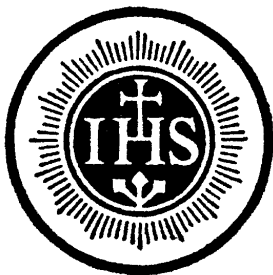


THEOLOGICAL *Studies*

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VOLUME XV

September, 1954

NUMBER 3

THEOLOGICAL *Studies*

VOLUME XV

SEPTEMBER 1954

NUMBER 3

*Published by the Theological Faculties
of the Society of Jesus in the United States*

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Published in March, June, September, and December at Mt. Royal and Guilford Avenues, Baltimore 2, Md. Entered as second-class matter Dec. 15, 1942, at the Post Office at Baltimore, Md., under the Act of Feb. 28, 1925. Indexed in *Bibliographie der fremdsprachigen Zeitschriftenliteratur*, *Catholic Periodical Index*, and *The Guide to Catholic Literature*.

Yearly subscription: United States, \$5.00; Canada and foreign, \$5.50. Single copy, \$1.25. Special rate to seminarians only, \$3.00 a year. *Cum permissu Superiorum*.

Office of the Editor, Business Office, and Book Review Editor: THEOLOGICAL STUDIES, Woodstock, Md.

BOOK REVIEWS

TIME AND ETERNITY. An Essay in the Philosophy of Religion. By W. T. Stace. Princeton: Princeton University Press, 1952. Pp. vii + 169. \$3.00.

Reinhold Niebuhr has said somewhere that religion requires a touch of madness. In this book, which is an effort to reconcile the trichotomy between naturalism, acosmism, and religion, Prof. Stace indicates the need for some such madness. For him the religious experience, which cannot be concretized in literal symbols of either the naturalistic scientist or the philosophical sceptic, is incapable of being conceptualized. It can only be grasped in the terms of intuition. It is non-intellectual. It is beyond reason and mind, but not beyond soul. Yet, he says, all men share this mystical intuition of God. Could it be, as Oliver St. John Gogarty suggests in *It Isn't This Time of Year at All*, that all of us are mad?

In his effort to solve the modern world's greatest spiritual problem, Stace sees the phenomenon of religious experience as a hunger of the soul for the impossible, the inconceivable, the unattainable. But this hunger is not sheer madness, as it is found in every human heart and is as universal as reason. But the goal cannot be reached, because it is the unspeakable, the unattainable. Religion is desire which cannot be satisfied either in this world or in "a fabled Heaven." For all is either this or that, infected with "the disease of existence."

To the simple-minded the goal is "a state of continued existence beyond the grave with all happy things and experiences." But this is mere symbol for the "ultimate bliss in God which is the final satisfaction of the religious hunger." Ultimate happiness must be of another order than all the happinesses of this life. There are two different orders. "Time and Eternity" are these two orders, and this book is an essay to understand them.

Basic to this understanding is the knowledge, which Stace claims to share with the great theologians, that contradiction lies at the heart of things, especially in the Ultimate. For man's hunger will only be sated by being which is non-being, and God is this Being which is non-Being. The rationalizing intellect will try to explain away the mystery, will try to logicize it, to reduce it to categories of "this" and "that." All such efforts are shallow and will ultimately destroy religion.

There is always a conflict. For men with their rationalizing intellects wish to resolve the contradiction, to make religious truth palatable to common sense and logic. Yet at the same time the universal religious consciousness of mankind refuses to accept such a resolution. Since "the essence of religion lies in religious experience, and not in any belief at all," it is possible

for atheism, like Hinayana Buddhism, to be a religion. It is not necessary, as most Westerners would think, that religion be identified with at least the minimum belief that there is a God. Belief and doctrines are merely "theories *about* the religious experience," and these intellectual theories can be diverse and even contradictory, but the contradictions will not destroy the genuinity of the religious experience.

Stace's analysis of knowledge and religious experience is rooted in Kant and Otto and Whitehead. As it develops, it is a defense against the charge of atheism which was laid at his door when he wrote "Man against Darkness" for the *Atlantic* in 1947. That article was an affirmation of naturalism rather than of atheism. This affirmation is reechoed here; but it is buttressed now by the other half of the truth, as the Professor sees it, namely the vision of the world as a moral and divine order, governed in the end by spiritual forces. Such a union of world views is possible because God is both Being and non-Being, the Eternal Nay and the Eternal Yea.

That God is Nothing is the universal experience of the great historical religions (i.e., for Stace, Christianity, Judaism, Islam, Hinduism, and Buddhism). For, although the most emphatic expressions of this dogma are found to be Indian, still Christianity, in the persons of Meister Eckhart, Tauler, Böhme, and Albertus Magnus, and Judaism, in the Kabbalists and Hasidic mystics, are very definite, while Islam expresses it only implicitly and in an undeveloped fashion.

To say that "God is Nothing" will sound blasphemous and erroneous, only if it is asserted by itself, without its positive counterpart. Such a one-sided view of Indian religion led Dean Inge to a false criticism of it. The idea of the positive divine must also be explored, for it is as equally universal as the negative divine. This further exploration will show that to say, "God is Nothing," is not to assert, "There is no God."

To the obvious objection that there is no trace of this in Christ's experience, Stace guesses that this is due to His preoccupation with the unlettered, while the doctrine of the void is an erudite theological truth. But since no concept can apply to God, no words can be found for Him; the nothingness of God is His ineffability. Even the highest mystic is aware of this mystery which is found equally in the Upanishads and the Athanasian Creed. The mystic cannot communicate his experience, because it cannot be conceptualized. God is apprehended by intuition, an experience which is conceptless and without the division into subject and object. All men enjoy this experience: all men are mystics.

Thus, the negative divine does not mean that God is unqualifiedly nothing; rather it means that God is nothing to the conceptual intellect, while His

positive being is revealed to intuition. God is in His nature unconceptualizable; His mystery and incomprehensibility are absolute attributes of Him. Yet an analysis of the positive divine shows that attributes (spirit, mind, person, love, pity) are predicated of Him. God is non-Being; yet he is Being.

Thus the question: how can predicates attach to the predicateless? If taken literally, they cannot be predicated. Only if taken symbolically can they evoke in us some intuition of the divine nature. This is Stace's key point: all religious language is symbolic, not literal. But to state this thesis is to evoke difficult questions. How is any truth conveyed by symbolism? Where does one draw the line between the literal and the symbolic? Will not such a theory cause religion and God to evaporate? Must not scepticism result?

Stace tries to show the very opposite: scepticism is fed upon literalness rather than on symbolism. Scientific scepticism puts to rout the special creation of man, miracles, and the truth of the Bible because it understands these truths literally. Philosophical scepticism destroys the goodness of God and His very existence because it makes the same error. The only escape from this morass is to admit that *all* religious language is symbolical. All propositions about God are false if they are understood literally. This applies equally to the proposition, "God exists," and to the statement, "God does not exist."

Symbolism, then, is the solution. But unless both terms of the symbolic relation are present to the soul, the symbol is "mere" metaphor. The symbol and the thing or truth which the symbol stands for must be apprehended. But such apprehension would seem impossible in the case of the symbolic language of religion, because the condition of legitimate symbolism seems to imply that it must always be possible to translate the symbolical language into literal language. This difficulty would be insurmountable if God were achieved by the conceptual intellect; since intuition is possible, the symbolical proposition of the intellect stands for the mystical experience of the intuition. Both terms are present to the soul.

But now one must face the further problems, namely, that it is impossible for man to have an experience which cannot be conceptualized; or that, if it were possible, yet the experience is so utterly cut off from the rest of human experience that the two will stand in no relation at all (for God would be so "utterly other" that there is no relation whatever between God and the world); and finally there can be no relation of similarity between the experience of one mystic and that of another, nor even between two mystical experiences of the same person.

These problems are solved by distinguishing clearly two orders—the

natural order, which is the order of time, and the divine order, which is the order of eternity. In the moment of mystic illumination the two orders intersect, so that that moment belongs to both orders. This eternal moment is at once a moment in time, when considered externally, and it is God when considered internally. It is not a consciousness of God in which the mystic as subject stands over against Deity as object; it is the immanence of God in the soul.

Naturalism looks at this divine moment externally and denies the reality of the divine order and thus the mystic's experience becomes merely subjective, illusory. God is an illusion. Opposed to this illusionism of naturalism is the illusionism of acosmism, the denial of the reality of the world, which some mystics, embracing exclusively the divine moment internally, declare. Since the content of the moment is infinite, with nothing outside it, the world is nothing; and since the content of the moment is also eternity, there is outside it no time. World, space, time are mere appearances.

The true mystic lives in both orders, that of eternity and that of time. For the pure mystic there is no world; for the pure naturalist there is no God. Only by realizing that there are two utterly distinct orders can the conflicts be resolved and contradictions avoided. If the divine order is made part of the natural order, as it usually is, then scepticism and atheism result, the fight between science or scientific naturalism and religion is inevitable, and the result is a denial of religion.

Thus the answers to all theological problems are to be sought in experience and not in concepts. Yet even the true mystic speaks of his experience. His speech, however, is not an effort at communication, since this is impossible; it is to evoke experience in others. Religious language is sheerly evocative. It is symbolic with its own hierarchy of symbols ranging through the ontological and axiological orders. Thus one symbol is more adequate than another: God is said to be Reality and Truth, rather than non-Being and Error. Yet He is truth not in the sense of any propositional assertion but in the sense that the mystic has an irresistible feeling of conviction. This feeling is ineffable, and the ineffable remains infallible as long as it lives in silence. Once the mystic speaks he is open to error. Why? Because what he says may be taken literally rather than symbolically. This is the heart of Stace's analysis. Literalism is the trap which leads to godlessness, to naturalism, and to acosmism. Religious truth cannot be proved or disproved; it is beyond proof. A natural theology is impossible.

Prof. Stace's thesis does not reject all theological argument. For the experience of the mystic must be interpreted and the peripheral realities of the experience must have an inner consistency. Not so, however, the most

fundamental and ultimate insights which, like the Trinity, are irreducible contradictions. Mysticism is beyond logic because the Ultimate Itself is neither contradictory nor self-consistent. The mystery of God is essential, absolute, irremovable.

Such an interesting and intriguing study arouses thought, stimulates reflection, may even evoke mystical experience. For it is profoundly logical in its inner necessities and is rich in information. It is also well written. Yet, all the way through, there is a consciousness of uncertainty and hesitancy, which the constant repetition of three themes tries to dissipate. The wealth of information, the recurrence of the themes, and the very coherent exposition of a difficult problem will enrich the scholarly and patient reader. Yet there is a lacuna in the analysis which further and deeper investigation might have filled up with the tremendous and root reality of analogy. For while his study of symbolism is rich and rewarding, Prof. Stace seems unaware of the work of Maritain, Daniélou, Stubbs, Rohan, and Van Steenberghen on this key question. Furthermore, he embraces one of Barth's root errors by repudiating the intellect. Thus, for those who prize it and who realize an ontology of analogy, his solution to the perennial and pressing problem is futile. He finds the efforts of Spinoza, Bradley, and Hegel equally futile. The mutual futilities are engendered from the varied root convictions about the relationship of mind and being.

Woodstock College

JAMES T. GRIFFIN, S.J.

L'ATTENTE DU MESSIE. By L. Cerfaux, et al. Bruges: Desclée de Brouwer, 1954. Pp. 188. 150 frs.

The fourth session (1952) of the *Journées bibliques*, sponsored by the theological faculty of Louvain, chose as its theme the Messianic idea. The long and complicated development of this idea, from its initial delineation in the Old Testament to its flowering in the New, offers a hardy challenge to the modern exegete—but a worthy challenge, inasmuch as the Messianic hope is central in the biblical theology of either Testament. It need hardly be added that no theologian can hope to understand the Savior's revelation of His mission nor the kerygma of the primitive Church without mature reflection upon the Messianic expectation and the forms in which it is expressed.

The professors of the Colloquium, carrying on the honored Louvain tradition of men like Van Hoonacker, Tobac, and Coppieters, give us a succinct and thought-provoking synthesis which carries out, about as well as you will find in any series of studies, the stimulating directives of Pius XII. In no sense does the collection of papers close the debate or cut short

the fruitful exchange of views which has been going on between Catholic and non-Catholic scholars. It rather suggests problems as yet unsolved and indicates the directions which more detailed studies will be obliged to follow. In an interesting preliminary sketch Father Rigaux, O.F.M., describes the evolution of methods and the results acquired in the study of Messianism. Encouraged by the great liberty granted in *Divino afflante Spiritu*, "ce souffle d'air frais, d'ozone après l'orage" as Bishop Charue called it, the Catholic exegete must now put his hand to a more constructive study of the Messianic hope.

The influence of Mowinckel has been enormous in this whole question and, for this reason, Canon Coppens critically reviews his latest and most important work on the origins of Messianic beliefs in Israel. The same author follows with an essay defending, against J. J. Stamm, the traditional, literal Messianic interpretation of Isaiah 7:14-17. His third and final contribution to the symposium is a brilliant summary of Pauline teaching on the Messianic hope, as it has been worked out by Coppens' colleague, Fr. Lucien Cerfaux. Prof. Descamps of Louvain traces the development of royal, Davidic Messianism in the New Testament while Fr. Giblet, in what I consider the best essay in the book, shows how Christ, as Prophet, fulfills and deepens the original and authentic Israelite concept of the Prophet-Messiah.

The other contributors maintain the same general standard of excellence and help to round out a very complex picture. Gone is the day when the exegete may look for a neat, mathematical equation between prediction and fulfillment, or for that matter, for a simple, unilinear development of a single filament in the Messianic pattern. Many colors and shades are woven into the tapestry of Messianism—the Prophet, Davidic King, Suffering Servant, Son of Man, and Son of David, to mention only the most familiar. The chief value of this book lies in its unfolding the rich background of the Messianic idea and its transformation in the Person of Christ.

Weston College

FREDERICK L. MORIARTY, S.J.

THE INTERPRETATION OF THE FOURTH GOSPEL. By C. H. Dodd. Cambridge: University Press, 1953. Pp. xii + 478. \$8.00.

A new book of such proportions from the pen of Prof. Dodd is an event of prime importance in the biblical field, and readers will not be disappointed. This is not a work which can be tasted lightly but needs to be digested slowly and will be consulted frequently and at great length. The *Interpretation* combines certain qualities of an introduction, of a commentary, and of a biblical theology. The contents are divided into three parts: background; leading ideas; argument and structure. At the end is added a rather sketchy

appendix on the historical aspect of the Gospel. Dodd's general attitude is that of a critic who is not extreme in his views, and many points which we would find of immense interest are passed by or interpreted according to the principles of the critics.

Part I treats early Christianity, Hermetic literature, Philo, Rabbinic Judaism, Gnosticism, and Mandaeism. Here one notices how reserved Dodd is in his conclusions and how he avoids the excesses of some who rashly interpreted the Gospel as dominated by this or that influence of contemporary thought. He thinks that the Hermetic writings "represent a type of religious thought akin to one side of Johannine thought, without any substantial borrowing on one side or the other. It is when we have done justice to this kinship that we are likely to recognize the full significance of those elements in Johannine thought which are in striking contrast to the *Hermetica*, and in which we must seek the distinctively Christian teaching of the Fourth Gospel" (p. 53).

The chapter on Philo naturally has special interest. That some affinity between the Alexandrine and the Fourth Gospel exists is evident, e.g., in their use of symbolism, in their insistence upon the knowledge of God, upon love and eternal life, etc. The Fourth Gospel therefore presupposes a range of ideas having a remarkable resemblance to those of Hellenistic Judaism as represented by Philo, but the treatment of these ideas is very different. The Evangelist conceives the Logos as incarnate, and the "true man" as not merely dwelling as mind in all men, but as actually living and dying on earth as a man. "This means that the Logos, which in Philo is never personal, except in a fluctuating series of metaphors, is in the gospel fully personal, standing in personal relations both with God and with men, and having a place in history" (p. 73).

The connection of Rabbinic Judaism and Christianity has been studied intensively during this century, partly as a reaction against the *religionsgeschichtliche Schule* which held that the Fourth Gospel was to be understood almost entirely from the Hellenistic standpoint. The author takes up the Torah, the Messiah, the Name of God. There are some interesting pages on this last topic which indicate that one of the most distinctive ideas of the Fourth Gospel may have its roots in the reflections of Jewish Rabbis upon prophetic teaching about the relation between God and His people, in the light of the disasters which came upon Israel in the period between 70 and 135.

