a Protestant credo, stating the broad general agreements of all Protestants as distinguished from denominational confessions, is possible, if the agreements are broad enough and general enough, but no such creed emerges from this book. Fairly common to the ten contributors is a dedication to the proposition that Protestantism is opposed to creeds and dedicated to the absolute "freedom" of the individual. Very little does emerge as common to the contributors, since eight, the editor included, express their dedication to this principle of freedom by disregarding the suggestions of the editor. Gaius Glenn Atkins and, to a lesser extent, John T. McNeill follow the script, but the other eight range far and wide.

At least four of the contributors protest against the assumption that Protestantism is merely negative. On the other hand, Henry Nelson Wieman asserts that "Protestantism is undisciplined, disorganized, with no clear sense of its mission except the negative sense of being opposed to Roman Catholicism." For Wieman there is "an incompleteness, an indefiniteness, a vagueness, a lack of criteria of truth which cannot continue if Protestantism is to survive." The present book illustrates rather well the truth of this proposition. Especially evident is the lack of any commonly accepted criteria of truth. The major affirmations of the authors concern the "freedoms" of Protestantism. These include freedom from binding creeds, freedom from ecclesiastical authority, freedom to reject the distinction between sacred and secular, freedom to change with the changing times. There is much more protest than affirmation in the book.

What the intelligent Protestant to whom this book is directed will make of this liberal "freedom" is a matter of conjecture, but it is likely that he

will be more appalled by the lack of common criteria and even of common principles than attracted by the promise of limitless freedom. In all fairness it should be added that not all Protestants will agree that the contributors are "not radical." This reviewer believes that many Protestants will protest against the Protestantism depicted in this book. He believes, too, that they share his belief that the "liberal freedom" here advocated can lead to nothing but religious anarchy and ultimate "freedom from Christianity."

St. Mary of the Lake, Mundelein, Ill. ERNEST V. MCCLEAR, S.J.

CHRISTIANITY IN AN AGE OF SCIENCE. By C. A. Coulson. Riddell Memorial Lectures, Series XXV. London: Oxford University Press, 1953. Pp. 53. 5s.

Among the many recent works on the status of religion in an age of science this little book deserves a preeminent place. Its author, a member of the Church of England, is Rouse Ball Professor of Applied Mathematics at Oxford and an authority on molecular quantum mechanics. His Riddell lectures reflect both the competence and integrity of the scientist and the faith and devotion of the convinced Christian.

Prof. Coulson begins by rejecting two false views of the relationship existing between science and religion. The first, which assigns different areas to science and religion and maintains that there can be no contact between them, leads to an impossible dichotomy of life and experience. The second, more subtle than the first, assumes that science and religion occupy contiguous regions and that if we follow science far enough we will finally cross the border into the world of religion. The danger here is that as science advances it will usurp more and more of the region once thought to belong to religion and gradually push religion off the map completely. The lesson is clear: "we cannot say 'Here ends science, here begins religion': if God is here at all it must be at the beginning of science, and right through it" (p. 8).

To set the scene for his own view of the science-religion issue Coulson then discusses the light which recent developments throw on the constructional and creative nature of science. His own view is presented through "the analogy of the mountain," in which reality is compared to a lofty mountain, green and pleasantly sloping on one side, rocky and rugged on the other, but one mountain for all that. The scientist looks at this "mountain" from one side, the theologian from the other, and if there is apparent conflict in what they see, it is only because their viewpoints are so different. Since both are equally grounded on experience and are concerned with

systematizing that experience, conflict can arise only if theologian or scientist should dismiss other points of view as invalid.

But can we be sure that ultimately everything is but a reflection of one basic reality, or, for that matter, that there is any reality at all giving substance to our experiences? The author feels that only a convinced "yes" to these difficult epistemological questions can make sense of our total experience, and shows how the similar approach to reality of scientist and Christian and the common elements in their descriptions point towards the correctness of this answer. As a result, "all the 'length and breadth and depth and height' of every aspect of every man's experience—his science, his thinking, his knowledge of the saving power of God in Christ—all flow from one source, and are seen as different aspects of one reality, God" (p. 49). This synthesis is saved from pantheism or animism by what Coulson has elsewhere called our "specifically Christian insights into the Person of Christ."

While the author frankly admits the deficiencies of his analogy, in seeking the cause for the higher certitude and truth of Christianity as compared with science in the intensity of the individual's encounter with God he seems to lose sight of the more rational aspects of the act of faith. His magnificent eulogy of the Christian Church stresses, perhaps too exclusively, its interior, personal nature as a fellowship of the faithful. In this regard it may help to recall Baron von Hügel's insistence that there are three necessary elements in Christianity, the mystical, the scientific, and the institutional, and that to minimize the third element is as precarious as to slight the first or the second.

Though many of the ideas in these lectures have been expressed before—among scientists by Dingle, Polanyi, and Jordan, among theologians by Baillie, Raven, and Whitehouse—seldom have the viewpoints of both Christianity and science been put with such understanding and conviction as here. The author's ideas are clothed with a wealth of illustration and a vividness of style that make many passages cry out for quotation. We can only hope that theologians and scientists will find time to read this book, and that Prof. Coulson will give these lectures the expanded treatment they deserve.

Woodstock College

JOSEPH F. MULLIGAN, S.J.

L'EXPÉRIENCE CHRÉTIENNE: INTRODUCTION À UNE THÉOLOGIE. By Jean Mouroux. Paris: Aubier, 1952. Pp. 376. 795 fr.

Mouroux' book deals with a most important, thrilling, old and ever new problem: How far and in what manner does the Christian's relation to God

manifest itself in his consciousness? As this relation culminates in faith, hope, and love, the main problem is how these supernatural acts are experienced. If we realize the tendency of many theologians to minimize the importance of our personal, conscious life in the sphere of religion—Christian experience being often either seen in the light of an unessential epiphenomenon which has no importance for the supernatural reality, or overrated and discredited through an unfortunate, insipid, psychological approach—the work of Mouroux cannot be welcomed enough. His aim is undoubtedly to do justice to the personal, conscious life in the religious sphere, but he also stresses the great danger which consists in building religious truth on “experience,” source of so many modern heresies.

