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BOOK REVIEWS

PRIMITIVE MAN AND HIS WORLD PICTURE. By Wilhelm Koppers. Translated by Edith Raybould. New York: Sheed and Ward, 1952. \$3.50.

Like the German edition, of which it is a translation and revision, this book is a scholarly piece of work and meets the expectations we have of Fr. Koppers and the Vienna Culture Historical School. It is a reconstruction of earliest human history as known from the world picture of our contemporaneous ancestors, the present-day most primitive peoples. K. limits himself wisely to the religious and moral history of mankind. The starting points are the cosmogonies of these primitives, their ethical history as exemplified in the law of exogamy, and, above all, their notion of a Supreme Being. The most valuable contribution is the demonstration of the relation of the Indian primitives' notion of Bhagwan to Hindu and Buddhist religion. It shows K. at his best as an Indologist.

Had K. been content to provide this religious and moral world picture of the present-day primitives, there would be little to cavil at. The religion of our contemporary primitives is fascinating—so much so that an inquiring mind seeks to explore its origins. The fact of primitive monotheism cannot be seriously contested. But, in the light of the long history of man, it is dangerous to go beyond the ethnological facts as known today. K., following in the footsteps of W. Schmidt, does precisely that, and concludes that the only explanation of this monotheism lies in the persistence of an original divine revelation. His own confrère, Fritz Bornemann, S.V.D., now editor of *Anthropos*, views this as a regrettable step which cannot be taken in the state of the evidence, and one which detracts from the scientific reputation of the late Fr. Schmidt (cf. F. Bornemann, "P. Wilhelm Schmidts Bedeutung für die Theologie," *Schweizerische Kirchenzeitung* 122 [July 15, 1954] 337–39). There is no warrant in the ethnological evidence for this leap over unknown millennia to the very dawn of human history. Nor can any really indisputable reasons drawn from other sciences, except theology, dictate or legitimate the conclusion. Bornemann feared that Schmidt had used theology not merely as a negative but as a positive or supportive norm. The reviewer entertains the same misgiving in regard to K.'s argument.

In his lectures at Vienna during the thirties, K. used to admit that Schmidt's picture of primitive religion may have been overdrawn. There is no hint of the same corrective in the present book. Yet Catholic scholars have found this an idealization. The fact of primitive monotheism, even unidealized, is such a refreshing oasis in the history of religions that we

should not add anything to it. It stands out in bold relief, like the pyramids of Egypt. Moreover, the names of Schmidt, Koppers, Gusinde, and Schebesta, all members of the Vienna School and of the Society of the Divine Word, are indelibly inscribed on this achievement. Let the record stand there for the present.

K. saw fit to add to the volume a lengthy appendix on the physical evolution of man. There is evidence of a wide acquaintance with some of the authorities on this subject; but, again, it sounds too much like a loyal defense of the Holy Father's judgment that human evolution has not been adequately proved. Certainly the *path* of evolution is more of a problem today than ever; but we must carefully avoid any convenient selection of data for our argument and never give the impression that we find any satisfaction in the discomfiture of serious scientists.

It has been painful to point out several disagreements with K. The reviewer trusts, however, that a mutual love of truth will still unite him with a revered professor.

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HUGH J. BIHLER, S.J.

GOD WHO ACTS. By G. Ernest Wright. *Studies in Biblical Theology* 8. Chicago: Regnery, 1952. Pp. 132. \$1.25.

In modern parlance it is a "biblical existentialism" that Prof. Wright proposes in this absorbing and valuable contribution to biblical theology. As the subtitle ("Biblical Theology as Recital") indicates, W.'s concept of theology approximates liturgy: "biblical theology is first and foremost a theology of recital. The worshipper listens to the recital and by means of historical memory and identification he participates, so to speak, in the original events (p. 28)." "It is a reflection on the meaning of God's acts more than it is 'a study of the religious ideas of the Bible in their historical context' " (p. 32). What are these acts of God? For the *OT* the basic ones are the deliverance at the Exodus, the covenant at Sinai, the grant of the Promised Land. These are the heart of the *OT* kerygma, as we learn from the earliest confessions of faith (e.g., Dt 26, Jos 24). From this *Heilsgeschichte* Israel inferred its conception of God, election (e.g., choice of the patriarchs), its interpretation of the whole life of the people within the law of the covenant.

At this point one has the feeling that W. is glossing over the objective reality of certain *OT* narratives. Thus, it is not clear whether the choice of the patriarchs is only an inference or an objective historical fact. Inference plays a large role in W.'s concept of biblical theology: "Inferences are constantly made from the acts and are interpreted as integral parts of the

acts themselves . . ." (p. 57). More importantly and, I think, with greater validity, W. emphasizes that the being and attributes of God are inferences from events; they are not the result of speculative thought. Yahweh was the Lord of history and it is in relation to His revelation of Himself in history that His nature is to be described.