Gnosticism is considered in its dualism, its mediators, and its redemption. Dodd finds that the ideas are not derived from the text of the Fourth Gospel. "If there is any affinity, it would seem to be due to some degree of common

background behind the thought of orthodox and heretical teachers" (p. 102). Behind various Gnostic systems there seems to have been a non-Christian tradition of *anthropos* which was combined with some Christian ideas. Probably John is alluding to some such tradition. As regards redemption, the Gnostics insist upon knowledge and do not emphasize that knowledge takes the form of love, trust, and obedience to Christ and God, as it does in John. The value of Mandaeism is less than that of the other influences mentioned, for the writings appear to be medieval and to show clearly the influence of Christianity.

Part II might be called selected topics from an English theological dictionary, for it treats of leading ideas in the Fourth Gospel: symbolism, eternal life, knowledge of God, truth, faith, union with God, light, glory, judgment, spirit, Messiah, Son of Man, Son of God, and Logos. The discussion is carried out in great detail and nuance. Some of Dodd's remarks, however, fall short of the precision a Catholic critic might demand. Speaking of the Son of Man Dodd says that the author of the Gospel clearly shows that He was an historical individual, but He was also "the true self of the human race, standing in that perfect union with God to which others can attain only as they are incorporate in Him; the mind, whose thought is truth absolute (xiv. 6), which other men think after Him; the true life of man, which other men live by sharing it with Him (xiv. 6, 20, vi. 57). It is clear that this conception raises a new problem. It challenges the mind to discover a doctrine of personality, which will make conceivable this combination of the universal and the particular in a single person" (p. 249). The Son of God is thus described: "The relation of Father and Son is an eternal relation, not attained in time nor ceasing with this life, nor with the history of this world. The human career of Jesus is, as it were, a projection of this eternal relation (which is the divine *agape*) upon the field of time" (p. 262). Speaking of the Logos he says that the beginning of the Prologue may be conceived in this fashion: "The ground of all real existence is that divine meaning or principle which is manifested in Jesus Christ. It was this principle, separable in thought from God, but not in reality separable from Him, that existed before the world was, and is the pattern by which, and the power through which, it was created. The life that is in the world, the light that is in the mind of man, are what we have found in Christ" (p. 285).

Two items from among the leading ideas merit mention. When discussing symbolism the author says that, while John was not directly influenced by the Platonic doctrine of Ideas, yet that philosophy was part of the religious thought of the time, and John seems to have assumed that there was an

invisible world of realities of which the visible world is a copy. His true light is the archetypal light of which every visible light in this world is an imitation and symbol. His true bread is the reality which lies within and behind every visible and tangible loaf, in so far as it can properly be so called (cf. pp. 139-40). We might wish for more consideration of another possibility, that the writer was not presupposing any definite philosophy but merely making use of an implicit comparison. Thus, more truly than the sun illumines the material world, Christ, the true Light, illumines the souls of men. More truly than bread nourishes the body, the Savior, the true Bread, nourishes and sustains the soul.

Dodd does not think that "Lamb of God" refers in its first intention to the sacrificial lamb. While in the Apocalypse the Lamb is represented as slain but also as the militant and conquering Messiah, in the Fourth Gospel the Lamb seems to be virtually equivalent to the king of Israel. Neither does the phrase, "take away the sin of the world," mean that He bears sin, implying that the death of Christ is an expiatory sacrifice. Instead, the phrase means, "to remove sin." The primary sense, then, of the Lamb of God would be that of the horned lamb or young wether as leader of the flock. John may have combined other ideas with this. "It is even possible that in speaking of the removal of sin he recalled that the Servant was a sin-offering, and thought of the lamb of sacrifice—but if so, in a highly sublimated sense (cf. vi. 51, x. 15, xvii. 19)" (p. 238).

Part III, on the argument and structure, upholds the present arrangement. Whether or not one agrees with Dodd's conclusion, his method deserves praise. He starts with the working hypothesis that there is a present intelligible order, intended at least by the scribe. Then he tests whether this order fits in with the leading ideas and the main themes of the Gospel. He concludes that the material is arranged admirably for that end and therefore that the present order comes from the creative mind to which we owe the composition of the Fourth Gospel. Perhaps the greatest obstacle comes in the question of the ending of chapter 14, "rise, let us go!" In spite of these words, chapters 15-17 are spoken. After pointing out the weakness of arguments for transposition, he proposes to interpret the words in this fashion. Christ has just spoken of the ruler of this world coming. "He has no claim upon me; but to show the world that I love the Father, and do exactly as He commands, up, let us march to meet him!" The words then would not indicate any physical movement but a movement of the will, the acceptance of the passion and death.

PAUL THE APOSTLE. By Giuseppe Ricciotti. Translated by Alba Zizzamia. Milwaukee: Bruce, 1953. Pp. xi + 540. \$7.50.

Ricciotti's *Life of Christ*, in both the large and the abridged edition (1947, 1952), has enjoyed a deserved success in this country. This life of St. Paul, in Miss Zizzamia's smooth translation, should meet with wide approval also, for it is much the same kind of work. It is set up in the same way, being the same size, using the same type, following the same system of numbered paragraphs. Numerous pictures enable the reader to see Ephesus, Caesarea, Rome, and other cities, as well as early Christian frescoes and graffiti—in a word, the glories that once were, in contrast with the humble beginnings of the faith that outlives all cities. Several excellent maps make it possible to follow the Apostle on his missionary journeys; two indexes, one general and one scriptural, close this attractive book.

Ricciotti devotes almost 200 pages to Pauline background before beginning the "life" proper. This introduction includes a descriptive geography of the Mediterranean countries visited by or known to St. Paul; a summary of the cultural and intellectual mores of the Greeks and Romans; a few pages on the Greek and Roman mystery religions; a chapter on Jerusalem as the great center of learning, with some amazing quotations illustrative of rabbinical reasoning; then a discussion of Acts, which, taken in conjunction with the occasional bits of personal information found in the Epistles, is our chief source for details of Paul's life. Ricciotti then gives a survey of critical views on Paul, ranging from the Tübingen School to the Eschatologists, proceeding from the Petrine "thesis" through the Pauline "antithesis" to the Catholic "synthesis"; a chronological table of Paul's life, placing his conversion in 36 and his death in 67 A.D.; a chapter on Paul's writing habits, his style, and the Koiné; another on his physical appearance; a chapter on his health, exposing the inadequacy of all explanations heretofore given of Paul's "thorn for the flesh" and inclined to look upon Paul's sufferings as the result of his mystical raptures. The last chapter of introduction deals briefly with the charismatic gifts which were characteristic of the early Church.

The "life" proper then begins, proceeding along the usual lines indicated in Acts. Ricciotti writes pleasantly, interestingly, and keeps the story moving; his vivid imagination and cultured background contribute much to the story. Occasionally a philological detail is explained in the footnotes, but mostly it is a matter of able exposition by one who is familiar with the texts and with all the attempts made to explain them. A wide audience will welcome this carefully edited book, counting as nothing the slight imperfec-

tions which more exacting critics will point out. Ordinary readers will rightly be impressed by the imposing amount of material covered. For a quick fill-in on background, history, dates, and opinions, it is excellent, and will go far towards filling up some of the deficiencies of our English Catholic literature on St. Paul, and dispelling a curious non-Catholic misconception that we are so busy "pushing Peter" that we "soft-pedal Paul."

Despite the excellence of Ricciotti's *Paul*, however, the ideal book on that many-sided Apostle remains to be written. Ricciotti's work may be criticized on several scores. He set out to write a "critical biography" and he has largely succeeded, although his imagination seems here and there to have carried him beyond the detail at his disposal. In his remarks on Paul's training as a Pharisee he underestimates the Hellenistic influences which entered his life. The man from Tarsus, that university city bursting with Greek thought, was probably as much a Greek in his interests as he was a Jew. Again, the space taken up by the very summary digests of all fourteen Pauline Epistles might have been better employed. In his Preface Ricciotti disavows any intention of writing a "systematic exposition of Paul's thought," and while he cannot well be blamed for not having done what he did not set out to do, this reviewer wishes that he had aimed at that goal; for one can hardly claim to "know" Paul without coming to grips with the thoughts which loomed so large in his consciousness: the redemption as wrought by Christ, baptism, justification, faith, original sin, the Eucharist, the Mystical Body. These subjects are touched on only slightly, if at all; only the Parousia is dealt with in some detail. It is to be hoped that the author, now that he has done this preliminary clearing of the terrain, will provide us with a more personal picture of Paul the Apostle.

St. Rose Priory, Dubuque

RICHARD T. A. MURPHY, O.P.

AN DIE KOLOSSER, EPHESEER, AN PHILEMON. Erklärt von Martin Dibelius. 3rd ed., rev. by Heinrich Greeven. Handbuch zum Neuen Testament, XII. Tübingen: Mohr, 1953. Pp. 113.

We have had occasion, in these pages, to review Dr. Greeven's collection of a group of Dibelius' articles on the Acts of the Apostles (*TS*, XIV [1953], 309 ff.). The present volume is similarly a reedition of Dibelius' commentary on Colossians, Ephesians, and Philemon which had already gone into a second edition in Lietzmann's series of manuals on Scripture and the Apostolic Fathers entitled *Handbuch zum Neuen Testament*. Greeven's work is extremely competent. Not only does he bring the bibliography up to date, but he also incorporates modifications and suggestions which Dibelius had

indicated in the margins of his own private copy. But whether or not the disciple has developed a position independent of the master, remains to be seen.

It is still believed in many quarters that New Testament studies (primarily with regard to the Gospels and Acts) have not yet recovered from the shattering effects of Dibelius' "form-critical" approach. And those scholars who have accepted his conclusions, regardless of his circular method of reasoning, have had recourse to *Entmythologisierung*, in order to pluck from the "Gospel myth" the essentially timeless religious message. But Dibelius' own psychology seems somewhat different, for it is an odd fact that, despite his skeptical approach to the Gospels and Acts, he had a peculiar faith in the person and message of St. Paul. With Paul he was more conservative; though he did reject the authenticity of Ephesians and the Pastoral Epistles (as well as all the Catholic Epistles), the remaining epistles were for him the genuine outpourings of a true Christian mystic whose essential message of "faith without works" had been persistently misinterpreted through the centuries. In dealing, therefore, with what he felt were Paul's authentic letters, Dibelius put off, to a certain extent, the form-critical manner, and the references to "forms" in the Hermetic literature, in Orphic or other philosophical fragments, are quoted primarily as illustrations and parallels and not (as they might be in a discussion of the Gospels) for their form-critical effect. Like a certain outworn method of literary criticism, the approach still retains a specious charm.

For Dibelius the Pauline Epistles (i.e., Rom., I and II Cor., Gal., Phil., Col., I and II Thess., Phm.) reflected two sorts of elements, the purely epistolary (or spontaneous) element and the "prepared insert," both interwoven in Paul's peculiar style which, for all its sublimity, had much in common with that of the Stoic-Cynic street-preachers of the Hellenistic world. The prepared inserts (where a certain stereotyped quality suggests that Paul had prepared, from traditional material, certain discussions independently of the particular letter in which they occur) include doxologies and prayer-formulae, lists of rules of conduct (in a sententious style), mid-rashes or exegetical proofs in the rabbinical manner, certain dogmatic dissertations (e.g., the "hymn to Charity"), quotations from other writers. The purely epistolary elements embrace all the rest, e.g., Paul's apologies, his warnings and exhortations, replies to attacks, the livelier dogmatic passages where there is more evidence of the style of the street-preacher (puns, antitheses, apostrophes, etc.). Dibelius' outline of a typical Pauline letter is not unusual: (a) the *Formal Address* or *Prescript* (the greeting, often with names of others); (b) the *Proem*, consisting usually of a *Danksagung*,

an expression of thanks which may have developed from a similar prayer-motif in the ordinary pagan Greek letter, and of an *Explanation or Narrative* of Paul's relations with a particular community; (c) the *Sermon* or (if on less intimate terms) the *Address*; (d) the *Conclusion*, often including greetings, blessings, certain requests, a message perhaps in Paul's own hand (or one from the scribe), and sometimes (e) an *Appendix*, in the manner of the sermon or address.

The present volume treats merely three of the Captivity Epistles, following the usual format of Lietzmann's *Handbuch* series: Introduction, German translation, and extended textual and philological commentary. In fact, within its scope the commentary is a little masterpiece, and in the appendix are reprinted selections from the Hermetic Corpus, from the inscriptions and papyri as illustrations of certain points raised in the course of the book. Of these texts the most interesting are Pliny's letter to Sabinianus (IX, 21) on the occasion of the latter's fugitive slave; a papyrus copy of an announcement of a reward for the return of two slaves; a Greek inscription erected by a man named Hermas near Balbura in Lycia "to Appia his wife, daughter of Tryphon, a native of Colossae." But the Orphic text and the long passage from the seventh treatise of the *Corpus Hermeticum* really offer very slight parallels for the christological doctrines of Colossians and Ephesians; Dibelius often misses the wood for the trees.

Dibelius' treatment of the Epistle to Philemon is excellent and does full justice to that little jewel-like letter which even Renan admitted "could only have come from the hand of St. Paul." Here, incidentally, the author seems sympathetic with the view advanced by J. Knox in 1935, that Onesimus was really the slave of Archippus, and that Paul sent the letter first to Philemon (perhaps at Laodicea) that he might bring it finally to Archippus at Colossae. On this view, Philemon is the "letter from Laodicea" mentioned in Col. 4:16.

The commentary on Col. and Eph. is somewhat too overloaded with bibliographical references (among which, unfortunately, Roman Catholic scholars are barely represented), but the obvious reason is that the author does not wish to omit anything that might possibly be a clue to Paul's meaning. Dibelius' own conclusions, however, are dissatisfying: Paul's language is the language of emotional experience: "He sees his Christ in the place of the *kosmos* of the Hermetic Corpus, Philo's *logos* and intelligible world, the Adam of the Persian (Mandaean) texts" (p. 16); and he goes on to suggest that Paul derived this concept from Hellenistic Judaism. His treatment of the peculiar mystery cults at Colossae, however, and his

note on the Stoic parallels for the *Haustafeln* passages ("Rules for Domestic Conduct") are most interesting.

Lastly we come to the most vexed problem of all, the authenticity of Ephesians. Quantitatively speaking, a little less than half of Ephesians can be derived from Colossians; and the absence of personal references in Ephesians, the omission of the words "in Ephesus" in 1:1 by a number of MSS (e.g., the first hand of the Vatican [B] and the Codex Sinaiticus, as well as the third century Chester Beatty Papyrus), are points that have long been known. Erasmus had become concerned with the style of Ephesians as early as 1519; but the climax of heavy-footed criticism came in 1872 when Holtzmann postulated a lost *Ur-Kolossier*, written by St. Paul, on which a second-century Gnostic modelled the two extant epistles, Ephesians and, later, Colossians. Other critics pointed to the vocabulary (about thirty-six words are not used elsewhere in the *NT*) and to the slight shifts in connotation which certain Pauline words like *mysterion* and *soma* acquired in the hands of the author of Ephesians. As the late Dean Inge has said: "When I read Ephesians in English I think it may have been written by St. Paul; when I read it in Greek I do not recognize his manner." Von Soden pointed out the peculiar way in which Ephesians adapts phrases from Colossians by a kind of "framing" process (*Einrahmung*); e.g., Col. 3:8 is broken up so that part goes to Eph. 4:25, part to 4:29, part to 4:31. For Paley (*Horae Paulinae*, 1790), however, these echoes and dislocations were precisely indications of authenticity; those who write a number of letters at the same time, he pointed out, unconsciously tend to repeat themselves. The odd fact persists, however, that Ephesians remains quite unique in this respect: Paul is not elsewhere so repetitive. For Dibelius, Ephesians is neither Pauline nor an epistle, but a dogmatic tract composed by an early Christian (in the first century), who added the prescript and the reference to the messenger Tychicus (6:21) to pass off the work as the lost Epistle to the Laodiceans; it was later relabeled, To the Ephesians, through a misunderstanding based on the reference to Tychicus. To all the other arguments against authenticity Dibelius adds the fact that he cannot conceive how Paul himself could have written the lines (and indeed they are unique in the Epistles), "(that mystery) has been revealed to his *holy* apostles and prophets" (Eph. 3:5; cf. 3:20: "you are built upon the foundation of the apostles and prophets"); they must reflect the viewpoint of one who was not himself an apostle, to whom the mystery was not directly revealed.