After characterizing briefly the notion of religion, the author offers an interesting analysis of “experience.” He distinguishes between the empirical, the experimental, and the experiential. The empirical is the naive, lived contact with being, which is non-critical, prematurely solidified and thus partial and superficial. The experimental is a conscious, artificially provoked experience, which is exclusively concerned with measurable elements, i.e., the kind of experience on which science is built. The experiential is an experience in its personal totality, an experience built and grasped in a lucid consciousness which possesses itself.

Mouroux then proceeds to discuss the possibility of religious experience in the third sense, i.e., experiential, in showing that to speak of religious experience implies no contradiction of Trent’s definitions.

In the third chapter he expounds with great clarity and profound erudition the central problem, that of the consciousness of our faith. Beginning with the liturgical texts of the baptismal rite, he proves the decisive role played by experienced faith as *conditio sine qua non* for receiving the sacrament of baptism, a role confirmed in canon law. He adds texts of St. Augustine and of St. Thomas which again confirm the experience of faith. The clash in the views of Suarez and Lugo admirably reveals the depth and difficulty of the problem. In stressing the difference between acquired and infused faith, Suarez acknowledges only an experience of acquired, natural faith. His main reason for this restriction is the fact that a heretic, though deprived of infused faith, still has the experience of faith. The powerful “counter offensive” of Lugo clearly shows that this view blatantly contradicts Scripture and the religious lives of the pious.

The problem arises: If Lugo is right, how can this be reconciled with the impossibility of grasping the supernatural as such? After rejecting the way in which Lugo tries to escape between the horns of this dilemma, Mouroux

offers "not a solution, but indications for a solution"; we are not conscious of the origin of our act of faith, and thus do not grasp the action of the Holy Ghost (apart from mystical experiences), but we are aware of the supernatural object of our faith, the word of God transmitted by the Church, as well as of the act of will to affirm what the Church proposes. Mouroux prescind from the distinction between "acquired" and "infused" faith, because it has no bearing on the existential interpenetration of natural and supernatural in the faith of the Christian.

It is in the third part that the entire problem of religious experience is again taken up and discussed in more detail on the basis expounded in the first part. In the chapters, "Le sentir spirituel" and "L'Affectivité religieuse," we find, however, points which are in need of further philosophical clarification. One will forgive the author of *Christian Ethics* for objecting to the traditional reduction of meaningful, intentional, affective responses to acts of will. The decisive difference between volitional and affective responses is lacking, a distinction which is indispensable in order to do justice to the specific nature of willing, the free act at the basis of all our actions, as well as to the affective plenitude of the "voices of our hearts."

Equally, we cannot concede that the act of thinking is more known and conscious than the act of loving. The source of this thesis is certainly connected with seeing experience too much in the light of knowledge, or "consciousness of"—the form of experience which is typical of perception and all knowledge. We could call it "frontal" experience. Yet there exists also a fundamentally different dimension of experience which is not clearly brought out in Mouroux' book. The way in which an act itself is experienced—for instance, our act of willing, or our response of joy, enthusiasm, or love—is not a "consciousness of" (as is our awareness of the object of our will, joy, enthusiasm, or love), but a conscious accomplishment, which we could call a "lateral" experience. The omission of this distinction bears on Mouroux' conclusion at the end of this book, where experience is exclusively seen in the light of a *prise de conscience*, a grasping of our own act, which is obviously not the genuine form in which theoretical, volitional, or affective responses are experienced and become known to us.

It is to be hoped that this profound, outstanding work of the well-known French theologian will soon be translated into English. The great merit of Mouroux' book is to have traced out the orthodox frame in which the problem of "Christian experience" is to be further discussed. Even if he sometimes fails to go as far as we deem necessary, the book has a great value in counteracting the regrettable tendency of devalorizing the conscious, per-

sonal life in the religious sphere, a depersonalization which contradicts Scripture, the liturgy, and the entire tradition of the Church.

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DIETRICH VON HILDEBRAND

DE L'EXISTENCE À L'ÊTRE: LA PHILOSOPHIE DE GABRIEL MARCEL. By Roger Troisfontaines, S.J. 2 vols.; Paris: Vrin; Louvain: Nauwelaerts, 1953. Pp. 415, 431.

Père Troisfontaines' aim in this rather ambitious work is not to question or judge the philosophy of Marcel but to expound it. That he has been successful in his enterprise—at least to the satisfaction of Marcel himself—we have the latter's assurance, communicated in a letter which serves as Preface. Troisfontaines has done a great service to anyone who, wading through the numerous and disparate writings of Marcel (Vol. II contains a forty-five-page bibliography), has sought to find the basic, unifying insight which inspires them all.

The method followed by the author to achieve his purpose has been to collect all the various texts which Marcel has written relative to any single theme and then so to order and organize these fragments that they serve merely to orchestrate the underlying and fundamental message of the philosopher. It is a work, therefore, not so much of systematization—a word hateful to Marcel—but of synthesis: the discovery of the whole implicit in the parts and the explicit arrangements of the parts in relation to the whole. In doing this the author has interposed himself as little as possible between the philosopher and the reader. For not only the ideas are Marcel's, but also the language itself—recast, it is true, into an even, flowing text so as to avoid the awkwardness of linking extracts end to end, but unmistakably bearing the stamp of the original and amply tagged with references to the sources.

The unifying theme of the work and, for the author, of Marcel's thought is summed up in the title: *From Existence to Being*—that is to say, the emergence of man from the state of passive insertion in reality to one of active participation. It is the passage from a sort of existential community in which the individual willy-nilly finds himself situated and whose organizing relations are, as it were, imposed from without (the state of factual *existence*), to a communion in being wherein the implications of the original condition are now freely assumed and lived (the state of *being*). To effect this passage, however, an intermediate step is necessary. This is the stage of analytic reflection, whose first task is to distinguish and order the elements which for the primitive immediacy of direct consciousness are in a state of

confusion. But the objectivation of existence characteristic of this reflex consciousness, while it makes science possible, inevitably tends to destroy the sense of participation that was its origin. It detaches and isolates man from the very object of his considerations. Hence a second reflection must be invoked to reveal the limitations of the whole reflective process and to open the door to a free option by which the person may, if he so chooses, reinsert himself into the existential order now transfigured by the light of reflection and this subsequent commitment into the order of being.