The situation is similar for the biblical doctrine on man. The *OT* knowledge of man is inferred from the way he acts in response to God's activity; man is not to be known apart from knowledge of God. The *OT* reveals man by describing his reaction to the various situations in which he finds himself: Eden, the spiritual problem of the elect (faith) experienced by the patriarchs and others, the obligations arising within the Israelite community from the covenant. Again, W. is emphatic in rejecting the idea that the *OT* says anything about man as he is in himself (quoting Brunner effectively in this connection). Thus he regards Gn 1:26 (man made in the image and likeness of God) as an inference from God's creative activity: because of man's intimate association with God and because he is put on this earth to rule it, the inference is made that he was created in God's image. This minimal interpretation would not allow of any conclusion concerning the corporeal or spiritual resemblance between man and God; such a conclusion would be an expansion of an unexplained and undefined symbol, going beyond the intention of the author. While the reviewer admits that Scholastic speculation on this text can incorrectly expand its meaning, he is unwilling to absolve the biblical writer from serious thought on the term he uses. Whether or not the hagiographer could explain it, his intention is to indicate a resemblance between God and man. A mere participation in God's rule does not do justice to the term, which is used to indicate the similarity between Adam and Seth in Gn 5:3 (also written by P).

One can only indicate in this review that W. sketches a complete outline of biblical theology (pp. 112-15). He admits the difficulty of fitting the wisdom literature into his "recital" theology; it is, for one thing, more speculative than he allows biblical theology to be. It is surely desirable that he put flesh on this skeleton and eventually produce a complete theology of the Bible. He might ponder the criticism that his vigorous reaction to systematic theology has carried him to extremes in ruling out any teaching of general religious truth apart from an historical event, although his emphasis on the historical framework of God's revelation is certainly welcome. Although he starts from radically different premises, much of his method and many of his conclusions will be noticed with profit by Catholic theologians.

THE ROOT OF THE VINE. Essays in Biblical Theology. By Anton Fridrichsen and other members of Uppsala University. New York: Philosophical Library, 1953. Pp. vii + 160. \$4.75.

For twenty years, under the direction of the late Prof. Anton Fridrichsen, the theological faculty of the University of Uppsala has been enriching the field of biblical scholarship by its many and varied contributions. Previously known to a limited circle by articles in scientific journals, the work of the school is now presented to a wider English-reading public by the present book.

The title for the volume emphasizes the organic connection between the two Testaments, developing it according to selected key concepts. The first is "The Theology of Creation in the Old and New Testaments," written by Gösta Lindeskog. His studies have enabled L. to write a monograph on the subject from which he culls certain conclusions in the present essay. The similarity between the concept in the *OT* and the *NT* is presented according to a scheme borrowed from Cullmann. *OT*: creation: Adam—the chosen people—the remnant; *NT*: the new creation: the Second Adam—the Church—mankind. Thus one perceives the movement of the religious thought from particularism to universalism. Although in the *OT* the idea of the people of God was an obstacle to universalism, in the *NT* universalism is made possible by the idea of God's people in the Bible. This subject, "The Idea of God's People in the Bible," is treated at length by G. Danell, who observes that the Servant Songs at times represent an individual, at times a group, just as Christ represents in Himself the whole of Israel. In Scholastic terminology we would speak of the personal and the mystical Christ.

The important third chapter, from the pen of Anton Fridrichsen, is entitled, "Jesus, St. John and St. Paul." It is said that Jesus never had a disciple who handed down His tradition and interpreted it, for He only proclaimed the urgent message of what is taking place and what is required. Paul, however, fulfilled the intention of Jesus, who took the Messianic title, "Son of Man," and in His thought, words, and activity is found the concept of the Church. Concerning the Eucharist, "Probably no one now seriously believes that the narratives of the Lord's Supper in the Synoptic Gospels are merely an antedating of the Eucharistic ritual of the later Church" (p. 42). Paul and John are said to agree in seeing the presence of Jesus associated with the breaking of the bread by saying, "This is my body," i.e., this is myself. On the subject of ancient history the author rightly insists on the value of tradition, for "tradition in all its abundance, variation and multiplicity will be the mirror in which historical reality is

reflected." The full import of the words and the need of limitation of the application of the principle will be better understood when individual cases are discussed. Concerning the Church the author states that there was a common but richly differentiated faith and life in the one primitive Church, and the very unity in multiplicity is an evident token of the historical reality of the *NT*. However, the author feels that the old method of research which compared concepts, formulations, statements of faith, and doctrines was inadequate. In this matter one can see how recent Catholic studies also have tended to show the various stages in which a doctrine becomes more and more definite.