And so it goes; such speculation is a game that anyone can play. It is, however, the view of a large body of modern critics that Ephesians was a

kind of primitive encyclical letter intended to be read in a number of communities; some have suggested that this was the letter to the Laodiceans referred to by St. Paul in Col. 4:16, to be read at Colossae along with Colossians itself, but this seems most unlikely in view of the similarity of the contents of the two letters. It is further possible that Ephesians was meant merely to be an *ébauche*, to be read by Tychicus at any new community according to his discretion; that Paul deliberately left a lacuna in the first verse, to be filled in, by the messenger, with the appropriate name of the community. Despite Ricciotti's objections in his recent book on St. Paul (p. 472), this is not as far-fetched as he supposes. Ancient Greek documents often indicated such lacunae with some form of the words *tis kai tis* or *o deina*, much as we do today with "John Doe," and I am not sure that some such expression was not originally in the Pauline text at Eph. 1:1, and was perhaps changed or left blank by later scribes who did not appreciate the nuance of the Greek.

At any rate, a meager summary would scarcely do justice to the wealth of material to be found in Dibelius' commentary (or to the painstaking scholarship of Dr. Greeven); it should prove extremely useful to professors of Scripture, particularly in seminar work, where students could perhaps check on the validity of the hypotheses and suggestions of the form-critical school.

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COMMUNION WITH GOD IN THE NEW TESTAMENT. By A. Raymond George. London: Epworth Press, 1953. Pp. xxii + 274. 25s.

The notion of "communion with God" is vague enough, in the New Testament and elsewhere, and Mr. George intends to make it more precise. This he has done, though not beyond the point of further precision. Communion with God, George remarks, has usually been treated under other categories; taken by itself, it occupies a central place in Christian belief and theology. George locates it under religious experience, which, however, is a wider term. Communion is distinguished from faith, love, sanctification, grace. The question of "mediated" or "immediate" communion leads at once into the question of mysticism. George finds the use of the term "mysticism" too broad to admit a satisfactory discussion, and he prefers to classify types of piety according to the degree of mysticism or of faith which appears in each type; the reader will notice the antithesis. These types are three in number. The first is mystical in a sense which anyone will acknowledge; it is characterized by "absorption in, or union with, the Transcendent

Being, who is often not personally conceived." The second, "which speaks not of absorption, but of an I-thou relationship," has two subdivisions. As it approaches the first type, "its language becomes warm and intimate . . . it speaks of mutual indwelling, and the like." As it approaches the third type, "it keeps . . . a certain distance from the holiness, purity, and 'otherness' of God." "The third type of piety lays stress on man's separation from God; it speaks of sin and salvation rather than communion." Of the subdivisions of type two, the first is called "mystical," the second "prophetic." These terms are of importance, for the rest of the book consists in an analysis and classification of the parts of the *NT* under these divisions.

It is a wise man who carefully defines his terms at the beginning of a discussion, and a wiser still who adheres to the definitions once laid down. But the procedure always involves the danger of begging the question. Not all theological discussion can be reduced to a question of terminology—although much of it can, and ought to be; but when a theologian says, "Now let us discuss faith, by which I mean . . .," the discussion often can take no other turn than: "But you cannot so understand faith." The faith-mysticism antithesis is not invented by George, but it is uncritically accepted by him from current theological literature in which both terms, inadequately understood, leave no room for each other. One does not feel that a discussion so initiated is likely to have a happy issue. In the same way, the mystic-prophetic antithesis is misleading—not to call it false; it rests upon the original Protestant tenet that the only sacrament is the word—a tenet which George, consciously or unconsciously, has not retained in this book.

The treatment of the *NT* is divided into five parts: the Synoptic Gospels, the primitive Church, St. Paul, the Johannine writings, other writings. The treatment of the Synoptic Gospels is by far the longest, and St. Paul is also treated fully; the others are struck off rather quickly. The method employed is the study of pertinent texts. In the Synoptics, these texts contain the recorded prayers of Jesus and His sayings about prayer. The text studies are carefully and closely done. What George says about the prayers of Jesus, particularly such loci as the prayer in Gethsemane and the cry of anguish from the cross, is not altogether clear to this reviewer, because it is not altogether clear what George means by the Incarnation, which he expressly excludes from the present discussion. In general, his faith does not seem to differ much from Nicaea, Ephesus, and Chalcedon. This makes it hard to understand how the piety of Jesus is classified as "prophetic," the second subdivision of type two. Certainly these terms need further precision.

The communion of Jesus with the Father is more exactly defined as consisting chiefly in prayer, and in private personal prayer as opposed to corporate devotion; it is therefore immediate. George finds that four media of communion—the doing of daily work, the contemplation of nature, the love of friends, the service of others—are not emphasized in the Synoptics. Many spiritual writers, if this be true, have erected an ideal of the Christian life on nothing. We grant that spiritual writers are not always the best of exegetes; but it is surprising to read that the Gospels do not emphasize the truth that one finds God in one's neighbor. And so George finds himself in the dilemma which so often recurs in the Christian spiritual life: "how are we to reconcile the claims made on our time by direct or immediate communion with God in prayer and those made by the indirect or mediated communion of personal contacts and daily living?" Jesus, he thinks, solved the problem by staying up at night to pray, and "the actual words of Jesus to Martha are an unambiguous commendation of the contemplative Mary." The problem is not a pseudo-problem, and it is still real to many; but if Mr. George had read more widely in the history of Christian spirituality, he would know that other syntheses have been proposed and practiced.

The communion with God which Jesus had and taught is not purely individual. George accepts the fact that it is mediated to the Christian in and through the Church (though not through the ministry). He believes that it is mediated also through the sacraments of baptism and the Eucharist, and, finally, through the preaching of the word. The reader may find it difficult to reconcile these features with the denial of the ministry.

The question of the Eucharist arises again in the treatment of the piety of St. Paul. George does not think it necessary to take a stand here on the sense in which Christ is present in the Eucharist, but this sentence is striking: "Paul does not hold, if indeed anyone ever did, that the Eucharist is a mere memorial; whether physically, corporally, really, spiritually, or however it may be, the communicant partakes of Christ." By this partaking the communicants are "one body"; and George warns Protestants lest they lose sight of the Pauline truth that the Eucharist is the act of the whole local Church. George would probably be surprised to find that he expresses views regarded as proper to what is called the left wing of the liturgical movement.

From this and other considerations alleged George has no difficulty in admitting that communion with God in St. Paul is a corporate experience—although it is still a corporation without ministers. George classifies the piety of St. Paul as "mystical," the first of the two subdivisions of type two, and faces the obvious question: how can we suppose that Paul's union

with God was more intimate than that of Jesus? He answers: first, it is probably a matter of expression; secondly, he "had a greater preponderance of joy over sorrow than Christ." The difficulty of classification is nowhere more apparent than here. The "piety" of Jesus simply lies outside all classifications, and ought to be left there—or rather it is the primary analogue from which all classifications follow. The very existence of "Christ-mysticism" in Paul ought to show this; George admits the fact, though he does not like the term.

Studying the Johannine writings, George surprises us by concluding that the Jesus of the Fourth Gospel, studied from the point of view of piety, is no different from the Jesus of the Synoptics; even the priestly prayer of John 17 is proposed as uttered in the same spirit, and reporting an original prayer of Jesus Himself. The Johannine communion with God is, if anything, more "corporate" than the communion of Paul: "those who have fellowship with God in Christ have thereby fellowship with each other." The sacraments of baptism and the Eucharist are even more necessary in John than they are in Paul. The piety of the Johannine writings is classified in the same bracket with that of Paul. In spite of the difference which George finds between the Synoptics and John in this respect, he thinks "we may say that the Fourth Gospel may not be wholly inaccurate at the purely historical level in supplementing the synoptic picture of Christ."

The other *NT* writings are dismissed rather casually; the text of II Pet. 1:4 certainly ought to receive more attention.

The concluding chapter attempts to relate the idea of communion to other great ideas in Christian doctrine. The assignment is large, perhaps too large; the reviewer finds it an ecumenical effort. George's approach and his theological method are frankly Protestant. Nevertheless, he does not feel himself obliged to defend the Protestant "tradition." What he desires to show is that Protestant piety has not lost touch with the *NT*, as some "Catholics" claim, although he would not wish to say that "Catholic" piety has lost touch either. He wishes to distinguish his position from the position which he calls "Catholic" (in quotations marks), "as opposed to 'Protestant' and not in the credal sense." The book makes it clear that by "Catholics" he means a Gregory Dix or an A. G. Hebert.

The reviewer hesitates to introduce a note which may be querulous. But "Roman" Catholicism is a fairly large fact in the history of Christianity and Christian theology, even in Great Britain. No doubt it has no message for Mr. George; but a serious student of theology is expected to consult the literature on the subject even when it has no message for him. In particular, George has a blind spot for exegetical literature written by Roman

Catholics. This literature is not all great, and it is not all even good; but there are some titles in it which deserve bibliographical mention as well as Peake's commentary or the Century Bible, or Briggs on the Psalms, which was not good even before it became hopelessly antiquated. *Etudes bibliques*, for instance, or the solid work of George's fellow countryman, Cuthbert Lattey, are more quotable in a technical study than such titles as these.

In conclusion: George has opened up a topic which has not often been formally treated. Perhaps the reason it has not is because it is too inclusive. This reviewer thinks that George had trouble focusing his subject, and that he suffers in addition from the limitations of view and method mentioned above. At the same time, his exploration of the subject has raised a number of questions and suggested a number of insights which deserve the attention of the exegete and the theologian. Which is to say: the book is stimulating, if at times annoying.

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CARDINAL NEWMAN'S DOCTRINE ON HOLY SCRIPTURE ACCORDING TO HIS PUBLISHED WORKS AND PREVIOUSLY UNEDITED MANUSCRIPTS. By Jaak Seynaeve, W.F. Louvain: Publications universitaires de Louvain; Oxford: Blackwell; Tiel: Lannoo; 1953. Pp. xxviii + 408 + 160.

Jaak Seynaeve attempts a complete analysis and synthesis of Cardinal Newman's tenets on the "biblical problem," which was paramount in his life and letters. Though he did not compose a general introduction to Scripture, Newman wrote two series of articles on inspiration and left valuable information in his numerous works. Seynaeve divides his study into two sections: what did Newman hold in regard to the inspiration of the Bible, and what principles did he follow in his use of the Holy Book?

Attention should be called to the appendix of 150 pages, in which the author edits for the first time some of Newman's manuscripts apropos of Bible study. Most important is the group of papers on inspiration written between 1861 and 1863, which Seynaeve analyzes in detail in his work. Of note, too, is the paper on the connection in doctrine and statement between the books of the *OT* and the *NT*, in which the Cardinal manifests how much he was at home, even as Anglican, in correlating the two. The other, heretofore unedited, matter comprises a few speeches, a sermon, and some correspondence. By the notes appended, the author allows us to see the Cardinal at work in these unfinished manuscripts: how he grappled with a difficult problem, how he revised his manuscript to the point of making it illegible. This side-light is not apparent in Newman's thoroughly polished and published discourses and essays.

Before the author tackles the study of his topic proper, he wisely introduces the reader into the historical and doctrinal setting of Newman's work with the Bible. He paints a concise picture of the "biblical problem" in Newman's time. He shows, too, that for Newman, even as Anglican, the Bible was always the source of revealed religion.

Seynaeve treats the matter of inspiration in four chapters. First, he reviews the historical and psychological background for Newman's writing on biblical inspiration. Twice Newman wrote on the subject with set purpose but under quite different circumstances. When he first took up the problem in 1861, critico-historical study of the Bible had reached proportions which clamored for an answer. Newman felt it his duty to wrestle with the difficulty in behalf of his fellows in religion. But he never finished the articles for publication. He was living through a difficult, depressing period of his Catholic life. His articles show signs of an uneasy and uncertain mind on the matter. He seems to have been convinced that he was not then free to write with an independent mind. Then, too, his *Apologia pro vita sua* and subsequent controversies took up practically all his time. It was not until 1884 that he was again able to devote time to this topic, and he did so in a few articles which evoked strong criticism. But by this time he was Cardinal; he had vindicated his position as Catholic. Liberalism was making too many inroads on religion. He wished to reconcile science and religion for his fellow Catholics. The method he suggested was positive: a great development of specialized research among Catholic scholars; a fair and candid discussion between representatives of the special sciences and the theologians.

In three further chapters Seynaeve examines in order and detail the doctrine of Newman on inspiration. Of special interest to scholars will be the author's critique of the Cardinal's theory of *obiter dicta*, for which he was criticized severely, and because of which some manuals still present his teaching on inspiration as erroneous. One must avoid exaggeration, the author warns. Newman always insisted that the entire Bible is inspired. He never asserted that the *obiter dicta* were not inspired, merely that they were not "authentic," that is, did not pertain to matters of faith and morals. Moreover, in no way did he include all historical facts under *obiter dicta*. He spoke of these merely as possible in the Bible, and in any case their number is small and they would have to be proved. Lastly, Newman never quite made up his mind on this problem, and allowed that here too the Church has the last word. The author, however, believes that one is logically forced to hold that Newman's *obiter dicta* did not, as a matter of fact, come under the influence of inspiration; and he feels that Newman's weak point

was his failure to grasp the full significance of instrumental causality. And still, as Seynaeve warns, the Cardinal seemed to sense that in the writing of even the *obiter dicta* God had a hand, because he speaks of them as being "mainly" the work of men. It is not fair to Newman to make deductions from his statements to which he would never subscribe. The author notes that even as Anglican Newman hinted at a solution to the "biblical problem" which, if logically carried through, would have led to the theory of literary forms.

Seynaeve feels that there was an evolution of doctrine in Newman between 1861 and 1884. In 1861 Newman thought that the Church had nowhere decided by authoritative decree that the books themselves were inspired, though he held firmly that they were. In 1884 he whole-heartedly submitted to the interpretation of the Vatican Council. On the other hand, in 1861 he proposed a theory of inspiration which was not incompatible with universal inspiration, whereas in 1884 he expounded his *obiter dicta* theory which was no longer in full accord with the plenary inspiration and universal inerrancy of the Bible.

In his second section Seynaeve treats of the Cardinal's hermeneutics. First, he expounds Newman's "first principles" of Bible science, which are chiefly two: the Bible is a religious book, destined to teach us the way of revealed religion and not of science; and the Bible is a sacrament and must be interpreted by the "sacramental principle," namely, that "material phenomena are both types and instruments of real things unseen" (p. 227). Secondly, he demonstrates how well Newman realized the marvelous unity and harmony that exists between the *OT* and the *NT*, of which Christ is both the center and the bond. Thirdly, he discusses the senses of Scripture, the literal and the mystical. Newman insisted that the literal sense is the more important. But he laid much stress on the mystical sense and perhaps exaggerated its value. He derived this love for it from his intimate acquaintance with the Alexandrian exegetes. This mystical sense included, besides the typical, what we call the fuller sense. Fourthly, Seynaeve enumerates and describes the qualities of an ideal exegete as envisioned by the Cardinal. Such an exegete must be guided by objective rules, which are the authority of the Church and tradition; he must be endowed with subjective qualities, which are intellectual ability, moral dispositions, and a deep faith, without which it is not possible to probe the genuine meaning of God's inspired word.

In his general conclusion Seynaeve considers three practical questions. What were the sources of Newman's biblical thought? A constant reading of the Sacred Book itself, first-hand acquaintance with the Fathers of the Church, the Caroline divines (Anglican theologians of 1625-1700), con-

temporary Anglican scholars, and, after his conversion, some of the Catholic scholars, especially Cajetan, Salmeron, and Lapede. What influence has Newman's doctrine exerted? For various reasons, his influence has not been very extensive. What value has it for us? His hermeneutical principles have a positive value, especially his insistence on the Bible as a religious book, and on the marvelous harmony in the Sacred Writings.

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DOMINIC J. UNGER, O.F.M.CAP.

L'AMOUR DU PROCHAIN. Cahiers de La vie spirituelle. Paris: Editions du Cerf, 1954. Pp. 404.

Following our Lord's teaching that the double law of charity towards God and neighbor is the summation of all divine law, many have expressed the desire that moral theology concentrate more on charity and less on formalistic, negative casuistry. Certainly efforts have been made in this direction in many seminaries and in many modern manuals. Much, too, has been written on the virtue of charity from an ascetical and practical viewpoint. But comparatively little has been done towards studying the precise nature of the supernatural love of neighbor and its relation to the love of God. *L'Amour du prochain* is, according to its general editor, an attempt to prepare the way for an exhaustive treatment of the subject from all aspects by outlining the possibilities, proposing questions, and hinting at least at some answers.

The seventeen essays of this *cahier* are divided into five parts, each treating fraternal charity from a different aspect: the teaching of Scripture, theology, philosophy and psychology, some pagan notions, and an outline for a complete treatise of the subject.