Thus, beyond the mere fact of existence, *to be* for man requires the personal choice to maintain, or better to recreate, in his conscious life his union with the real. If the initial confusion, for man's awakening consciousness, of the existential situation makes reflection a necessary prerequisite to this choice, only the free decision to follow the lead of reflection and reintegrate in actual living all its fragmentary gains will give man access to a life illumined in the very concreteness of its every-day details and palpatingly real even on the level of its illumination. For *being* to be a source of solidity in man's life, as well as of light, it must be encountered in communion; there alone is the solidly real also transparent and the integrally true vibrant to the touch.

Utilizing this theme of active, ontological communion as a principle of organization, the author, after a preliminary study of Marcel the man, has divided his work into four parts: union with the world, union with self, union with other persons, union with God. And the real vindication of his effort at synthesis is found in the ease with which all the extraordinarily varied reflections of Marcel fall into place under these headings, sustaining and swelling the general motif and at the same time receiving new light by their insertion into an organized whole.

But apart from the individual insights, rich and many as they are and all inviting comment, perhaps the most striking thing about the book is the success to which it bears witness of Marcel's distinctive and very personal manner of philosophizing. This is likewise undoubtedly what will most disconcert those accustomed to define philosophy as the "science of ultimate causes." For, to Marcel's way of thinking, philosophy is not a mere super-numerary, abstract reproduction of being and life; it is life itself becoming transparent to, and assuming direction of, itself, tending to an equation of consciousness and existence wherein every concrete experience is itself an illumination and where the clarifying light burns not apart from but in the very heart of being. Philosophy does not seek so much to explain life as to constitute it. As Blondel once wrote, it is of the real and in the real, it flows in the direction of the current, is mingled with it and swells it from within. And

it may be said in passing that the concrete philosophy which Marcel has elaborated is in many respects an extraordinary realization—perhaps more so than what Blondel himself achieved—of Blondel's own conception of philosophy outlined in a precious article some fifty years ago ("Le point de départ de la recherche philosophique," *Annales de philosophie chrétienne*, I [1905], 337–60; II [1906], 225–49).

There are times when Marcel's excoriations of abstractionism in philosophy are somewhat exaggerated. But it must be remembered that it is not his intention to dispense with abstract reflection as a tool—both he and Blondel always insist on its necessity—but to indicate its inadequacy by itself to reveal the real significance of life. Consequent upon reflection there must be a return to the concrete, a living of the truths which reflection has discovered. For only to a concrete consciousness, illumined indeed by the work of reflection but which in its direct presence to the real does not fragmentize its object, are the inner recesses of being and its call to communion revealed. Such a consciousness, of course, if it is to be shared at all and not destroyed in the process, can only be described, and hence the need for the phenomenological method. But these descriptive analyses, with their wealth of concrete insight and meaning, cannot be tossed aside as non-philosophic simply because they are not demonstrable. They are not demonstrable precisely because they are concrete and depend on a free orientation, but they are concrete not as antecedent to philosophic reflection but rather as its vital embodiment. On this level, the very richness and authenticity of the illumination is its own criterion, confirming it as no logic ever could. And indeed, whatever other reservations he may have or however used to associating the advance of philosophy with the march of syllogisms, a person would be hard put to deny the abundant richness and the authentic ring of these pages.

Père Troisfontaines, by the careful scholarship and the sympathetic and penetrating insight he has brought to his task, has indeed done a work for which Marcel can be grateful and which, moreover, anyone in search of a philosophy as warm and fresh as it is lucid and with its fingers on the very pulse of life, owes it to himself to read.

Woodstock College

ROBERT O. JOHANN, S.J.

THE PHILOSOPHY OF JACQUES MARITAIN. By Charles A. Fecher. Westminster, Md.: Newman, 1953. Pp. xiv + 361. \$5.00.

The philosophical output of Jacques Maritain has become so vast that one hardly knows where to turn for an introduction to his thought. His re-

flections on any one subject are likely to be scattered through half a dozen volumes written in the course of several decades. In presenting a general exposition of Maritain's philosophy, therefore, the present book answers to a real need. Addressing himself to the general reader, Mr. Fecher avowedly attempts to popularize. His study has the advantages and defects of a popularization.

After a brief and interesting biographical sketch, Mr. Fecher devotes a number of chapters to Maritain's speculative philosophy. These chapters are the least satisfactory in the book. While Maritain's theory of the hierarchy of the sciences is treated fairly completely, all too little attention is given to his justification of the realism of the human intellect, or to his analyses of the principles of identity, sufficient reason, causality, and finality. Turning to Maritain's practical philosophy, Mr. Fecher devotes only a single chapter to "the moral life of man." Although this chapter is an excellent summary of the pertinent sections of *Science et sagesse*, one regrets that the author has entirely overlooked the *Neuf leçons sur la morale*. Had he been acquainted with this work, he could hardly have written that "no one of his books deals with ethics as such, and it is not possible to say . . . that he has added any new discoveries or original insights to knowledge already extant" (p. 187).

In treating of Maritain's social and political thought, Mr. Fecher is at his best. He takes the reader on a delightful guided tour of Maritain's speculations concerning the "theocentric humanism" of the Middle Ages and the possibility of its revival, and in subsequent chapters reproduces much of Maritain's wisdom concerning freedom and authority, politics and religion, education and art. Regrettably, Maritain's monumental work on *Creative Intuition in Art and Poetry* appeared too late for consideration in this study.

In the main, Mr. Fecher has given a faithful report of Maritain's doctrine. Unfortunately, however, he often betrays an ignorance of technical points in philosophy which will confuse the serious inquirer and "make the judicious grieve." His discussions, for example, of man's knowledge of the singular (p. 104) and of the abstraction of universal concepts (p. 82) are seriously misleading. On p. 97, moreover, he speaks as though every concept were an *ens rationis*. On p. 98 he declares that the configuration of a marble statue is its *substantial* form and, further, that the mind, in considering its object, "abstracts from all matter and considers only the form or immaterial substratum." On p. 160 he informs the reader that "the soul is an existing reality, whereas the 'person' is a concept to which that reality gives rise"—a principle which, if true, would lead to insuperable difficulties in theology.

One could scarcely recommend this work to the serious student in search of a careful analysis of Maritain's argumentation or desiring a judicious evaluation of his philosophical achievement. It should be stressed, however, that Mr. Fecher's main concern is to arouse the interest of the general reader and to give him some notion of Maritain's principal conclusions. Within these limits he has succeeded. As an amateur not merely in the conventional but in the etymological meaning of the term, the author has a rare gift for communicating his own undisguised enthusiasm for both the thought and the personality of his subject. It is scarcely possible to read this work without imbibing a deeper admiration for the magnanimous crusader who modestly styles himself "a Jacques of John of Cajetan of Dominic of Reginald of St. Thomas" (p. 329).

Woodstock College

AVERY R. DULLES, S.J.

DESCRIPTIVE NOTICES

HELLENISTIC RELIGIONS. Edited by Frederick C. Grant. New York: Liberal Arts Press, 1953. Pp. xl + 196. \$1.75. After a general conspectus of Greco-Roman religion from the time of Alexander the Great, this volume consists in a collection of inscriptions, fragments, and selections from the ancients, so edited as to give an orderly view of Hellenistic religion. The first section, "Institutional Religions," deals with sacred histories; rules for priesthoods, initiations, and sacrifices; religious oracles and beliefs. The short second part presents ancient criticisms of traditional religion; the third deals with the various cults: Orphic, Syrian, Egyptian, Mithraic. In the last section we find the religious ideas of the philosophers, including Epicurus, Diogenes, Plotinus, and Proclus, concluding with a complete monograph by Sallust, "Concerning the Gods and the Universe." The chief merit of this work is the objective presentation of the actual words, in translation, of the ancient writers and inscriptions.

DIEU EST-IL MORT? By L. J. Moreau, O.P. Paris: P. Lethielleux, 1953. Pp. 80. 230 fr. Fr. Moreau, O.P., present professor of theology in Santiago, Chile, has given us an excellent study of an important question, a problem that is rampant in the world of to-day, namely, materialism and godlessness. His treatment of the whole issue is quite clear and patent. Throughout the little volume one particularly notes not only the thoroughness of the author's development but also the philosophical and theological penetration into the very essence of atheism.

THE WORK OF THEOLOGY, ITS NATURE AND FUNCTIONS. By Francisco P. Muniz, O.P. Translated by John P. Reid, O.P. Washington, D.C.: Thomist Press, 1953. Pp. v + 42. A study of the much-discussed modern problem of the nature of theology. An initial section treats generally of theology as an integral and especially as a potential whole. The central and most important pages contrast the modern concept of theology as a science of deducing conclusions—a concept based on the analogy that faith is to theology as understanding is to science—with St. Thomas' concept, based on the analogy that faith is to theology as understanding is to wisdom. St. Thomas would therefore define theology, according to Fr. Muniz, as "discursive wisdom, exercised under the light of divine revelation, on every truth revealed by God, either immediately and formally, or mediately and virtually" (p. 28). The concluding pages deal with the functions of theology with respect to its own proper object, to its subject, to itself as a science, and to other human sciences.

SIGNES DE DIEU. By Joseph Siblot. Paris: Editions ouvrières, 1953. Pp. 185. A series of brief, meditative essays, often apothegmatic in character, on the sacramental signs, sacrament being taken in broad sense to include, e.g., the kiss, the hands, the heart. The keynote of these non-technical discussions: "The sacrament, sensible and supernatural after the image of man, signifies God. Through this gate, opened by Christ, man may hope to discover God" (p. 9).

PRÉSENCE À DIEU: PRÉSENCE AU MONDE. By Emile Rideau. Paris: Editions ouvrières, 1953. Pp. 254. A book of "apostolic meditations" aiming at developing a spirituality for the Christian whose aim is "the establishment of the kingdom of God in modern society, the evangelisation of men, and the human reform of social structures" (p. 8). Such a Christian needs a "double fidelity to God and man, to earth and heaven, . . . to the mysteries of Transcendence and the Incarnation" (p. 7). The first part of the book directs him to the liturgy and the mysteries which it makes vital for Christian life, sources par excellence of apostolic inspiration; the second half concerns the personal formation of the apostle, the milieu he is to change, the social ideals he is to foster. Rideau's name should be enough to recommend these thoughtful pages.

COME, HOLY GHOST. By Francis Xavier Ford, M.M. New York: McMullen, 1953. Pp. xii + 113. \$1.50. Presents Bishop Ford's insights into the operation of the Holy Spirit on the soul of the missionary. Each

chapter which takes its title from a line of the hymn *Veni Sancte Spiritus* contains a short conference of about six pages. The Bishop analyzes the psychology of the missionary and shows how the Holy Spirit bolsters him in the peculiar paradoxes of mission life, activity and prayer, boredom, success, galling patience, the temptation to rush to more fruitful continents for the apostolate. The book is of general interest because of its practical conclusions on devotion to the Holy Spirit and its glimpses into the interior life of the missionary.

L'HOMME DANS L'ANCIEN TESTAMENT. By Georges Pidoux. Cahiers théologiques, XXXII. Neuchâtel: Delachaux & Niestlé S.A., 1953. Pp. 75. 3.85 fr. This monograph is a study of some aspects of the psychology and nature of biblical man. The influence of J. Pedersen's masterful work, *Israel*, is apparent on every page. The author finds that the characteristic note of the biblical portrayal of man is his indivisible unity; for the biblical writers, man is a whole—soul, flesh, spirit are inseparable from human words, deeds, and thoughts—completely responsible for what he says, does, and thinks. It is such an idea of man, perpetually valid, that the Sacred Books offer as a challenge to the modern division and "depersonalization" of man.

THE EPISTLES IN FOCUS. By B. Lawler, S.J. New York: Kenedy, 1954. Pp. 165. \$3.00. The title expresses the book's purpose admirably, for it is a successful attempt to set the canonical Epistles of the New Testament in proper focus by giving useful historical background and a brief commentary on each. Intended not so much for the scholar as for the ordinary educated Catholic, the book's larger purpose has been to supply encouragement and help toward a better acquaintance with the Epistles. The style is interesting and lively, and the selection of details, necessarily incomplete, is judicious. At the end is included a fine outline-summary of the Acts of the Apostles and of the various Epistles.

KATHOLISCHE DOGMATIK NACH DEN GRUNDSÄTZEN DES HEILIGEN THOMAS, III. By Franz Diekamp. 12th ed., rev. by Klaudius Jüssen. Münster: Aschendorff, 1954. Pp. ix + 512. DM 21.50. This third volume of Diekamp's *Dogmatik* covers the tracts *De sacramentis* and *De novissimis*. The principal changes introduced by Dr. Jüssen are the abandonment of Casel's mystery-theory of the Mass and the adoption of a somewhat different position on the attrition-contrition controversy than that maintained by Diekamp. The bibliographies at the end of each section include most of

the important articles published in the principal languages up to 1952. A good index increases the utility of this excellent manual.