In the first part, Dominican Fathers Grail and Ramlot outline the teaching of Old and New Testament. Their confrère, Père Plé, who seems to be the general editor of the work, presents a collection of all the pertinent texts, grouped loosely according to subject. The most interesting question proposed in this section is: who are the "least brethren" in our Lord's words describing the Last Judgment (Matt. 25:41,46)? There is no question but that Christ commands us to love all our fellow men, even our and His enemies. But does He identify Himself, in the special way He describes, with all mankind, or just with those who are united with Him in the Mystical Body? Ramlot defends the more extended interpretation.

The second section treats explicitly the theology of the love of neighbor. Plé investigates the nature, object and "mystery" of the virtue. The mystery is in the identification of Christ with the object of fraternal charity. Père LeGuillou, O.P., in one essay treats fraternal charity as the bond of union

in Christian life, and in another he shows how it can be said to be participation in the relationships of the Trinity. Fraternal charity and the Mystical Body form the subject of the remaining essay of this section, by Fr. Nothomb of the White Fathers.

The philosophical, psychological, and possible psychopathological aspects of the "relation to other" inherent in the notion of love of neighbor come under discussion in the third part. The tone here is definitely existentialist.

A section on pagan aspirations to fraternal charity contains two heterogeneous essays: one discusses the views of various religious groups in India; the other, by a professed ex-Christian communist, attempts to sell Marxist communism as the highest form of fraternal charity. This latter essay seems to come under the prohibition of Canon 1399, although the volume has an imprimatur.

As a fifth part, a conclusion by Plé suggests what remains to be done in the divisions treated in this work. A bibliography for the various sections is predominantly Dominican in the theological part and almost exclusively existentialist in the philosophical. Even Jean-Paul Sartre and Simone de Beauvoir are mentioned, although the emphasis is on the works of Gabriel Marcel.

Any critique of the third section is better left to experts in the fields of existentialist philosophy and psychology. Of interest to theologians are the first, second, and fifth parts. Most of this matter seems more useful for spiritual reading than for serious theological study. The only real contribution, at least as offering a new theme for investigation, is LeGuillou's essay on fraternal charity as a participation in the relations of the Trinity. Of most practical interest theologically is Plé's concluding outline for a complete treatise on the love of neighbor.

The authors are to be commended at least for avoiding the pitfall into which some spiritual writers and many non-Catholic authors stumble, of so stressing the importance of love as to belittle the necessity of proving one's love by obeying the commandments.

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KATHOLISCHE DOGMATIK, IV, 1: DIE LEHRE VON DEN SAKRAMENTEN. By Michael Schmaus. Munich: Max Hueber, 1952. Pp. xii + 714.

The new edition of the magnificent *summa theologica* by Michael Schmaus is nearing completion. Part II of Volume IV, *Von den letzten Dingen*, has appeared and will be reviewed in the next issue of THEOLOGICAL STUDIES. The eagerly awaited dogmatic treatise on the Church, to be published as

the first part of Volume III, has been announced; a special volume on Mariology, now in preparation, will round out the set. Perhaps no comprehensive theological series since the time of Scheeben so sharply emphasizes the value of a knowledge of German for modern theologians as the *Katholische Dogmatik* of Michael Schmaus.

Like other volumes in the series, the treatise on the sacraments is by no means a textbook; nor does it aim to supplant textbooks. It supposes in the reader a knowledge of theology on the level of class manuals, and undertakes to build upon such knowledge. The unity of theology is vigorously stressed in every section, the significance of doctrines already presented is recalled, and references are given to points that are to be expounded later. The necessity of reflection imposed on the alert student is one of the many features that contribute to the merit of the work.

The striking differences among the seven sacraments, the variety of problems aroused by their theological exposition, and the historical situations of their doctrinal development preclude any rigid pattern of treatment. Yet the structure of each chapter reveals a common substratum of method; the existence of the sacraments, their institution by Christ, their outward signs, their ministers and recipients, and their function in the economy of salvation are demonstrated in successive chapters. The sources of revelation are thoroughly explored, scriptural exegesis is generally sound, the Fathers are represented in generous samplings. St. Thomas is the preferred guide in the maze of sacramental controversies, and modern theologians, especially those who write in German, are called on to shed light on the historical and doctrinal problems that attend the study of every sacrament.

The sacraments confer salvation because they establish the dominion of God in man. Each sacrament in its own particular fashion effects conformity with Christ and has its power from the death and resurrection of Christ. In some way, therefore, they must make the death and resurrection of Christ present to men across space and time. This is regarded as the central problem of general sacramental theory; its solution is not wholly clear. Schmaus thinks that the answer is to be searched for along the lines indicated by Casel's *Mysterientheorie*, though he is keenly aware of the difficulties inherent in that proposal and takes pains to rid it of the misrepresentations that have disfigured it in the descriptions it has received from unsympathetic critics.

Baptism, not confirmation, as some have erroneously held, is the basis of the common priesthood of the faithful; yet participation in the priesthood of Christ receives in confirmation its fulfillment and its obligatory character.

The lay priesthood offers the real Sacrifice of the New Law, the Sacrifice of Christ; the "spiritual sacrifices" mentioned in I Peter are contrasted with merely carnal, natural, human sacrifices, and by no means exclude the true Sacrifice of the Church offered in the Mass. Schmaus rightly insists that the problem of the necessity of baptism for children must be harmonized with the doctrine of God's universal salvific will. He inclines toward the opinion, which turns up in almost every century, that infants dying without baptism are somehow saved. Apparently this section was written prior to the Holy Father's address on the "Apostolate of the Midwife" in 1952, in which we are taught that apart from baptism, under the present economy, there is no other way for children who lack the use of reason to be endowed with supernatural life.

In opposition to some modern scholars, Schmaus holds that the Apostles clearly understood the sacrificial import of the Last Supper. Christ's disclosures are reported very briefly in the Gospels; unquestionably His oral explanations to the disciples were much fuller and more specific. Furthermore, the Apostles were well prepared by their knowledge of the Old Testament to grasp the significance of Christ's Eucharistic words and actions. Throughout the long treatise on the Eucharist, the author brings out the nature of the Mass as a banquet sacrifice and a sacrificial banquet. His survey of transubstantiation theories is quite disappointing; he comes to the conclusion that perhaps the theologian must rest content with the revealed fact and renounce further attempts at penetration. More astounding is his view that the glorified body of Christ is present in the Eucharist without its proper extension.

A high light of the book is the historical account of the sacrament of penance; in expositions of this kind Schmaus is at his best. He also elucidates the analogous character of the judicial sentence pronounced in the sacred tribunal and points out the futility of seeking counterparts, in every detail, between ordinary court actions and the judicial procedure in penance. Catholic teaching on indulgences is so convincingly explained in the light of the Mystical Body of Christ that its entire reasonableness must be apparent to all but the most obstinately biased.

Clarity and beauty mark the chapter on the sacrament of matrimony, especially in the description of the relations of the married couple with Christ and the whole Mystical Body. A slight jarring note is the unfounded assertion that marriage between a baptized person and an unbaptized person cannot be a sacrament for the baptized spouse; good reasons, indeed, can be alleged for the affirmative opinion.

Until a good translation of the Munich professor's theological achievement appears, the utility of his books in this country will be restricted mostly to teachers of the sacred sciences who have a command of German. That is not enough; Schmaus has an abundance of theological riches, acquired over many years and masterfully organized, which he desires to share with his fellow men in every land.

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CYRIL VOLLERT, S.J.

EUCCHARISTIA: GESTALT UND VOLLZUG. By Joseph Pascher. 2nd ed.; Freiburg: Erich Wewel; Münster: Aschendorff; 1953. Pp. 392. DM 14.60.

The first edition of this work was published in 1947. The present edition is a revision in the light of *Mediator Dei*. Dr. Pascher found it unnecessary to make any essential changes, but the papal document aided him in making some points clearer and in avoiding tendencies towards errors mentioned by Pius XII. Care was needed especially with respect to the Eucharist as a meal, and the rôle of the faithful in the offering of the Sacrifice. The former idea has been clarified; the latter has been made the subject of a special chapter.

Pascher divides his work into two main parts. In the first he explains the liturgy of the Roman Mass, making the following threefold division: the entrance, the liturgy of the word, and the holy meal. In the second part he glances over the liturgy of the Mass in a general way and treats of the co-sacrificing faithful, the way in which the Roman Mass liturgy considers the individual, the celebrating community in the language of the liturgy, the Eucharist as cult of the three Divine Persons, two fundamental forms of worship, and the language of the liturgical celebration.

Pascher reminds us that the axiom, *Salus animarum suprema lex*, should not make us forget that ultimately all things, including the salvation of souls, must be ordained to the glory of God. This principle, and not the needs of the faithful nor even their edification, should be our primary guide in understanding and evaluating the liturgy.

Catholics need not search for liturgical formulas to answer their needs; they have a liturgy which does this very well. They have the objective elements; these must be realized, activated by the living subject. But the inner activity of the worshipper must correspond to the external liturgical word and act. Here good will is not enough. The shepherd of souls must point out the right way and harmonize the inner and outer elements of worship, the objective liturgy and the activity of the faithful. This requires a study of language, of history, of dogma, etc. At times we cannot solve

this or that difficulty, but there is much we can learn, and Pascher wishes to give some of this knowledge to pastors, that they may pass it on to their subjects.

The community Mass is a problem today. Pascher believes that we are at fault in considering only the practical side, the actual needs of the faithful, instead of trying to shape their inner worship to fit the objective form which Christ and the Church have given us. He goes on to emphasize the meal aspect of Mass. Going back to its institution we see that the paschal meal was a sacrificial meal, completing the afternoon sacrifice in the temple. Of course the sacrificial character of the Last Supper is also manifest. Christ emphasized this, speaking of His "blood which is poured out for you." He showed Himself to be the Paschal Lamb of the New Testament. The Epistle to the Hebrews likewise shows the character of Christ's death and its relation to the cult of the Old Testament. Nevertheless the idea of a repast remains. With St. Paul it is the *coena Domini*. Down through the patristic age to St. Thomas and his *sacrum convivium* this aspect can be seen. Pope Pius XII does not exclude the meal aspect of the Mass, but only the idea of those who would make the validity of the Mass depend on the communion of the faithful.

As to the role of the faithful in the Mass, there are many indications in the text that it is their sacrifice. Outstanding is the fact that so many of the prayers are in the plural. Recalling the meal aspect of the Mass we can say that the people and the priest are united at a common table. The unity symbolized by the Sacrament is actually visible. Pius XII has made it clear that there is a real co-offering, but the faithful offer the Mass in another way; they are not to be put on a level with the ordained priest.

In the Roman Mass liturgy the worshipper is neither isolated nor is he lost in the community. He is considered rather as an individual who is a member of the community. He is considered in his relation to God, as active, as living a supernatural life, as incorporated in Christ, as a whole man, having body and soul, for both of these play their part in the liturgy.

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PATRICK SHAUGHNESSY, O.S.B.

L'ORDINAIRE DE LA MESSE. Texte critique, traduction, et études par Bernard Botte, O.S.B., et Christine Mohrmann. Etudes liturgiques publiées sous la direction du Centre de pastorale liturgique et de l'Abbaye du Mont César, II. Paris: Editions du Cerf; Louvain: Abbaye du Mont César, 1953. Pp. 149 + 3 n.f.

Present-day advocates of what they term the active participation of the

faithful in liturgical worship (here following the lead of expressions employed in several recent papal documents and directives, e.g., Pius X, *Tra le sollecitudini*, 1903; Pius XI, *Divini cultus sanctitatem*, 1929; Pius XII, *Mediator Dei*, 1947) sometimes connect ideas about the current liturgical movement in a manner which cannot be justified by serious investigation. It is undoubtedly true that among the chief efforts of the leaders of that movement in our own day have been the furtherance of the use of the Missal by the laity at Mass, and the implementation of this attempt to popularize it by the publication of many versions and editions of the Roman Missal (and of special variants of the Roman liturgy found in such books as, e.g., the Dominican and Carmelite Missals and the Mass book of the Church of Lyon in France), in translations with annotations and commentaries of varying length and value. The list of those now current in English alone would be a long one, including versions put forth under such honored names as Cabrol, Fortescue, Lasance, Lefebvre, Finberg, Stedman, and many another. Among names, however, which are customarily associated with ideas basic to the liturgical movement, that of Prosper Guéranger, O.S.B. (d. 1875), first Abbot of Solesmes, is rather generally brought up as one of those who have striven mightily to realize the ideal that Christians be made intelligently familiar with their liturgy. It would certainly surprise some who urge this claim were they to turn to that great storehouse of polemical invective, *Les institutions liturgiques* (2nd ed.; Paris and Brussels, 1878-85), the collection of the Abbot's writings embodying his attempt to set forth and to illustrate the principles of liturgiology as he understood them. The sentiments expressed in that work by Guéranger on the question of translating for popular use the venerable prayers of the Mass would undoubtedly seem astonishing to some of those who nowadays tell us that he is the father of the liturgical revival. And very likely it would be astounding to many of these good and earnest people were they to be reminded that Pope Alexander VII referred in 1661 to such translations as *vesania*. It would surely be further disconcerting to them to learn that it was not, in fact, until 1897 that Rome modified and relaxed the prescriptions of the legislation governing the *Index librorum prohibitorum*, which prior to that date had imposed a ban on all translations of the Canon, and seem, for that matter, to have somewhat discouraged even its *publication* in books intended for lay use. Anyone familiar with old editions of the liturgical books for the use of lay Christians must, when looking through or using them, have been forcibly struck by the absence of the *Canon Missae*. I take down from my own bookshelves, for instance, a quaint-looking little volume, *Officium hebdomadae sanctae* (Vienna, 1737), and find therein the complete office

of Holy Week and Easter Week. There is no Canon at all in this book, despite the fact that it is entirely in Latin. Hard by is another copy of the Holy Week office, *Uffizio della Settimana Santa secondo il rito del Messale e Breviario Romano colle rubriche e spiegazioni in Italiano* (Rome, 1837). Herein are found the complete texts of Mass and office with commentary, but no Canon.

It is to be noted that it was in France, under the influence of what has sometimes been rather deprecatingly referred to as "liturgical Gallicanism," that this prohibition about publishing the Canon in the vernacular was ignored, as when during the eighteenth century and later there appeared countless editions of the Missal, in either the full Roman form of that wonderful book or in those versions embodied in one or another of the French diocesan uses, editions containing the whole Canon and very frequently a French translation, e.g., *Livre d'Église latin-françois suivant le bréviaire et le missel de Paris . . . imprimé par ordre de Monseigneur l'Archevêque* (Paris, 1744); *Nouvelles étrennes spirituelles, contenant les vêpres de toute l'année et les messes des principales fêtes, en latin et en françois, à l'usage de Paris et de Rome . . .* (Paris, 1813); *Petit paroissien . . . selon le missel et le bréviaire de Poitiers. Édition revue et augmentée . . .* (Poitiers, 1843). Each of these contains complete translations of the Canon. It was only where the liturgically "Romanizing" influence of such prelates as Cardinal F. N. Morlot was at work in the mid-nineteenth century that we find the rules of the Index to have been respected. In a little Psalter published under that bishop's license to print, a little volume prepared according to its title-page "à l'usage des écoles chrétiennes," only parts of the *Ordinarium Missae* are given at the end (and given in Latin), while in the place of the Canon (saving the *Pater* and other sung parts) there are a number of prayers in French which might, loosely speaking, be termed very broad paraphrases of the liturgical texts (cf. *Psautier de David suivi des . . . prières durant la messe* [Tours, 1859]).