HOLY MASS. By A. M. Roquet, O.P. Collegeville, Minn.: Liturgical Press, 1953. Pp. 120. \$1.75. The subtitle, "Approaches to the Mystery," indicates the aspect under which the Mass is considered. Beginning with what we find—an assembly of people brought together to offer sacrifice to God—it discusses within the context of the mystery in which the Christian people are incorporated the elements of the Mass: preparation, praise, daily bread, sacrifice, the pledge of future glory. All are given a meaning pertinent to one who is living the Mass.

THE WEEK WITH CHRIST. By Emeric A. Lawrence, O.S.B. Collegeville, Minn.: Liturgical Press, 1953. Pp. xv + 256. \$2.50. Catholic Action groups will welcome the second revised edition of this apostolic study of the liturgy for each Sunday and feast day. Its brief analyses of the Mass texts are suitable for personal reflection or group discussion by religious or laymen. As an aid toward focussing the mind during the week on the main thoughts of the Mass, each section lists several pertinent texts.

INWENDIGES LEBEN IN DER WERKGEFAHR. By Joseph Pascher. Freiburg im Breisgau: Erich Wewel Verlag, 1952. Pp. 141. DM 6.80. First published in 1940, this volume deals with the life of the Christian in his prayer, faith, and love, and with the work of glorifying God. It insists that Christianity has a significant place for both in its total picture of life. But the work of glorifying God tends to endanger the interior life, and it is this problem chiefly which the author faces. Some idea of the range and direction of his thought emerges from the chapter headings: prayer, faith, love, conversion, glorification, Eucharist, sacraments, and holy work.

LITURGISCHES JAHRBUCH, III. Edited by Balthasar Fischer and Joannes Wagner. Münster: Aschendorff, 1953. Pp. 124. DM 8. This is the first number of the 1953 volume of liturgical studies, published semi-annually by the Liturgical Institute of Trier. Its contents range from a detailed report on the Second International Conference on Liturgical Studies, held in Alsace in October, 1952, to a number of timely and provocative articles on such controversial issues as "The German High Mass," "Tabernacle and Altar," and "The Order of the Lessons in the Mass." The treatment of the various topics is in keeping with the avowed purpose of the *Liturgisches Jahrbuch*: to make available to clerics outside the narrow circle

of liturgical specialists, solid, non-technical studies of a pastoral-liturgical nature.

THEOLOGIA MORALIS, I. By Thomas A. Iorio, S.J. 4th ed.; Naples: M. D'Auria, 1953. Pp. xix + 243. Fr. Iorio here brings his 1946 edition abreast of latest developments. This consists chiefly in integrating into the text the latest pronouncements of the Holy See and includes some emendations. Though the improvements do not affect this first volume to great extent, it is expected that Volumes II and III will show renovation in larger measure, given the nature of the matter they treat (*De praeceptis, De sacramentis*). Contrasted with its predecessor, this edition boasts quality paper, makes more frequent use of bold-face type in paragraph headings, and is set forth in larger print.

THE EXPERIENCE OF DEATH. THE MORAL PROBLEM OF SUICIDE. By Paul Landsberg. Translated by Cynthia Rowland. New York: Philosophical Library, 1953. Pp. xiv + 102. \$2.50. The work of Paul Landsberg, one of the seven Jewish philosophers of John Oesterreicher's *Walls Are Crumbling*, here appears for the first time in English. The first essay investigates the possibility and nature of an experience of the inwardness and personal meaning of death. A decisive experience of death reaches beyond biology and beyond the data afforded by the experience of growing old; it is bound up with a certain degree of awareness of personal uniqueness. The experience, which may come to us, e.g., at the death of a friend, is radically that of the sudden absence of the person as spirit, whereby we discover that our life is a bridge between two worlds. The latter part of the essay analyzes the varied meanings which the sense of our mortality acquires according to our interpretation of the relation of personal and bodily life; the final pages concern the unique Christian experience of death. The second essay marshals the arguments for and against the legitimacy of suicide, and rejects all of them except the Christian appeal to the cross. It is noteworthy that Landsberg since 1930 had carried poison for use in event of Gestapo arrest, but that as he came closer to Christ his attitude changed: he destroyed the poison and died of exhaustion in a Nazi camp.

DISPENSATION FROM IRREGULARITIES TO HOLY ORDERS. By James I. O'Connor, S.J. West Baden Springs, Ind.: West Baden College, 1952. Pp. 144. A consideration of the removal of irregularities throughout the history of the Church. The introductory chapter discusses methods of removing irregularities other than by dispensation. Then, for convenient

handling, the work is broken into three historical periods: prior to the Council of Trent, from the Council of Trent to the 1918 Code of Canon Law, from 1918 to the present; in each of these three sections the author takes up the dispensatory powers of bishops and simple confessors, and of superiors and confessors of religious orders and congregations.

LA CONQUISTADORA. By Fray Angelico Chavez. Paterson, N.J.: St. Anthony Guild Press, 1954. Pp. vii + 134. \$2.00. Though primarily a literary work, this is the history of an ancient statue of our Lady which was brought to New Mexico in 1625. Autobiographically the statue relates the details of the trip from Mexico to Santa Fe, the Spanish colonization, mission work among the Pueblos, uprisings of the Indians, and union with the new American nation. Over the centuries carpenters and dress makers satisfied the devotional impulses of the people by changing the statue from "Our Lady of the Assumption" to the "Immaculate Conception" and finally to "Our Lady of the Rosary." But popularly she was always "Our Lady of the Conquest," recipient of the Spaniards' great love for the Mother of God.

FAITH AND PRAYER. By Vincent McNabb, O.P. Westminster, Md.: Newman, 1953. Pp. ix + 215. \$3.50. Comprises two studies formerly published as *Oxford Conferences on Faith* and *Oxford Conferences on Prayer*. The former is proposed as an introduction to St. Thomas and the decrees of the Vatican Council. Presented in very readable form are: the historical problem, the object, and the light of faith, its relation to authority and to the will, the nature of a conversion, and the life of faith. The latter treatise handles the nature and divisions of prayer, the theology and psychology involved, and vocal, mental, and liturgical prayer. It concludes with the prayer of Christ and practical advice on hindrances caused by distractions and pride.

THE FRENCH EXPRESSIONS FOR SPIRITUALITY AND DEVOTION. A Semantic Study. By Sister Lucy Tinsley, S.N.D. Washington, D.C.: Catholic University Press, 1953. Pp. 302. To shed some light on certain phases and moments of the history of spirituality, the author has conducted a laborious investigation of semantic change in French expressions of spirituality and devotion. Her aim has been to present the entire history, diachronically, of these expressions, with synchronic descriptions and illustrations according to relative importance. The study covers the entire span of the French language up to the present. Its epochal divisions are determined primarily with reference to religious-literary trends. The study will give a

certain understanding of the processes of semantic development and of linguistic and cultural relationships. Although the primary concern is with the onomatological point of view, more emphasis could be given to the struggle of ideas behind the development of the terms *piété*, *dévotion*, *spiritualité*, *mystique*, and *ascèse*. The study belongs to the genre of American doctoral dissertations in which a premium is placed on quantitative analysis; it is an excellent example of its kind.

FRANCISCAN LIFE IN CHRIST. By Mark Stier, O.F.M.Cap. Paterson, N.J.: St. Anthony Guild Press, 1953. Pp. xx + 312. \$3.00. This detailed interpretation of the message of the Poverello is directed to all Franciscan religious, and suggested as a stimulating guide for the Third Order Secular. After a preliminary consideration of the life, personality and motivation of St. Francis, the general and particular meaning of Franciscan spirituality is analyzed and its doctrinal basis explored. Of practical import is the treatment of the purpose of religious exercises, the nature of prayer, and the spirit of the liturgy. The treatise concludes with the apostolic activity of St. Francis and its development in modern times, with particular emphasis upon the vocation of the missionary.

THE DEVELOPMENT OF NEGRO RELIGION. By R. F. Johnston. New York: Philosophical Library, 1954. Pp. xxi + 202. \$3.00. The uniform pattern of each chapter is a presentation of facts, quotations, and statistics, concluded by a summary and interpretation. In Part I a condensed history develops the trends and function of the early American Negro Religion. In Part II the thesis to be proven is that "men tend not to relate themselves closely with the Supreme today." The proof is attempted in an analysis of old forms of religious expression, attitudes toward God, heaven, and hell, and the status of emotionalism today in both urban and rural districts. The final chapter points out that with the decline of the spiritual the Church has tended to relate itself to the community by providing training programs, nurseries, and recreations. This popular study of Protestant Negro religion ends with a plea for "a closer walk with God."

SELECTED LETTERS OF POPE INNOCENT III. Edited by C. R. Cheney and W. H. Semple. London: Nelson, 1953. Pp. xliii + 248. 30/-. The introduction sketches the historical background of the period, the formal characteristics of these letters, and their availability today in original form, copies, and editions. Included are the Latin originals with facing English translations of eighty-seven letters concerning England (1198-1216). The

first object of the selection is to illustrate as many as possible of the aspects of papal government and diplomacy; the second, to reveal the Pope's judicial and administrative activity as exemplifying the way in which papal plenitude of power worked and the language in which it was expressed. The principal subjects treated are the interdict on England, John's submission to the Pope, and the struggle over Magna Carta.

CHRISTIAN FAITH AND COMMUNIST FAITH. Edited by D. M. Mackinnon. London: Macmillan, 1953. Pp. xii + 260. \$4.50. A confrontation of Christian faith and Communist faith with regard to philosophical and theological issues. The first six studies set out the nature of the Communist creed and the philosophical issues which Marxism raises. These studies include an account of the general development of Marxist thought and its relation to Hegel's philosophy; a discussion of the fundamental problems of truth, and the Marxist critique of truth; the Marxist doctrine of history; and the Marxist doctrine of morality. Then comes a statement of the Christian position. An essay on the faith of the New Testament offers a study of the character of the Gospel in relation to the Communist faith. There follows a section of four studies on the Christian understanding of human life and destiny, which describe the Christian doctrine of man, social justice, history, and eschatology. The editor draws the argument to a close by describing the conflict between Christian and Marxist dialectic, and by emphasizing the character of Christian hope as a hope for history beyond the end of this age. The book is the work of members of the Anglican Communion; it offers material worth pondering for all Christians.

L'UOMO NELLO SPAZIO E NEL TEMPO. By Vittorio Marcozzi, S.J. Milan: Casa Ambrosiana, 1953. Pp. 448. A treatise on anthropology according to the most recent scientific conclusions and hypotheses. The first part deals with physical and psychic differences between men and animals nearer to man, with the aim of determining the true place of man in nature; then follows a study of the physical (morphological, anatomical, physiological, skeletal) and psychic characters which differentiate the various living human races and their classifications. The second part studies the mechanism of transmission of hereditary characters, the hereditary laws, and some norms of human eugenics. The third part exposes the conclusions of human paleontology and of paleœthnology concerning the age of man's appearance, the first cultures, and the physical characteristics of human fossils and of organisms more similar to man. The fourth section enumerates the conclusions of anthropology and paleanthropology; then it studies the problems

of the origins of man, treating the principal theories with the intention of examining their consistency.

HISTORICAL ASPECTS OF ORGANIC EVOLUTION. By Philip G. Fothergill. New York: Philosophical Library, 1953. Pp. xvii + 427. \$6.00. The modern theory of evolution, according to Dr. Fothergill, is only part of a larger idea, the idea of change, which has its roots in the philosophical notions of antiquity. An historical study of the development of the idea of organic evolution is followed by the chief modern causal theories of evolution and their relationships to formal genetics. "Although the modern view may be mechanistic (as it is concerned with empirical science it must be), there is little reason why it should now be coupled with a purely materialistic philosophy" (p. 349). An epilogue presents the scientific evidence for the truth of the evolutionary hypothesis: it is the only scientific hypothesis which is able to rationalize and render intelligible a vast area of observed phenomena, the real facts upon which evolution rests.