In view of this historical background peculiar interest attaches to volumes like the present one. It contains a translation of the *Ordinarium Missae* which is the fruit of the joint labors of D. Botte and M. le chanoine F. Boulard (editor of the *Missel rural biblique*, published by Tardy), M. l'Abbé A. Honoré, M. l'Abbé J. Vermeersch, and P. J. Feder, S.J. (editors of the *Missel de P. Feder*, published by Mame), D. B. Darragon, O.S.B. (editor of the *Missel de Hautecombe*, published by Labergerie), D. J. Hild, O.S.B. (editor of the *Missel de Clervaux*, published by Brepols), D. Th. Ghesquière, O.S.B. (editor of the *Missel de D. Lefebvre*), M. l'Abbé L. Kammerer (whose comments upon various versions of vernacular missals are familiar to readers of *La Maison-Dieu*), Mlle. Christine Mohrmann,

and the following members of the Order of Preachers: P. P.-Th. Camelot, P. H.-I. Dalmais, and P. P.-M. Gy. The work is under the joint sponsorship of the Abbey of Mont César at Louvain and the Centre du pastorale liturgique directed by M. le chan. A.-G. Martimort and P. A.-M. Roguet, O.P., that Centre of which P. Paul Doncoeur has remarked: "on peut affirmer qu'il n'existe nulle part au monde un foyer plus actif de travail et d'apostolat liturgiques" (P. Doncoeur, S.J., "Étapes décisives de l'effort liturgique contemporain," *Études*, CCLIX [Nov., 1948], 207, n. 1.). Title to the translation vests in the Centre du pastorale liturgique, and that corporation has very generously placed the use of it at the disposal of various editors of vernacular versions of the Missal, requiring only the customary acknowledgements as to its origin, and that if used at all it be reproduced without any modification. The actual text of the Latin *Ordinarium* and the French version, together with a fine *apparatus criticus* based upon variant readings found in the chief manuscripts (e.g., *Vatic. Ottob.* 356, *Vatic. Regin. lat.* 316, *Vatic. Regin. lat.* 337, *Vatic. Ottob. lat.* 313, *Cambrai* 164 (159), *Dublin, R. I. Acad. D* 11.3, *Paris, Bibl. nat. lat.* 13246, and *Vatic. Regin. lat.* 257), the *editio princeps* (Milan, 1474) of the *Missale Romanum*, and the recognized editions of the great Sacramentaries, occupy pp. 58-93 of the volume now under review, while its remainder is given over to an interesting series of studies exposing the general historical background of the prayers of the *Ordinarium* and the principles governing this attempt to translate them (pp. 15-54), as well as to a series of valuable excursus upon disputed points (pp. 97-149). In addition to the *apparatus* already referred to as being appended to the text and translation, there are very full bibliographical references and comments throughout the work. The preface is by P. Gy, O.P. There is an index, of one page (p. 151, n.f.), to the Latin words which are explained in the excursus; and this index is described by P. Gy as being the first step towards the compilation of a Lexicon of Liturgical Latin which it is hoped some day to publish in this same collection of *Études liturgiques*, a collection of which D. Botte's work forms the second number.

Following Botte's historical study of the prayers of the *Ordinarium* (pp. 15-27), Mlle. Mohrmann takes up very suggestively the consideration of problems flowing from the nature of language as being (a) a vehicle of social communication, and (b) a means of artistic or religious expression; and she discusses the manner in which the Roman liturgy presents an answer to these problems. This is, in the best sense, an essay in what Arthur Darby Nock, of Harvard, has termed "the philology of religion." If it might be remarked of some of Mlle. Mohrmann's conclusions, and even of certain of her predications, that they demand careful consideration on the part of the

reader and perhaps fuller defence on her own part, the study is very obviously the work of one thoroughly qualified to discuss the matter.

On pp. 49–54 Botte exposes the precise principles underlying the present translation, and this is naturally the part of the work to which most students will turn with the greatest degree of interest and expectation. What he describes as having been attempted is the achievement of as exact as possible a translation, one which would embody as closely as may be the actual meaning of the text while at the same time conforming to the best and most characteristic French usage. A striving after mere “popularity of style” is disavowed; because, as Botte justly remarks, the Latin Canon is written in “une langue noble, solennelle, un peu hiératique.” On the other hand, the translators own to an attempt to preserve, whenever possible, the distinctive rhythm of the original, as well as its peculiar turns and twists of language.

Of the translation itself, which follows on pp. 58–93 (being printed opposite the Latin text), it is difficult to say much without going into numerous and detailed comparisons; and it would be, moreover, impertinent to speak too apodictically about it without having had some experience of its use when read aloud in the circumstances envisaged by the translators when they made it. The impression will remain, however, especially among those who do not fear to be called “old fogies *in rebus liturgicis*” that, despite the excellence and the beauty of this or of other translations, all such efforts to render the Canon are chiefly valuable as adjuncts and aids to its study. I, at least, am convinced that no translation can ever be an entirely satisfactory substitute for the reverberating Latin words which have echoed down the ages since at least the fourth century, even though there exists evidence difficult to controvert that these words are themselves an attempt to render the original Greek of the liturgy first employed in Rome.

The final part of the volume is taken up by various excursus on special points, six by Botte and three by Mlle. Mohrmann. These will be found to offer an invaluable aid to the fuller understanding of the points discussed.

This book will be of considerable usefulness not alone to liturgiologists but as well to all who are called upon by profession or by predilection to study and to explain the great Eucharistic Service. If at times one dissents from the solution of a difficulty which has commended itself to the learned editors; if some readers will feel, with this reviewer, that the Latin of the Carolingian epoch deserves less harsh words than are spoken of it by Botte at p. 53; if, as he himself admits (p. 51), the ideal set before the translators is, in its complete attainment, beyond the capacity of any translator; this study and rendition of the ancient and venerable *Ordinarium Missae* of the

Western Church will nevertheless be found of very considerable value to all students of what Edmund Bishop generously referred to as "the forms and formulae of public worship in nothing less than the whole range of the communities that 'profess and call themselves Christians'" (*Liturgica historica* [Oxford, 1918], Preface, p. ix), but to an even greater degree to those for whom it is chiefly intended, i.e., the ordinary Christian and the priest charged with his care in the fulfillment of the pastoral ministry. Certainly anyone who can read French ought to find this book a very useful aid to increasing and enriching his knowledge and love of the Mass prayers of the Roman Rite.

New York City

ALASTAIR GUINAN

KARL BARTH'S CHURCH DOGMATICS. An Introductory Report. By Otto Weber. Translated by Arthur C. Cochrane. Philadelphia: Westminster Press, 1953. Pp. 253. \$6.00.

Whatever one may choose to think of the answers he gives, the questions which Karl Barth has succeeded in posing are of a peculiarly stark relevancy to the man of our day. That, I should think, has been amply demonstrated in the alert and serious attention accorded him by contemporary minds of the most marked diversity ever since, with *Der Römerbrief*, he "threw a bomb into the playground of the theologians." Of course, just because his questions are esteemed to be relevant, it does not immediately follow that they are therefore theologically valid; often, indeed, they are not. But that, for the moment, is unimportant. The important thing would seem to be that in his pages the distinctive intellectual *malaise* of our generation has become fulsomely articulate—almost frighteningly so. And it would be unwise for any professional theologian, whatever his confession, to rest wholly in ignorance of that articulation.

A most helpful introduction to it has now, fortunately, been made available in English. Prof. Weber, with his original *Karl Barths Kirchliche Dogmatik*, was not the first to attempt a summary presentation of Barthian doctrine as a clarificatory prolegomenon to the reading of the rather massive and forbidding tomes of the *Dogmatik*. Barth himself tried it, and Prof. Leuba of Neuchâtel. But each failed where Weber succeeded. Barth failed because he was naturally incapable of assessing his brief assertions as they would strike a mind other than his own, so that what was initially enigmatic ended by becoming more enigmatic still. Leuba failed by striving to say every particular thing that Barth had said, but to say it more briefly. Only a more compact darkness resulted and he was forced to give up the enter-

prise. Weber, however, valiantly sifted out the master concepts; quoted in the author's own words the best, although frequently fragmentary, statements of them; and then surrounded the statements with particularly perceptive commentary, which both situated them reasonably within the fabric of the entire system and responded by anticipation to most of the queries that must arise in the mind of one coming to Barth for the first time.

Weber's was an extremely competent achievement (Barth himself promptly took it, joyfully, to his bosom) and it is good to have it now in Mr. Cochrane's competent English version. Theologians will find it a luminous map to the doctrines treated thus far in the *Dogmatik*: revelation, God One and Three, Incarnation, creation, man, angels, community. Catholic theologians will be especially grateful for its directional aids to the reading of what Barth has to say of the nature of revelation (pp. 23-32) and of the nature of man (pp. 140-64).

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ELMER O'BRIEN, S.J.

LA CONFESSION. By Max Thurian. Paris: Delachaux et Niestlé, 1953. Pp. 181.

This interesting volume has as its purpose to present the problem of confession to French Protestants. The author deeply regrets that the theology and use of confession have practically disappeared in most Protestant circles. He maintains that this getting away from confession is contrary to Sacred Scripture and alien to the practice of the early Christian community. These ideas are not exactly new for Catholics, but are a definite revelation coming from a Protestant.

By way of an introduction Thurian gives the reader five pages from the writings of Calvin dealing with confession. Then follows a chapter on the Protestant criticism of the sacrament of penance. Here the writer points out for the general reader the well-known difficulty of Calvin and Luther (not to mention some Catholic theologians) in determining the precise matter of the sacrament.

In the next few chapters the conferring on the *Church* of the power of the keys is discussed. One must not think that the book is a defense of the sacrament of penance as Catholics understand it. The power of forgiving sins is given directly to the Church alone and the Church delegates this power to its ministers.

Stimulating and provocative is the twenty-eight-page chapter on "Confession and Psychoanalysis." No priest will deny the legitimate use of psychiatric help for certain souls, but the author perhaps exaggerates the

role of psychoanalysis in helping the people of an ordinary parish. First of all, few can afford consulting a psychiatrist of repute; secondly, it might well be difficult to find such a one who would be able to consider the mental difficulties of the patient in relation to the entire Christian and spiritual life of the sick person.

There follow chapters on the confessor and the practice of confession. The book concludes with a good devotional examination of conscience preparatory to confession and a brief exhortation to confession, consisting of excerpts from the Large Catechism of Luther.

The reviewer recommends this small work to all professors of sacramental theology. It will contribute a great deal to a better understanding of the mind of our separated brethren. And one will not, as Marc Boegner points out in his preface, be so inclined to characterize Protestants as simply Christians who do not go to confession. The book is well worth study.

St. Mary's College

MALACHI J. DONNELLY, S.J.

JALONS POUR UNE THÉOLOGIE DU LAÏCAT. By Yves M. J. Congar, O.P. Unam sanctam, XXIII. Paris: Editions du Cerf. Pp. 683. 1,500 frs.

In this extremely important book Père Congar has set for himself the task of constructing the major outlines of a theology for the laity. In recent decades this has been a topic for much discussion, drawing into its field, as it does, so many basic and perplexing problems. It has been more than a speculative question. The urgent appeals of the recent Popes for a lay apostolate and the persistent queries of an apostolically active and spiritually developed élite among the laity have exerted a double pressure on theologians for some sort of articulated and coherent synthesis in this area. Realistic attempts to construct a curriculum for theology or religion courses for laymen have sought starting points in one or other aspect of the layman's life. Père Congar's book is a most welcome and valuable contribution to this portion of the theological enterprise.

"There is only one valid theology of the laity: a complete ecclesiology," Père Congar notes. He promises a work of this nature in the future. The point here is that his approach in *Jalons* is from a reflection on the whole ecclesiological *donnée*. After a preliminary study, on the history of the ideas expressed in the word "layman," as distinct from cleric and monk, the work is divided into two parts. The first section, consisting of two studies, sets the base on which the structure, contained in the second section, is built. The first study is an analysis of the total reality of the Church as both institution of salvation (*Heilsanstalt*) and community of salvation

(*Heilsgemeinschaft*). As institution, Christ has endowed the Church with the powers of teaching, sanctifying, and ruling; He has vested these powers in the hierarchy. Looked at in this way, the Church as institution is the creator of the Church as community. Since the time of the Reformation, expositions of ecclesiology have concentrated almost exclusively on this aspect, for obvious polemic reasons. Yet the Church is just as authentically a community of salvation, and this was clearly realized by the Fathers. As both institution and community the Church shares in the royal, sacerdotal, and prophetic functions in continuing on earth Christ's unique redemptive accomplishment. These functions appear as powers in the hierarchy and as principles of life in the faithful. It is in the area of the Church as community that light may be found for a better understanding of the layman's place in the Church.

The second study considers the respective relationships of the Church and the world to the Kingdom of God, the final definitive reign of Christ. Christ is King over all creation, natural and supernatural. But he has willed to communicate to His Church, in the form of the royal, sacerdotal, and prophetic powers, direct competence only over the supernatural realities at work in the world, over "second creation." As a spatial representation of this, Père Congar borrows Oscar Cullman's (*Christ and Time*) figure of two concentric circles. The inner circle, with Christ as its center, is the domain of the Church and its hierarchic powers. The outer circle, equally centered in Christ, is that of the world. Competence over this second sphere, that of "first creation," has been given to man. The microcosm of all creation, man is the molder of civilization, the creator of culture. Through man the "Christofinality" of the natural order is expressed. In the eschatological rule of Christ at the Parousia His domination over both orders will be fully expressed. Now, in the time between Pasch and Parousia, the Church gathers all men into the unity of Christ's community of salvation. Man extends Christ's reign over natural creation. He "Christofinalizes" the human temporal order: first, by freely giving himself to the supernatural energies of Christ's life, which come to him in the community of salvation, thus freeing himself from the bondage of sin and Satan; secondly, by the Christian animation of the effort of the human temporal order toward unity and integrity, thus helping to liberate man from enslavement to the elements of the world; thirdly, by summing up in himself the whole order of first creation and offering this microcosm, and through it the macrocosm, in a spiritual sacrifice.

With these two analyses as a base, Congar proceeds to a consideration of the meaning of the sacerdotal, royal, and prophetic functions of the layman

in the Church. These considerations take the form of three long and detailed studies. Each study is similarly structured: first, an historical-theological examination of the *donnée* of tradition; secondly, a construction, an attempt to synthesize the data, seeking to grasp the meaning, connections, and harmony of the different elements. Two complementary studies follow. The first considers the part of the laity in the construction of the Church "from below," each contributing according to his gifts and charisms. The second study concentrates on the apostolic function of the layman, with particular emphasis on Catholic Action. These two studies are not separate items in the general outline of a theology of the laity. They are more in the nature of detailed considerations of the sacerdotal-royal-prophetic function of the layman under the modalities of constructing the Church and acting apostolically. The same is true of the final study in the book, on a "spirituality" for the laity. Based on the preceding doctrinal exposition, this rises at times to a very moving lyricism. A reading list is appended to this chapter.

It is difficult to convey an adequate sense of the many-sided richness of this work. Some of the studies are small books in themselves, such as that on the sacerdotal function of the laity, which covers 154 pages. Henri Holstein, S.J., has said of this: "Future theological reflection on the priesthood in the Church cannot ignore this study" (*Nouvelle revue théologique*, LXXVI, 2 [Feb., 1954], 177). In addition to the main topics treated, there are expositions of such allied questions as a theology of history, the development of dogma, the papal teaching on Catholic Action, the history of ecclesiology, the participation of laymen in the councils of the Church, the history of the reading of Scripture by the laity. The analytic index, which is very well done, takes up fifteen pages. There is extensive and critical documentation; in the table of authors cited there are over 1100 entries, and this does not include references to Scripture, the councils of the Church, or the editors of texts, of collections, of dictionaries. Yet the scholarship does not lie heavily on these pages. The syntheses seem to grow out of, rather than to be imposed on, revelation, the result of constant vital contact with the sources. The theological constructions have the accuracy, illumination, and insight characteristic of informed use of the Sacred Books and the writings of the Fathers.

The author does not overestimate the results. These are *jalons*, with no pretense of being exhaustive or of establishing definitive formulations, even in 683 pages. But there is no other work of this magnitude in the field. It sums up the best of what has been done thus far, and it opens up new lines of inquiry. Larger questions are at stake than a scheme to represent the

place of the layman in the Church. There is the whole problem of the relation of the temporal and the eternal, nature and supernature, the problem of a Christian culture, a Christian humanism. There is, in short, the whole challenge of the Renaissance, which poses a more searching problem for Christian thought than the Reformation, the latter being, in many respects, a kind of compensation for the unhealed aggravations of the human spirit rubbed raw by the contradictory insistencies of a distorted humanism and a congealed Christianity. It is in the layman, above all, that the existential anguish of this dualism is aroused, and the Christian layman cannot take refuge in such festering forms of repression as uneasy naturalism or astringent gnosticism. He has the assurance of Pius XII that "the Church may be called the assembly of those who, under the supernatural influence of grace, in the perfection of their personal dignity as sons of God and in the harmonious development of all human inclinations and energies, build the powerful structure of the human community," and that "under this aspect . . . the faithful, and even more precisely the laity, are in the front line of the Church's life; through them the Church is the vital principle of human society" (AAS, XXXVIII [1946], 149). Père Congar has attempted a theological explanation of why this is true and how it is to be accomplished. These are the larger dimensions and significance of a theology of the laity.

Woodstock College

FRANCIS M. KEATING, S.J.

THE THEOLOGY OF AL-ASH'ARI. By Richard J. McCarthy, S.J. Beyrouth: Imprimerie Catholique, 1953. Pp. xxviii + 275 + 109 (Arabic). \$5.00.

To the "students of Muslim theology who are able to read Arabic," the most important part of this book is the Arabic text of al-Ash'ari's *Kitab al-Luma'* which is published here for the first time. In the light of the fact that al-Ash'ari was really the first to use successfully the dialectic method in his defence of orthodoxy, his *Kitab al-Luma'* (which might be translated as "The Book of Gleanings" rather than "of Highlights," since the title reads *Luma'* and not *Lima'*) is of great significance; for, as he himself states in the Introduction, it is "a summary exposition of the arguments which elucidate what is true and refute what is vain and empty assertion" (p. 5). This elucidation and refutation is done by answering various questions on such matters as the existence of God and His attributes (the *wujud* and *sifat*), the divine will and "determination" (the *irada* and *qadar*), the imputation of justice and injustice to God (the *ta'dil* and *tajwir*), etc. In addition to the excellently edited text of *al-Luma'*, and the brief, though very helpful, annotations, there is a reprint of the 1925 Hyderabad text of al-Ash'ari's

Risala. The service rendered by the inclusion of this text, as well as by the addition of the Arabic indices of proper names, of words, and of terms, can be fully appreciated only by those who have undergone the trying labors of working with Arabic texts and manuscripts.

To the "students of theology who have no special knowledge of Muslim theology," this book presents an excellent means for a first-hand acquaintance with the founder of the orthodox school of Islamic thought, Abu al-Hasan al-Ash'ari, who was born in 873 and spent the important years of his life in Baghdad till he died there in 935. This first-hand acquaintance with the great Muslim theologian can be derived from two main sources. The first is the writings of al-Ash'ari himself, which comprise a very faithful translation of his *Kitab al-Luma'*; an excellent rendition of his *Risala* which, despite its brevity, is of great interest, since it sets out to vindicate the science of *Kalam* (theological polemics), whose exponents became known as the *Muakallimun* (the "loquentes in lege Maurorum" of the *Contra gentiles*); and, finally, two creeds of al-Ash'ari which are good compendia of what his school held in the main topics of doctrine. The second source whence this acquaintance derives comprises Ibn-'Asakir's apology on behalf of his great master, and a list of al-Ash'ari's works which give some notion of the indefatigable energy of the great theologian in his defence of orthodoxy. The fact that all these translations were made by the author himself helps explain, in some measure, the over-all unity that is achieved in this work; it stands a model for all those who undertake the task of rendering similar services in the fields of Muslim theology.

Weston College

STANLEY B. MARROW, S.J.

FRUITS OF CONTEMPLATION. By Victorino Osende, O.P. Translated by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wisconsin. St. Louis: Herder, 1953. Pp. xiii + 338. \$4.75.

This is the first volume of a new series, the *Cross and Crown Series of Spirituality*, edited by American Dominicans and designed to bring to English readers works that will provide a fuller and deeper understanding of the realities of the spiritual life. It succeeds admirably in presenting the fundamental doctrine of the Christian life in simple yet persuasive language, bringing out most clearly the meaning and relative importance of charity and good works. It will have accomplished a great good if it stimulates in however few, layfolk or religious, a conviction of the possibility of, and a taste for, contemplative prayer.

The author, a contemporary Spanish Dominican, recognizes early in his

work the impossibility of laying down any one method of prayer for all souls. Hence he is not intent on developing a definite type of spirituality. Rather he points out the danger to an individual of seeking to conform too closely to the pattern of any one saint, however great. A book such as this is an indispensable guide to the higher realms of the mystical life. Though much can be gained from reading St. John of the Cross, the anonymous *Cloud of Unknowing*, or other of the classical writers on mystical experience, there is great danger for inexperienced souls in attempting to understand them without having first acquired a thorough knowledge of the more basic problems involved. Along with the present work might be recommended John C. H. Wu's *The Interior Carmel* and E. I. Watkin's *Poets and Mystics* (to mention but two of the more recent works which cover the same ground, but with a slightly different approach) as throwing considerable light on this many-sided question of interior development through prayer.

The Priory, Portsmouth, R.I.

DAVID HURST, O.S.B.

THE PHYSICAL PHENOMENA OF MYSTICISM. By Herbert Thurston, S.J. Edited by J. H. Crehan, S.J. Chicago: Regnery, 1952. Pp. viii + 419. \$6.00.

Some twenty-five years ago the distinguished English Jesuit, Fr. Herbert Thurston, wrote a series of controversial articles in the *Month*, the *Catholic Medical Guardian*, and *Studies*, on the strange phenomena often associated with the saints and other holy people, especially the mystics. These curious happenings included levitation, stigmatization, telekinesis, living without food, bodily incorruption, luminosity, second sight, odor of sanctity, human salamanders, bodily elongation, and similar prodigies. His careful, persevering studies of current cases as well as of those found in the Catholic Church's official processes of beatification and canonization and in the *Proceedings of the Society for Psychological Research* led him to question the origins of these extraordinary phenomena in particular instances. Were they from God (perhaps through His angels), or from the evil spirit, or from mere natural causes? A hasty tendency to see the miraculous in them, particularly when they concerned Catholic saints, has proved more than once a stumbling-block for prospective converts to the Church.

Thurston, a man of sound judgment, took a more objective, scientific view. He leaned towards a natural explanation of these puzzling and sometimes amazing occurrences; he excelled in bringing forth analogous facts from religions other than the Roman Catholic, and from hospitals and asylums. Sometimes he was utterly baffled by what he discovered, and sus-

pended judgment. Only grudgingly would he admit a preternatural or supernatural cause—certainly a solid position to take in these matters, although at the time it provoked considerable and sometimes acrimonious controversy.

Thurston's masterly articles, scattered in the back numbers of magazines, are now brought together in a single volume by his colleague, Fr. J. H. Crehan, professor of theology at the Jesuit scholasticate in Heythrop, England. Before his death Thurston had revised some of them; Crehan completes the revision and brings them all up to date. They make for absorbing reading, but also instill an attitude of wholesome caution. The phenomena fall into proper focus: even when genuine they are only the occasional by-products of holiness and not holiness itself, and some have no connection with holiness at all.

A word of criticism. Thurston without warrant uses the terms "supernatural" and "preternatural" indiscriminately. Nowhere does he, or his editor, define the fluid term "mysticism" used in the book's title. Catholic theologians today agree that Catholic mysticism is synonymous with infused contemplation. The title also gives the erroneous impression that these physical phenomena are of the essence of Catholic mysticism, something Thurston would be the first to deny. If there be a fault in Thurston's methodology, it is his tendency to stress and even overstress the likenesses between saint and asylum inmate having certain phenomena in common, and to play down the physical, psychological, and spiritual differences. Theresa of Avila in her ecstasies may seem to have certain symptoms of hysteria in common with the hysteric of the mental institutions, but are there not tremendous differences? Here it is not the superficial likenesses but the important differences which really count in evaluating saint or hysteric.

This is a fascinating book, and its good index makes it an excellent instrument of work. It is recommended especially today when mysticism, true and false, is alamode, for it teaches the lesson of prudence from beginning to end.

St. Mary's College

AUGUSTINE KLAAS, S.J.

BLAISE PASCAL. By Léon Brunschvicg. Paris: J. Vrin, 1953. Pp. vii + 247.

Pascal remains a scientific genius, one of the greatest of prose writers, a profound Christian. This year he will be remembered especially for his *Mémorial*, the record of that night, three hundred years ago come this November 23, during which his soul was filled with the fire and the joy and

the certainty of belief. One of the most authoritative interpreters of Pascal's thought, which in his greatest work, the *Pensées*, is fragmentary, unfinished, and often enigmatic, was the philosopher, Léon Brunschvicg, who died in 1944. His edition of the *Pensées* in the *Oeuvres complètes*, for which he had as collaborators Boutroux and Gazier (14 vols.; Hachette, 1904-1925), has been much criticized for relegating Pascal's reasoning of a more doctrinal nature and his arguments from Scripture (miracles and prophecies) to an apparently inferior place in the Apology, and for exaggerating his pessimism and fideism—if indeed he was a fideist at all. But despite this criticism, despite the competition of more recent editions which follow a completely different plan (Jacques Chevalier) or reproduce the original manuscript (Tourneur, Lafuma), the Brunschvicg edition holds its own and continues to be one of the most readable and the most widely read.

In collecting and publishing under a single cover Brunschvicg's essays on Pascal, some of them out of print and all of them scattered, Mlle. Geneviève Lewis, herself the author of important studies on Cartesianism and Augustinianism and the relations between philosophic and religious thought in the seventeenth century, has provided an excellent companion to the Brunschvicg edition. The works presented range in date from 1924 to 1939 and consist of several brief general portraits of a biographical, intellectual, and moral nature which originally served as *notices* or introductions, as well as the longest single study Brunschvicg devoted to Pascal, *Le génie de Pascal*, which occupies about half the book. By placing this study last, although it was written first, Mlle. Lewis wisely reproduces the very significant progression from worldly scientific research to ever deepening religious faith which Brunschvicg made clear in the order of his chapters: "Pascal savant," "Finesse et géométrie," "Pascal et Port-Royal," "L'Expérience religieuse de Pascal," and "La solitude de Pascal." There is bound to be some repetitiousness in a collection of this sort, but it is surprisingly small; from the solidly written pages, closely packed with ideas, there takes shape a definite image of Pascal as Brunschvicg saw him.

Whatever impression his edition may leave, the Pascal of this book is not a skeptic. Brunschvicg is firm in his development of the theme that Pascal attacked not reason itself but the excessive rationalism of Descartes (his comparison of Pascal and Descartes is especially interesting), the application of the geometric spirit to theology, the false dream of a *science universelle* in which one truth would be derived from another with absolute and perfect demonstrability, and even God would have His place as a theorem ("Finesse et géométrie," esp. pp. 157-58). Furthermore, in a penetrating essay on "Le dialogue pascalien," Brunschvicg makes clear what ought to have been

obvious but what many interpreters of Pascal have overlooked, namely, that his "skepticism" is often in reality the device of presenting in dialogue form the thinking of *libertins* whom he sought to convert, the use of their own attitudes against them, and also the use of arguments (the *a pari* for example) which were not necessarily the basis of Pascal's own belief, but which he was well aware would appeal to men like Miton and the Chevalier de Méré, the agnostics of his day. Brunschvicg rejects the notion of a skeptical Pascal. He also denies categorically that Pascal was a "pragmatist," a seventeenth-century William James (pp. 118-19, 207). First of all, Pascal believed in objective truth; secondly, the intellectual reasons he proposed for believing in Christianity were not derived from personal subjective experience, but from "expérience" in a different sense: the accumulation of evidence from mathematics, to a certain extent from science itself, from the psychological observation of human nature, from what he believed to be (exegesis is not one of Pascal's strong points and Brunschvicg is sketchy in this area) the "scientific" study of Scriptures—all evidence which he hoped would lead the *libertin* to accept Christianity as the best hypothesis for explaining observable phenomena, and then, his mind disposed toward faith, to believe finally for reasons of a superior order: the "folly of the cross," the mystery and the charity of the Savior. Brunschvicg excels in showing how Pascal applied this experimental approach to his apologetics. This is but one aspect of what may be the finest achievement of his book: his success in establishing the links between various parts of Pascal's work, the unity of his thought which has been lost sight of, its movement, progression, and logical structure, as against a Pascal who betrayed himself or was torn in different directions. Brunschvicg makes clear the collaboration of "Amos Dettonville," scientist and mathematician, "Louis de Montalte," the polemicist of the *Lettres provinciales*, and "Salomon de Tultie," religious apologist, in the Apology of Blaise Pascal.

Above all, the Pascal of Brunschvicg is a Christian. I am not sure the spirituality of Pascal is accurately rendered by Brunschvicg, but he leaves the reader in no doubt that the fervor and the strength of the *Pensées* come from a soul of firm and profound spirituality. Is Brunschvicg correct in laying such stress on Pascal's Jansenism and in defending it? It is one thing to recognize the Jansenist tendencies of Pascal, even his heretical position on certain points (though this last, in view of the fragmentary, elusive nature of his Apology, is difficult to determine), and yet to accept his fundamental orthodoxy and his great contribution to the "wisdom of Catholicism" (the thesis of Strowski, Jacques Chevalier, Albert Béguin). Even Jansenists, of course, were Catholics. But it is quite another thing—and here we have the

position of Brunschvicg and more recently of Jean Laporte—to declare not only that the best of Pascal is Jansenist, but that Jansenism itself is not a heresy (“fantôme d’hérésie,” p. 203), in fact that it is true Christian doctrine and that the Jansenists were “les vrais disciples” (p. 225). When Brunschvicg deals with the theological battle in which Pascal played such a central role, when he treats of Pascal’s theology, he is least satisfactory, since he is insufficiently critical and leaves far too many questions unanswered. He fails to see that Pascal’s spirit of reform and purification, justified historically in the seventeenth century, has itself come since his time to seem lacking in balance, one-sided, and distorted. True, Pascal’s attack on laxism and on a verbalistic and legalistic conception of Christianity was powerful and valuable. But is it therefore necessary to dismiss casuistry altogether? Is it as easy as Brunschvicg thought to decide exactly what charity consists of in particular cases? As for the dispute over grace, are we faithful to the whole of Christian tradition by failing to point out Pascal’s dangerous neglect of “human causality” and the ability of nature, even corrupted, to cooperate with grace, in his anxiety to bring men totally under the influence of “divine causality” and of grace? There is a strong Calvinist tinge in Pascal of which Brunschvicg is too tolerant, at least for a writer who defends with some fervor (ironic, since Brunschvicg himself was an unbeliever) Pascal’s concept of grace and calls it “la condition de la foi catholique” (p. 187). But then it is precisely another serious weakness of his book that he is not terribly concerned about the fullness of Christian tradition: he refuses the Jesuits any part in it, and except for a brief remark sparing St. Thomas and “le thomisme originel” (p. 180), dismisses the Middle Ages as “siècles de barbarie et de logomachie” (p. 157). One would be more willing to accept the portion of truth in this criticism if Brunschvicg did not appear to dismiss theology itself as a vain science, a misplaced attempt to apply reason and logic to the understanding of God.

Nevertheless, it is a remarkable achievement for a man who, as Mlle. Lewis reminds us, said he had not an idea in common with Pascal, to have interpreted him with such a great measure of faithfulness and understanding. The Pascal to whom he gave his assent was the Pascal who at twenty-four touched on a quite different “philosophie de l’humanité profane” and seemed to anticipate his own religion of “l’humanité pensante” in a famous passage of the *Fragment du traité sur le vide* (p. 221). But the figure who emerges from *Blaise Pascal*, though his spirituality appears too somber and severe and joyless, too isolated from the rest of men (this last was perhaps true, but the joy and serenity we know also to have been true), is the genius totally dedicated in all his gifts to the unique apology for Christianity which

had as its guiding principle, in Albert Béguin's words, that "il n'est pas de preuve qui ne soit une épreuve, vécue plutôt que pensée."

Fordham University

RICHARD M. CHADBOURNE

TIME AND IDEA: THE THEORY OF HISTORY IN GIAMBATTISTA VICO. By A. Robert Caponigri. Chicago: Regnery, 1953. Pp. viii + 226. \$3.00.

Giambattista Vico was a seminal philosopher of history whose prophetic depth is gradually being revealed in this century. Dr. Caponigri's work on his life and thought is itself a profound treatment of this unique and profound thinker. After a vivid evocation of Vico's eclectic and universally ranging background in the afterglow of the Renaissance that was the Neapolitan eighteenth century, the author explores the deeps of his subject's mind through ten chapters of compelling but difficult composition. The tension of immanence and transcendence, the polarity of the actual and the ideal, are pursued in the ultimate reaches of law, humanity, and intellect. The resolution of these contrapuntal strains in the Vichian grasp of providence, history, both temporal and eternal, and the original concept of *ricorsi*, tentatively definable as an ever deepening self-presence or contemporaneity of the nations to themselves, is then developed in three chapters of corresponding fulness and fascination. The remaining four chapters, which treat of philology and philosophy, poetry in relation to language and myth, Homer in real and symbolic meaning, and the theory of the state, may be described as the material and the ground for the ultimate Vichian vision of history and humanity.