GHOSTS AND POLTERGEISTS. By H. Thurston, S.J. Edited by J. H. Crehan, S.J. Chicago: Regnery, 1954. Pp. ix + 210. \$4.00. A collection of published and unpublished articles on that "racketing spirit which in almost all cases remains invisible but which manifests its presence by throwing things about. . . ." The general behavior of the poltergeist phenomena is examined and substantiated by hundreds of examples recorded in all parts of the world over the last thousand years. The concluding chapter defends the reality of this "Puck-like spook" and denies any diabolic explanation. Its penchant for pure mischief only and its existence as a foil to materialism are unworthy of the intelligence of the enemy of mankind.

BOOKS RECEIVED

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

Scriptural Studies

L'Attente du Messie, par L. Cerfaux, et al. Bruges, Desclée de Brouwer, 1954. 188 p. 150 fr.

Dibelius, Martin. An die Kolosser, Epheser, an Philemon. 3., neubearb. Auflage von Heinrich Greeven. Tübingen, J. C. B. Mohr (Paul Siebeck) 1953. 113 p. DM 9.60 (Handbuch zum neuen Testament 12)

Dodd, C. H. New Testament studies. N. Y., Scribner's, 1954. vii, 182 p. \$3.00

Felder, Hilarin, O.F.M.Cap. Jesus of Nazareth. Milwaukee, Bruce, 1953. xii, 353 p. \$4.75

- Jonge, M. de. The Testaments of the twelve patriarchs; a study of their text, composition and origin. Manchester University Press, 1954. 171 p. 18s.
- Kraus, Hans-Joachim. Gottesdienst in Israel; Studien zur Geschichte des Laubbüttenfestes. München, Kaiser Verlag, 1954. 132 p. DM 8.25 (Beiträge zur Evangelischen Theologie 19)
- Lawler, Brendan, S.J. The Epistles in focus. N.Y., Kenedy, 1954. 165 p. \$3.00
- Mackay, John A. God's order; the Ephesian Letter and this present time. N. Y., Macmillan, 1953. xii, 214 p. \$3.00
- Moriarty, Frederick L., S.J. Foreword to the Old Testament books. Weston, Mass., Weston College Press, 1954. ix, 118 p.
- Origenes. Homélie sur le Cantique des Cantiques; introd. et traduction de Dom O. Rousseau, O.S.B. Paris, Du Cerf, 1954. 110 p. (Sources Chrétiennes 37)
- Pidoux, Georges. L'homme dans l'Ancien Testament. Neuchatel, Delachaux et Niestlé, 1953. 75 p. 3.85 fr.s.
- Simon, Ulrich E. A theology of salvation; a commentary on Isaiah 40-55. London, SPCK, 1953. x, 266 p.
- Unger, Dominic J., O.F.M.Cap. The first gospel, Genesis 3:15. St. Bonaventure, N.Y., The Franciscan Institute, 1954. xi, 362 p.

Doctrinal Theology

- Bornkamm, Heinrich. Luthers geistige Welt. Gütersloh, Bertelsmann Verlag, 1953. 350 p. DM 14
- Congar, Yves M.-J. Jalons pour une théologie du laïc. Paris, Du Cerf, 1953. 683 p.
- Cullmann, Oscar. La tradition. Neuchatel, Delachaux et Niestlé, 1953. 54 p. 3.35 fr.s. (Cahiers Théologiques 33)
- Diekamp, Franz. Katholische Dogmatik nach den Grundsätzen des heiligen Thomas. Dritter Band. 12., neubearb. Auflage hrsg. von Klaudius Jüssen. Münster (Westf.) 1954. ix, 512 p. DM 23
- Köster, Hermann, S.V.D. Vom Wesen und Aufbau katholischer Theologie. Kaldenkirchen, Steyler Verlagsbuchhandlung, 1954. 122 p.
- Marie et l'église, II. Bulletin de la Société Française d'Études Mariales, 1952. Paris, Lethielleux, 1953. 106 p. 800 fr.
- Muniz, Francisco P., O.P. The work of theology. Wash., D. C., The Thomist Press, 1953. v, 42 p. 60 cents
- Peterson, Erik. Le livre des anges; texte français de Claire Champollion. Bruges, Desclée de Brouwer, 1954. 140 p. 48 fr.

- Premm, Matthias. *Katholische Glaubenskunde; ein Lehrbuch der Dogmatik. Vierte Band: Gnade, Tugenden, Vollendung.* Vienna, Herder, 1953. xvi, 704 p. DM 32
- Scheeben, M.-J. *La mère virginale du sauveur, trad. de Die bräutliche Gottesmutter, par A. Kerkvoorde, O.S.B. Bruges, Desclée de Brouwer, 1953. 217 p. 66 fr.b.*
- Schmaus, Michael. *Katholische Dogmatik, vierter Band, erster Halbband: Die Lehre von den Sakramenten. 3. und 4. umgearb. Auflage.* München, Hueber, 1952. 714 p. DM 24.80
- Schmaus, Michael. *Katholische Dogmatik, vierter Band, zweiter Halbband: Von den letzten Dingen. 3. und 4. umgearb. Auflage.* München, Hueber, 1953. 280 p. DM 10.80

Moral Theology, Canon Law, Liturgical Questions

- Baumstark, A. *Liturgie comparée, 3 éd., revue par Dom Bernard Botte, O.S.B. Chevotogne, Editions des Bénédictins de Chevotogne, 1953. 287 p. 165 fr.b.*
- Iorio, Thomas A. *Theologia moralis. Ed. 4a, vol. I. Naples, D'Auria, 1953. xix, 243 p.*
- Juglar, J., O.S.B. *Le sacrifice de louange. Paris, Du Cerf, 1953. 290 p. (Lex Orandi 15)*
- Liturgisches Jahrbuch, 3. Band, 1. Halbband, 1953. Münster, Aschendorff, 1953. 124 p. DM 8*
- L'Ordinaire de la messe, texte critique, traduction et études par Bernard Botte, O.S.B., et Christine Mohrmann. Paris, Du Cerf, 1953. 149 p. (Études Liturgiques 2)*
- Psychologie et pastorale. Louvain, Nauwelaerts, 1953. 190 p. 45 fr.b. (Études de Pastorale 6)*

History and Biography, Patristics

- Bell, H. Idris. *Cults and creeds in Graeco-Roman Egypt.* Liverpool University Press, 1953. x, 117 p. 15s.
- Boyer, Charles, S.J. *Christianisme et néo-platonisme dans la formation de Saint Augustin; nouvelle éd. rev. par l'auteur.* Rome, Catholic Book Agency, 1953. 211 p.
- Duhamet, Geneviève. *Mère Marie-Xavier Voirin, Fondatrice de la Congrégation des Soeurs de la Providence et d'Immaculée Conception de Champion.* Bruges, Desclée de Brouwer, 1953. 368 p. 96 fr.
- Ehrhardt, Arnold. *The apostolic succession in the first two centuries of the Church.* London, Lutterworth, 1953. 168 p. 16s.