The character of this work is already evidenced in the attempted summary: a vital union of exposition and thought on the philosophy of history. It is a book of speculative and synthetic depth from which Vico emerges as a powerful figure in the lineage of historical romanticism and philosophical idealism, conjoining their most intense aspirations in a more complete and tangible perspective of unique and dynamic reality. The doctrine of Vico in the handling of his commentator avoids the tenuous vistas of the idealist and the obscure morasses of the historicist. Vico, one may say, anticipates and transcends Hegel and von Ranke without negating their contributions. Apart from the inclusive system and the tremendous issues in which neither Vico nor his interpreter need achieve completion or expect acceptance, there are numerous insights into language, the Homeric problem—even so early in the eighteenth century—myth, law, the state, society, which are alike apocalyptic and realistic. It is the aim of Vico's labor and this exposition, based on the solid scholarship of Croce and Nicolini and Amerio, thus rising

in this respect beyond *parti pris*, to unite fluidity and structure, time and idea, without becoming exclusively enmeshed in either fact or mind. As such, the sinuous yet carefully objective profundities of his thought form vital ingredients in any living philosophy of history. An eminent example is Don Luigi Sturzo, as illuminated specially in his remarkable work, *The Inner Laws of Society*. In fact, one may submit in characterization of this work that it seems destined to provide a ground for regeneration of historico-philosophic discipline in salvation from apriorism and utopianism.

There are occasional minor but marring misprints and it might be suggested that the work as a whole could be rendered more deeply useful if more richly annotated, although this is virtually to demand another book. The very greatness and virtual isolation of the man, independent of the accepted tradition, would make it seem eventually desirable to analyze and explain more at large the lines of possible assimilation and mutual enrichment in Vichian and Scholastic thought. In the realm of theological exception some will observe tendencies toward immanentism, but hardly such as do not contain their own antidote in the implied emphasis on the constant pursuit of concrete evidence in every field and the challenge which this issues to the modern Vichian to expand his insights and to rebuild the structure of a theology of history.

Fordham University

JOHN V. WALSH

CARDINAL GASQUET: A MEMOIR. By Shane Leslie. New York: Kenedy, 1954. Pp. ix + 273. \$3.50.

In the introduction Mr. Leslie informs us that his book is not a biography but a "series of essays touching the peaks" of Gasquet's career; it is meant to supplement the meagre account in the *Dictionary of National Biography*. Among the topics chosen for consideration are Gasquet's personality, his autobiography, the controversy over Anglican orders, the succession to Westminster in 1903, visits to America in 1904 and 1913, letters to Gasquet and his correspondence, his role in the Great War, and Gasquet the historian. A significant chapter is devoted to Edmund Bishop, who "made and inspired him as an historian."

If one bears in mind the limited objective which the author set himself, his success becomes apparent. Nevertheless the reader will regret that with such abundant source material at hand Leslie did not attempt something more definitive. Actually the chapters devoted to the autobiography, the visits to America, Gasquet's correspondence, and his Roman diary are "chips

and scraps," in the author's words, the quotations too few and too brief to warrant any final appraisal of the Cardinal's character and career.

The two most important chapters, and by far the best, are the discussion of Gasquet's role in the papal decision on the validity of Anglican orders, and the study of Gasquet the historian. Spurred by Edmund Bishop's intuition that the key to the decision was to be found in the correspondence of Pole and the Popes, hidden away in the archives of the Holy Office, Gasquet was tireless in his quest till success crowned his efforts. The rather extensive quotations, however, are somewhat disjointed and therefore a bit confusing.

Gasquet was a man of diversified interests and achievements: he was historian, builder, lecturer, abbot, cardinal in Curia, Vatican librarian, archivist to the Holy See, and he was associated with the revision of the Vulgate. But since he is chiefly known to the world at large as historian, Leslie's portrayal of Gasquet under this aspect and his evaluation of his technique and attainments are of particular interest. Leslie warns us that Gasquet "had neither the learning or the lifetime of leisure which the perfect historian brings to his task." Above all, Gasquet was a pioneer "in challenging the accepted Protestant tradition, and in bringing about more impartial views towards the old Abbeys and Monasteries." Consequently he was satisfied to have scholars and writers accept his facts "as possible." A serious limitation to his scholarship was his watering-down "what might give pain," an attitude which redounds to his charity at the expense of his scholarship.

Even more serious was his being satisfied with "a lengthy demurrer without withdrawal" when his view was proven incorrect. Various explanations are offered for his failure to revise his work, but none of them does credit to him as a scholar. Gasquet was content to have others do the work of revision. But when Leslie states that "the learned must excuse the inevitable bias of selected facts and a certain untidiness in presenting them," we protest that this criticism is unwarranted. Gasquet was not insincere or consciously unfair. In one place Leslie ascribes Gasquet's "lapses from the strict canons of scholarship" to his "heavy John Bullism." This comes dangerously close to including Gasquet in a blanket indictment to the effect that "bias and pre-judgment have been characteristic of British historians in a sublime degree."

The reader may be annoyed by the author's penchant for snap and final judgments on all and sundry. National prepossessions also crop up occasionally. It may be that British propaganda in Rome was "peculiarly

straightforward and truthful," but in that case it contrasted most sharply with the type of propaganda foisted on the world at large by Sir Gilbert Parker and his associates. Until a definitive biography of Cardinal Gasquet or an exhaustive study of his career and attainments is forthcoming, we must be satisfied with these lighter touches which are entertaining reading.

West Baden College

CHARLES H. METZGER, S.J.

DESCRIPTIVE NOTICES

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

PAGANISME OU CHRISTIANISME: ETUDE SUR L'ATHÉISME MODERNE. By Emile Rideau, S.J. Tournai-Paris: Casterman, 1953. Pp. 254. 84 fr. "The purpose of this book is to situate Christianity and contemporary paganism in their opposition to each other, by studying them in certain typical authors who incarnate the two views" (p. 7). An Introduction states the two options, pagan and Christian, on the problem of God; the statement distinguishes the broad movements of thought within the atheist option and links them dialectically. The body of the book studies the two options as they are found in certain key philosophers and literary men. Within the atheist group, three large schools are distinguished: rationalism, stemming from the Christian Descartes and bearing its fruit in Kant, Hegel, and Brunschvicg; social paganism (Marx, Proudhon, Comte); and pagan existentialism, whose source is Nietzsche and whose current representatives range from Jaspers, Heidegger, and Sartre among the philosophers to Valéry, Gide, Saint-Exupéry, Malraux, and Camus among the literary men. The Christian group includes Pascal, Kierkegaard, Bergson, Blondel and the "metaphysics of the person" (Lavelle, Marcel, etc.), as well as four "prophets": Péguy, Bernanos, Claudel, and Mauriac. The space allotted to various writers differs according to their historical importance, ranging from twenty-five pages for Marx to one or two for Le Senne and Mounier. The major themes of each man's work are outlined, and a brief bibliography is given of primary and secondary works. The Conclusion of the book sets modern paganism against a broadly sketched background of Western history's movement, draws a thumb-nail portrait of paganism in its perduring essence, and sets over against it the Christian "dialectic of mercy." P. Rideau's previous studies of Descartes, Bergson, and others show his expert qualifications for dealing with the present subject of so large a scale; this is the kind of book that enables us to see the woods despite the trees.

JUDAISM: POSTBIBLICAL AND TALMUDIC PERIOD. Edited by Salo Baron and Joseph Blau. New York: Liberal Arts Press, 1954. Pp. xxvi + 246. \$1.75. The first of three projected volumes on Judaism in the "Library of Religion" series, covering the period from the Maccabean uprising in the second century B.C. to the completion of the Babylonian Talmud in the fifth century A.D. Selections are made, with brief explanatory introductions, from the Maccabean books, Tobit, Philo of Alexandria, Josephus, various sects such as the Samaritans and Essenes, the Mishnah and the Halakhic Midrash. A large section deals with Talmudic selections on the commandments, atonement, proselytism, communal responsibility, the future life, etc. The book concludes with a few pages on prayer.

THE TESTAMENTS OF THE TWELVE PATRIARCHS: A STUDY OF THEIR TEXT, COMPOSITION AND ORIGIN. By M. de Jonge. Assen: Van Gorcum, 1954. Pp. 171. 18/- The pseudepigraphical Testaments, supposedly the last words spoken by the sons of Jacob, have been generally considered a Jewish pre-Christian work, heavily loaded with Christian interpolations. In his thesis Dr. Jonge challenges this theory on both textual and literary grounds. His conclusion that the Testaments were written at the end of the second century or beginning of the third "by a pious Christian for ordinary Christians," though confessedly probable, is well reasoned and can easily stimulate and direct further attempts at substantiation. This study undoubtedly offers the best introduction to the Testaments at present and for some time to come.

LE LIVRE DES ANGES. By Erik Peterson. Translated by Claire Champolion. Preface by Jean Daniélou, S.J. Bruges-Paris: Desclée de Brouwer, 1954. Pp. 138. 48 fr. belg. A welcome translation of Peterson's well-known German work. "The book is important, first of all, for itself, because it is the only contemporary work on the world of the celestial spirits. It is also important in relation to the whole of the author's writing, for in it we see superimposed the three great dimensions of his thought, liturgical, political, and mystical. It is a treatise on liturgy: the principal idea of the book is that Christian cult is a participation in the liturgy of the angels, and also that the angels are present at the Christian cult. . . . One of the essential ideas is that the liturgy of the angels is the official cult [of the heavenly Kingdom] and that consequently to affirm that the liturgy of the Church is a participation in this cult is to underline the former's public character. . . . Angelology has a spiritual aspect. For the whole of ancient tradition the mystical life is a participation in the life of the angels. The spiritual life is

an anticipation of celestial life. It has an essentially eschatological character" (Preface, pp. 12-13).

JESUS OF NAZARETH. By Hilarin Felder, O.F.M.Cap. Translated by Berchmans Bittle, O.F.M.Cap. Milwaukee: Bruce, 1953. Pp. xii + 353. \$4.75. Very welcome is the improved reappearance of this excellent study of Christ. Beginning with the credibility of the Gospel portrait and a refutation of rationalistic criticism, it delves into Christ's personality and interior life, the messianic tradition, and the concept of God-Messias. The beliefs of the early Church concerning divinity and messiahship are examined in the Synoptic Gospels, in Pauline theology, and in Johannine theology.

LA MÈRE VIRGINALE DU SAUVEUR. By M. J. Scheeben. Translated by A. Kerkvoorde, O.S.B. Paris: Desclée de Brouwer, 1953. Pp. 220. 66 fr. belg. Eliminating all technical or diffuse developments, Fr. C. Feckes has culled from Scheeben's special edition on Mariology (1936) fifteen brief chapters. Starting with the scriptural basis for Mariology he handles the divine and virginal maternity, the maternity of the Trinity, Mary's human marriage, personal supernatural character, and plenitude of grace; her Immaculate Conception, impeccability, resurrection, and Assumption; the supernatural activity of Mary, the Eve of the new covenant, her collaboration in the work of redemption, and the true Mother of the redeemed. A general introduction and individual chapter introductions by Feckes pinpoint Scheeben's contributions to Mariology.

ETUDES MARIALES: MARIE ET L'ÉGLISE, II. Bulletin de la Société française d'études mariales, X (1952). Paris: Lethielleux, 1953. Pp. 107. 800 fr. The second of three volumes on the relationship of Mary to the Church. The first volume dealt with the theme in tradition. The second handles certain familiar subjects, but the caliber of the contributors assures competent and original treatment: F. M. Braun, O.P., "Marie et l'Eglise d'après l'Écriture"; J. Lécuyer, C.S.Sp., "Marie et l'Eglise comme mère et épouse du Christ"; R. Laurentin, "Rôle de Marie et de l'Eglise dans l'oeuvre salvifique du Christ"; M. M. Philipon, O.P., "Maternité spirituelle de Marie et de l'Eglise"; Y. M. Congar, O.P., "Marie et l'Eglise chez les Protestants."

ST. GREGORY OF NYSSA: THE LORD'S PRAYER, THE BEATITUDES. Translated, with Introduction and Notes, by Hilda C. Graef. Ancient Christian

Writers, XVIII. Westminster, Md.: Newman, 1954. Pp. v + 210. \$3.00. Recent interest in the least known of the Cappadocians accounts for *ACW*'s first offering from the trio's writings. These two series of homilies, though primarily moral exhortations full of highly colored examples, contain many of Gregory's favorite mystical ideas, such as the significance of the Holy of Holies and the restoration in man of the dimmed image of God. An excellent introduction outlines Gregory's contributions to mystical and ascetical theology. A homily on the necessity of prayer prepares for four on the Our Father, and one on each of the beatitudes. A thorough index completes another splendid *ACW* volume.

CHRISTIANISME ET NÉO-PLATONISME DANS LA FORMATION DE SAINT AUGUSTIN. By Charles Boyer, S.J. Rome: Catholic Book Agency, 1953. Pp. 212. A new edition of a work first published in 1920, dealing with the central point of an important Augustinian controversy: at what point did St. Augustine submit without reserve to the authority of the Catholic Church, giving it first place in his convictions over Neoplatonic philosophy? Fr. Boyer attempts to determine the relationship between Christianity and Neoplatonism in Augustine's formation from close study of the *Confessions*, the *Dialogues*, and certain of his letters. His conclusion is that, despite the considerable part played by Neoplatonism in Augustine's formation, it was always, from the time of his conversion, subordinated to his Christian faith. He repudiated doctrines which he considered irreconcilable with his faith, and kept many which he thought in accord with it, such as the doctrine of the Logos, the transcendence of God, evil as essentially a privation, using them for a better understanding of his Christian beliefs.

LA PIERRE VIVANTE. By Maurice Zündel. Paris: Editions ouvrières, 1953. Pp. 177. 360 fr. In his latest work Fr. Zündel considers the fundamental problem of man and his relation to God. Considering the most current questions on faith, the author presents the true supernatural stature of man. Chapters on revelation, the Incarnation, and the life of Jesus bring us ultimately to a consideration of the sublime mystery of the Trinity. Creation presents us with the two-fold truth of divine love and poverty. Taking into account the latest works in the field of exegesis and history, the author presents a profound study of the Mystical Body of Christ as seen with the eyes of faith. The last chapter, "La pierre vivante," explains the truth of infallibility in which Peter strengthens the faith of his brethren. This work is a fine introduction to the true life of faith for those to whom the words of Christ are spirit and life.

THE LORD MY LIGHT. By Joseph Rickaby, S.J. Westminster, Md.: Newman, 1953. Pp. viii + 248. \$3.50. Save for a few deletions, this is a new edition of conferences delivered to undergraduates at Oxford and Cambridge and published in 1915. Well-reasoned answers are proposed to disputed topics: the extent of salvation, faith vs. reason, the inspiration and historicity of the Bible, miracles, the nature of the Church, and the evolution of dogma. Ascetical norms are offered to the ideal Christian, and devotional ideas on the Mass, prayer, grace, and virtue.

HIS HEART IN OUR WORK. Edited by Francis L. Filas, S.J. Milwaukee: Bruce, 1953. Pp. x + 192. \$3.75. Twenty-four well-known priests, e.g., James J. Daly, Gerald Ellard, T. Lincoln Bouscaren, and Gilbert J. Garraghan, discuss briefly devotion to the Sacred Heart, to Mary, and to Joseph; the apostolate, virtues, prayer, and the liturgy. Directed to priests, it offers apt material for meditation and sermons, and an "examen status" for the annual retreat.

THE HOLY SPIRIT IN CHRISTIAN LIFE. By Père Gardeil, O.P. St. Louis: Herder, 1954. Pp. vii + 158. \$2.50. A study of the function of the Holy Spirit in Christian life introduces a series of parallel chapters on the first seven beatitudes and the gifts of the Holy Spirit. As suggested by Augustine, each beatitude is shown to correspond as the activity proper to a gift. A chapter on spiritual progress concludes these well-pondered studies, which were originally the text of a retreat.

FRUITFUL CONFESSIONS: PRACTICAL EXHORTATIONS FOR THE CONFESSOR. By A. Simon, O.M.I. St. Louis: Herder, 1954. Pp. xv + 220. \$3.25. A valuable book for confessors, especially of religious sisters and brothers. Apt thoughts suggested in the proper of each Sunday Mass are supplemented by reflections on the feasts of our Lord, His Blessed Mother, the calendar of saints, and the basic virtues of religious life.

THE CROSS AND THE CHRISTIAN. By Pius R. Régamey, O.P. Translated by Angeline Bouchard. St. Louis: Herder, 1954. Pp. xiv + 177. \$3.25. Reactions to suffering are appraised and rejected as leading to despair. The meaning and extent of the cross of Christ and the cross of today's Christian are paralleled. True joy is shown to rise from a proper use of faith, hope, charity, and the sacraments.