- Fletcher, F. T. H. *Pascal and the mystical tradition*. Oxford, Blackwell, 1954. vii, 156 p. 25s.
- Hughes, Philip. *The Reformation in England. II, Religio depopulata*. N.Y., Macmillan, 1954. xxv, 366 p. \$7.50.
- Innocent III, Pope. *Selected letters of Pope Innocent III concerning England (1198-1216)*; ed. by C. R. Cheney and W. H. Semple. Edinburgh, Nelson, 1953. xliii, 248 p. 30s. (Nelson's Medieval Texts)
- Leslie, Shane. *Cardinal Gasquet*. N.Y., Kenedy, 1954. ix, 273 p. \$3.50
- Martimort, Aimé-Georges. *Le Gallicanisme de Bossuet*. Paris, Du Cerf, 1953. 791 p. (Unam Sanctam 24)
- Medieval studies. XV, 1953. Toronto, Pontifical Institute of Medieval Studies, 1953. 289 p. \$7.00
- Mélanges Martin Jugie. Paris, Institut Français D'Études Byzantines, 1953. 300 p. 1750 fr. (Revue des Études Byzantines XI)
- Simon, Paul. *Aurelius Augustinus; sein geistiges Profil*. Paderborn, Schöningh, 1954. 202 p. DM 9.20
- Yours is the Kingdom; the life of St. Ignatius of Laconi*, adapted by Carmel Flora, O.F.M.Cap., and Melchoir Moakler, O.F.M.Cap. Paterson, N.J., St. Anthony Guild Press, 1953. 72 p. \$75

Ascetical Theology, Devotional Literature

- L'Amour du prochain. Paris, Du Cerf, 1954. 404 p. (Cahiers de La Vie Spirituelle)
- Lawrence, Emeric, O.S.B. *The week with Christ*. 2nd rev. ed. Collegeville, Minn., Liturgical Press, 1953. xv, 256 p. \$2.50
- Lefebvre, Dom George. *Prière pure et pureté du coeur*. Bruges, Desclée de Brouwer, 1953. 156 p. 42 fr.
- McNabb, Vincent, O.P. *Faith and prayer*. Westminster, Md., Newman, 1954. ix, 215 p. \$3.50
- Philipon, M. *La doctrine spirituelle de Dom Marmion*. Bruges, Desclée de Brouwer, 1954. 316 p. 78 fr.
- Roguet, A.-M., O.P. *Holy Mass; approaches to the mystery*; tr. by Carisbrooke Dominicans. Collegeville, Minn., Liturgical Press, 1953. 120 p. \$1.75
- Stier, Mark, O.F.M.Cap. *Franciscan life in Christ*. Paterson, N.J., St. Anthony Guild Press, 1953. xx, 290 p. \$3.00

Philosophical Questions

- Augustinus, Saint. *Der freier Wille, übertragen von Carl Johann Perl*. Paderborn, Schöningh, 1954. xvi, 253 p.

- Hügel, Friedrich von. *Andacht zur Wirklichkeit; Schriften in Auswahl.* Munich, Kösel-Verlag, 1952. 259 p. DM 13.80
- Liber de sex principiis Gilberto Porretae ascriptus, edidit Albanus Heysse, O.F.M., recognovit Damianus van den Eynde, O.F.M. Münster, Aschendorff, 1953. 36 p. DM -.95 (*Opuscula et Textus, Series Scholastica, Fasc. VII*)
- Raeymaecker, Louis de. *The philosophy of being*, tr. by Edmund H. Ziegelmeier, S.J. St. Louis, Herder, 1954. xii, 360 p. \$4.95
- Seeley, Charles S. *Philosophy and the ideological conflict.* N.Y., Philosophical Library, 1953. 313 p. \$5.00

Special Questions

- Ambrosetti, Giovanni. *Razionalità et storicità del diritto.* Milan, A. Giuffrè-Editore, 1953. 234 p.
- Berdyayev, Nicolas. *Truth and revelation*; tr. by R. M. French. N.Y., Harper, 1953. 156 p. \$2.50
- Chavez, Fray Angelico. *La Conquistadora; the autobiography of an ancient statue.* Paterson, N.J., St. Anthony Guild Press, 1954. vii, 134 p. \$2.00
- Dickie, Edgar Primrose. *God is light; studies in revelation and personal conviction.* N.Y., Scribner's, 1954. 261 p. \$3.00
- Ellul, Jacques. *L'homme et l'argent.* Neuchatel, Delachaux et Niestlé, 1954. 220 p. 5.50 fr.s.
- Johnston, Ruby F. *The development of Negro religion.* N.Y., Philosophical Library, 1954. xxi, 202 p. \$3.00
- Lentner, Leopold. *Religionsunterricht zwischen Methode und freier Gestaltung.* Innsbruck, Tyrolia-Verlag, 1953. 232 p. öS 48
- Niebuhr, Reinhold. *Foi et histoire.* Neuchatel, Delachaux et Niestlé, 1953. 231 p. 8.15 fr.s.
- Marcozzi, Vittorio, S.J. *L'uomo nello spazio e nel tempo; lineamenti di antropologia.* Milan, Casa Editrice Ambrosiana, 1953. xv, 488 p.
- Repertorium lexicographicum graecum; a catalogue of indexes and dictionaries to Greek authors*, comp. by Harald and Blenda Riesenfeld. Uppsala, Almqvist & Wiksells, 1953. 95 p. (*Coniectanea Neotestamentica XIV*)
- Thurston, Herbert, S.J. *Ghosts and poltergeists.* Chicago, Regnery, 1954. 210 p. \$4.00
- Tinsley, Lucy. *The French expressions for spirituality and devotion: a semantic study.* Wash., D.C., Catholic University Press, 1953. xxvii, 302 p. (*Studies in Romance Languages and Literatures XLVII*)
- Wallis, Louis. *Young people's Hebrew history.* N.Y., Philosophical Library, 1953. ix, 117 p. \$2.50