GOD'S ORDER: THE EPHESIAN LETTER AND THIS PRESENT TIME. By John A. Mackay. New York: Macmillan, 1953. Pp. xii + 214. \$3.00.

An expansion of the Croall Lectures, delivered in New College, Edinburgh University, in 1948. Anglicans, Orthodox, and Catholics are rebuked for their betrayal of God's order as evolved from the Ephesian Letter by Mr. Mackay. Because of their exclusivity and overemphasis on the corporate meaning of being "in Christ," they destroy Christian individualism and prepare for Communism. Very sincere chapters on God's love, Christ's conquest, men of faith, and directives for Christian living and social action are marred by fuzzy ascetical and theological concepts.

LUTHERS GEISTIGE WELT. By Heinrich Bornkamm. Gütersloh: C. Bertelsmann, 1953. Pp. 350. DM 14. This second revised edition of Dr. Bornkamm's original work on Martin Luther contains numerous additions and changes, including an entire new chapter on Luther's translation of the New Testament. Citations from Luther's writings, which formerly referred the reader only to the Weimar edition of his works, now include the title and date of each original document.

THE LEGACY OF LUTHER. By Ernst Walter Zeeden. Translated by Ruth Mary Bethell. Westminster, Md.: Newman, 1954. Pp. xiii + 221. \$3.50. This excellent study of the growth and change of German Lutheran opinion concerning Luther and the Reformation was reviewed in *THEOLOGICAL STUDIES*, XIII (1952), 148-50. It covers the period from Luther's death (1546) to the end of the eighteenth century. Certain parts of the original have been abridged but without changing the structure.

HANDBOOK TO THE LIFE AND TIMES OF ST. THERESA AND ST. JOHN OF THE CROSS. By E. Allison Peers. Westminster, Md.: Newman, 1954. Pp. vii + 277. \$3.50. A history of the Discalced Carmelite Reform (1515-94) is followed by brief biographies of the principal persons mentioned in, or closely connected with, the writings of the two Saints; and finally, three appendices give a list of convents and priories of the Reform founded between 1562 and 1594, a list of places which figure in the history of the Reform, and a chronology in parallel columns of the chief events in the lives of the two Saints and in Carmelite history.

LITURGIE COMPARÉE. Principes et méthodes pour l'étude historique des liturgies chrétiennes. By Anton Baumstark. Collection Irénikon. 3rd. ed., rev. by Dom Bernard Botte. Chevetogne: Editions de Chevetogne, 1953. Pp. ix + 287. 165 frs. belg. In August 1932 Prof. Baumstark held an intensive lecture-course at the Abbey of Amay-sur-Meuse. His notes and sketches in German had been done into French at the Abbey, and this

script, after some retouching, was the one he read during the course. His topics ranged over themes dear to his spirit, the "synthetic" history of Christian worship, and the "laws" of its evolution as derived from the extant remains. This French script was published in 1940 as the first edition of *Liturgie comparée*. After Baumstark's death it was wisely decided, before reissuing the work, to give it the advantage of Dom Botte's multiple correctives and additions. The topics handled include: primitive liturgical unity and the "laws" of its development, liturgical prayer, prayer in verse form, psalmody, ritual action, great feasts of antiquity, Lent. The valuable bibliographical appendix, also supplemented by Botte, is grouped under fifteen headings.

ANDACHT ZUR WIRKLICHKEIT. By Friedrich von Hügel. Translated by Maria Schlüter-Hermkes. München: Kösel, 1952. Pp. 260. DM 13.80. A brief anthology of the writings of the great lay theologian-philosopher of the late nineteenth and twentieth centuries. The selections, gathered from his books, essays, and letters and grouped somewhat loosely under eight general headings (e.g., "Religion," "Christianity," "The Church," "Supernature," etc.), reveal the substance of von Hügel's lifelong speculation on theological subjects. Especially noteworthy is the extensive excerpt from his celebrated work on the mystical element in religion, as studied in the life of St. Catherine of Genoa. The complete lack of source references in the volume has been partially remedied by the insertion of a few loose pages at the end.

RELIGIONSUNTERRICHT ZWISCHEN METHODE UND FREIER GESTALTUNG. By Leopold Lentner. Innsbruck: Tyrolia Verlag, 1953. Pp. 232. öS 48. This report, hailed by German Catholic educators as a uniquely valuable contribution to the nation's catechetical literature, describes the new methods which have revitalized the teaching of religion in France, and explores the possibility of applying them to the situation in Germany. Dr. Lentner, whose first-hand observations of the French scene equip him to speak with authority on this new movement, believes that it owes its vitality to a fresh return to theological sources. The relatively stagnant state of religious instruction in Germany, on the other hand, he ascribes to a false emphasis on schematic presentation, arising out of a too rigid application of traditional pedagogical principles. He concludes that German religious instructors would do well to adopt the French approach, and he suggests ways in which the new methods could be fruitfully applied.

RELIGION BEHIND THE IRON CURTAIN. By George N. Shuster. New York: Macmillan, 1954. Pp. xxi + 281. \$4.00. The struggle of religion in Eastern Europe is ably presented in this series of up-to-date, factual portraits of the nations involved. The first chapter offers an historical perspective of the ideological and physical forces that contributed to the present situation. Then the Communists' successes and failures in destroying religion are examined in East Germany, Czechoslovakia, Yugoslavia, Poland, Hungary, the Baltics, and the Balkans. The final chapter is on Jewry and Russian opposition to the State of Israel. Mr. Shuster concludes that Eastern Europe is desperate for a substitute for Marxism and indicates that a code of minority rights based on our tradition of Magna Carta and the common law is the answer.

CATHOLICISM IN AMERICA. Edited by the editors of *The Commonweal*. New York: Harcourt, Brace, 1954. Pp. viii + 242. \$3.75. This collection of articles from *Commonweal* represents the thinking of a group of Catholic laymen, for the most part, on a variety of matters affecting the Church in America. Science, education, literature, the movies, politics, religious art are among the topics discussed by such men as William P. Clancy, Reinhold Niebuhr, Will Herberg, John J. Kane, John Cogley, Ed Marciniak, and Erik von Kuehnelt-Leddihn. George N. Shuster contributes a highly laudatory Foreword.

A HISTORY OF MODERN EUROPEAN PHILOSOPHY. By James Collins. Milwaukee: Bruce, 1954. Pp. x + 854. \$9.75. A textbook designed primarily for students with some acquaintance with Scholastic philosophy, who are seeking an introduction to the vast field of modern thought. The book confines itself to some twenty major figures in the modern European philosophic tradition, giving in each chapter brief biographical data, explaining the method and guiding principles of the man's thought, describing his position on the major philosophical problems. An attempt is made to sift and test each system's main assumptions and operative methods, with a critical appraisal from the Thomistic standpoint of some of the particular arguments advanced by the man under discussion. The philosophers dealt with, after a review of Renaissance background, are Bacon, Galileo, Newton, Hobbes, Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, Kant, Fichte, Schelling, Hegel, Schopenhauer, Comte, Mill, Nietzsche, and Bergson.

THE PHILOSOPHY OF BEING. By Louis de Raeymaeker. Translated by Edmund H. Ziegelmeyer, S.J. St. Louis: Herder, 1954. Pp. xii + 360. \$4.95. A chapter on man's tendency towards metaphysics introduces three treatises: the manifestation of being and of the metaphysical problem, the internal structure of particular being, and the causal explanation of the order of being. A masterly conclusion on the problem of participation and a thorough index complete this scholarly synthesis.

ORDER AND LAW. By Aegidius Doolan, O.P. Westminster, Md.: Newman, 1954. Pp. xviii + 199. \$3.50. This volume shows how the fulfillment of law in its purest traditional Scholastic form can bring peace to the world of nations and to nations individually. St. Thomas is the master architect followed throughout. In the broad scope of the book the nature of law is itself first determined and then applied to perennial problems of rights and interests. This necessarily embraces justice and its negation, ownership, property, and social considerations. The book ends with a brief survey of the current "work of justice" and of the United Nations.

BOOKS RECEIVED

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

Scriptural Studies

- Beasley-Murray, G. R. Jesus and the future; an examination of the criticism of the eschatological discourse, Mark 13, with special reference to the Little Apocalypse theory. N.Y., St. Martin's Press, 1954. xi, 287p. \$5.00
- Dupont, Jacques. Les béatitudes; le problème littéraire, le message doctrinal. Bruges, Ed. de L'Abbaye de Saint-André, 1954. 327p. \$5.40
- Stendhal, Krister. The school of St. Matthew. Uppsala, Almqvist & Wiksells, 1954. 249p.
- Vaganay, L. Le problème synoptique. Paris, Desclée, 1954. xxiii, 474p. (Bibliothèque de Théologie, Série 3; Théologie Biblique, 1)

Doctrinal Theology

- Benkő, Istvan. Sanctorum communio; eine dogmengeschichtliche Untersuchung über das Symbolglied. Innsbruck, Felizian Rauch, 1951. 92p.
- Breton, Valentin-M., O.F.M. La communion des saints; histoire, doctrine, piété. Paris, Éditions Franciscaines. 206p.

- Butler, Dom B. C. *The Church and infallibility; a reply to the abridged "Salmon"*. N.Y., Sheed & Ward, 1954. ix, 230p. \$3.50
- Dander, F., S.J. *Summarium theologiae dogmaticae de sacramentis Christi, II; paenitentia et unctio, ordo, matrimonium, sacramentalia*. Innsbruck, Felizian Rauch, 1954. 87p. öS 22.80
- Deussen, Ansgar. *Das Geheimnis der Liebe im Weltplan Gottes; Christus und Maria in heilsgeschichtlicher Schau*. Innsbruck, Tyrolia, 1954. 416p. öS 78.—
- Je crois en Dieu; un catéchisme pour adultes, par Josef Pieper et Henri Raskop; texte français d'Armel Guerne. Bruges, Desclée de Brouwer, 1953. 165p.
- Laurentin, René. *Court traité de théologie mariale*. Paris, Lethielleux, 1953. 187p.
- Maydiou, A.-J., O.P. *Catéchisme pour aujourd'hui*. Paris, Ed. du Cerf, 1954. 283p.
- Scheeben, Matthias Joseph. *Handbuch der katholischen Dogmatik, fünftes Buch: Erlösungslehre, erster Halbband. 2. Auflage, hrsg. von Carl Feckes*. Freiburg, Herder, 1954. xxviii, 426p. DM 18.—
- Scheeben, Matthias Joseph. *Nature and grace*, tr. by Cyril Vollert, S.J. St. Louis, Herder, 1954. xxiv, 361p. \$4.95
- The triptych of the Kingdom; a handbook of the Catholic faith*, by N. G. M. Van Doornik, S. Jelsma, A. Van de Lisdonk; ed. by John Greenwood. Westminster, Md., Newman, 1954. 490p. \$4.75
- Zapelena, Timotheus, S.J. *De Ecclesia Christi, pars altera apologetico-dogmatica; ed. altera emendata*. Rome, Pontificia Universitas Gregoriana, 1954. 620p. 1800 L.

Moral Theology, Canon Law, Liturgical Questions

- Becker, Charles. *La nuit pascale*, tr. du R. P. Benoît Lavaud, O.P. Bruges, Desclée de Brouwer. 206p.
- Hörmann, Karl. *Wahrheit und Lüge*. Vienna, Herold, 1953. 216p. öS52.—
- Iorio, Thomas A., S.J. *Theologia moralis, 4a ed. emendata; II, De praeceptis, de prohibitione librorum, de censuris, de iustitia et iure, de contractibus, de statibus*. Naples, D'Auria, 1954. 748p. \$5.00
- Liturgisches Jahrbuch*, hrsg. vom Liturgischen Institut. 3. Band, 2. Halbband. Münster, Aschendorff, 1954. 207p. DM 13.—
- Mausbach, Joseph. *Katholische Moraltheologie, 1. Band. 9., Neubearb. Auflage von Gustav Ermecke*. Münster, Westfalen, Aschendorff, 1954. xxxii, 444p. DM 23.—

Simon, A., O.M.I. Fruitful confessions; practical exhortations for the confessor. St. Louis, Herder, 1954. xv, 220p. \$3.25

History and Biography, Patristics

Abelard. The story of Abelard's adversities, tr. by J. T. Muckle. Toronto, Pont. Institute of Medieval Studies, 1954. 70p.

Clemens Alexandrinus. Les Stromates; Stromate II; introd. de Th. Camelot, O.P.; texte et trad. del C. Mondésert, S.J. Paris, Ed. du Cerf, 1954. 146p. (Sources Chrétiennes, 38)

Grabowski, Stanislaus J. The all-present God; a study in St. Augustine. St. Louis, Herder, 1954. xi, 327p. \$4.50

Gregorius, Saint, Bp. of Nyssa. The Lord's prayer; the beatitudes, tr. and annotated by Hilda C. Graef. Westminster, Md., Newman, 1954. 210p. \$3.00 (Ancient Christian Writers, 18)

Habig, Marion A. Everyman's saint; life, cult and virtues of St. Anthony of Padua. Paterson, N.J., St. Anthony Guild Press, 1954. vii, 195p. \$2.00

McShane, John F. Little beggars of Christ; the Little Sisters of the Poor. Paterson, N.J., St. Anthony Guild Press, 1954. x, 147p. \$2.50

Peers, E. Allison. Handbook to the life and times of St. Teresa and St. John of the Cross. Westminster, Md., Newman, 1954. 277p. \$3.50

Schieffer, Theodor. Winfrid-Bonifatius und die christlichen Grundlagen Europas. Freiburg, Herder, 1954. ix, 326p.

Shuster, George N. Religion behind the Iron Curtain. N.Y., Macmillan, 1954. xxi, 277p. \$4.00

Undset, Sigrid. Catherine of Siena, tr. by Kate Austin-Lund. N.Y., Sheed & Ward, 1954. vii, 293p. \$3.50

Zeeden, Ernst Walter. The legacy of Luther; Martin Luther and the Reformation in the estimation of the German Lutherans from Luther's death to Goethe. Westminster, Md., Newman, 1954. xiii, 221p. \$3.50

Ascetical Theology, Devotional Literature

Doncoeur, Paul. La Vierge Marie dans notre vie d'hommes. Bruges, Desclée de Brouwer, 1954. 57p.

Filas, Francis L., S.J. His Heart in our work; thoughts for a priestly apostolate. Milwaukee, Bruce, 1954. x, 192p. \$3.75

Gardeil, Père, O.P. The Holy Spirit in Christian life. St. Louis, Herder, 1954. vii, 158p. \$2.50

Guibert, Joseph de, S.J. La spiritualité de la Compagnie de Jésus; esquisse

- historique, ouvrage posthume. Rome, Institutum Historicum S.J., 1953. xxxix, 659p. \$5.00 (Biblioteca Instituti Historici S.J., IV)
- Pinard de la Boullaye, Henri, S.J. Exercices spirituels selon la méthode de Saint Ignace; Tome IV, Conférences, examens; 8e édition, revue. Paris, Beauchesne, 1953. vi, 329p.
- Régeamey, Pius Raymond, O.P. The cross and the Christian, tr. by Angeline Bouchard. St. Louis, Herder, 1954. xiv, 172p. \$3.25
- Rickaby, Joseph, S.J. The Lord my light. Westminster, Md., Newman, 1953. viii, 248p. \$3.50
- Zundel, Maurice. La pierre vivante. Paris, Les Éditions Ouvrières, 1954. 177p. 360 fr.

Philosophical Questions

- Collins, James. A history of modern European philosophy. Milwaukee, Bruce, 1954. x, 854p. \$9.75
- Dolch, Heimo. Kausalität im Verständnis des Theologen und der Begründer neuerzeitlicher Physik. Freiburg, Herder, 1954. xii, 240p. DM 11.80
- Doolan, Aegidius, O.P. Order and law. Westminster, Md., Newman, 1954. xi, 199p. \$3.50
- Jolivet, Régis. De Rosmini à Lachelier; essai de philosophie comparée; suivi de L'Idée de la sagesse, par Antonio Rosmini, tr. de M.-L. Roure. Lyon, E. Vitte. 254p. 800 fr.

Special Questions

- Catholicism in America; a series of articles from *The Commonweal*. N.Y., Harcourt, Brace, 1954. 242p. \$3.75
- Dirks, Walter. The monk and the world, tr. by Daniel Coogan. N.Y., McKay, 1954. vii, 234p. \$3.50
- Judaism; postbiblical and talmudic period, ed. by Salo W. Baron and Joseph L. Blau. N.Y., Liberal Arts Press, 1954. xxvi, 245p. \$1.75
- Mayer, F. E. The religious bodies of America. St. Louis, Concordia, 1954. xiii, 587p.