Chapter 4, "The Called and the Chosen," is contributed by Krister Stendahl, now teaching at Harvard University Divinity School, and deals with the biblical doctrine of election and predestination. He studies some of the recent interpretations, among them Lutheran and Calvinistic. The problem of uniting predestination and human responsibility, he thinks, did not arise for the Jew because he thought in images "where contradictory facts and conceptions can be put together in a kind of significant mosaic" (p. 67). The author maintains that the text, "Many are called, but few are chosen" (Mt 20:16), is authentic and means that few are to be saved, a belief found in Jewish apocalyptic. The final conclusion is that the elect are righteous and the righteous elect, because good works are the authenticating fruit of divine election. If the essay does not make easy reading and fails to convince the reader, he will no doubt remember his seminary days and the theses on predestination.

The fifth chapter, written by Harald Sahlin, treats "The New Exodus of Salvation according to Saint Paul." Eschatological salvation through the Messiah was expected according to the pattern of the historical Exodus under Moses, a typology found in many Rabbinic texts and in St. Paul, who has about forty references or allusions to the history of the Exodus, particularly when treating baptism and the Eucharist. Thus, the author claims, the *NT* can be regarded as a detailed fulfillment of the types of the *OT* Exodus, and modern theology has lost by its failure to realize the importance and meaning of Exodus typology.

The next topic is "The Ministry in the New Testament," presented by Harald Riesenfeld. The apostles, he states, were conscious of their vocation, whose form came from the Jewish *shaliach* institution but whose content was derived from the fact that Christ's own activity continues in His Church. There was no radical distinction between the ministry in the early Church and in later times, because there is no essential difference between the functions and ministrations of the Church in the time of Christ's

earthly presence and the time when He is invisibly present throughout the centuries. Just as the Messiah is part of the structure of the Church, so also is the ministry. The glorified Christ continues and works in His Church through those who speak and act in His name.

The final chapter is Bo Reicke's "A Synopsis of Early Christian Preaching." This rich and stimulating study can best be summarized in the author's own conclusions. In the early Church, preaching was related to the whole corpus of traditions, and one may speak of the "apostolic succession" of the forms of preaching from Jesus to the apostles and then to others. The forms varied considerably in view of the purpose of the preacher, whether it was conversion, instruction and edification, testament or revelation. And a difference was observable in the various preachers, i.e., Jesus, the apostles, or ordinary preachers.

All in all, the book is a very valuable contribution to biblical theology, though its general trend may displease not a few critics. Because of the importance given to typology throughout, one wishes that an entire chapter could have been devoted to this subject.

Weston College

JOHN J. COLLINS, S.J.

STUDIES IN THE BOOK OF LAMENTATIONS. By Norman K. Gottwald. *Studies in Biblical Theology* 14. Chicago: Allenson, 1954. Pp. 122. \$1.25.

These studies call attention to the importance of Lamentations for a proper understanding of Jewish history and religion. Regret is expressed for the practice among critics of discussing questions about date and authorship to the neglect of the real meaning of the poems.

These poems were written during the exile. Present sorrow, keenly felt and poured forth with all the energy of an ardent spirit, dominates the whole in such a way as to place the time of their composition at that critical period when the Jewish homeland lay in ruins and the flower of her people were still exiles in Babylon. This exile was a supreme test of faith in Yahweh. Many fell back into idolatry, and more were tempted to do so. Though the Lamentations depict the suffering in all its severity and clearly attribute it to the deliberate and immediate action of God, they also acknowledge that the sins of the nation had justly incurred the divine wrath, and they call for repentance and conversion. In this there is hope for forgiveness and restoration. This restoration is not described in the poems, but it would surely include the main institutional characteristics of Judaism.

Four of the five poems are acrostic in form, and the verses of the fifth are limited to the number of letters in the Hebrew alphabet. This is accounted for because the full alphabet gives a sense of completeness and

by its strict discipline leads to the expression of controlled emotion as opposed to wild grief. The poems are supposed to have been written as separate compositions, perhaps for the recurrence annually of a day of mourning for the national calamity. The acrostic form would then have been also an aid to memory. The combination of the poems into one book came only later, though it could have been made by the original composer.

For literary reasons it is considered highly doubtful that Jeremiah was the author, but it is acknowledged that "there is nothing in the book that Jeremiah could not have written (with the possible exception of his own eulogy in chapter three), and its inclusion among the prophets in the Hellenistic canon and English versions was well advised." It is difficult to see why chapter 3 should be excepted, since Jeremiah speaks so much of himself in his prophecies, and the literary reasons, which get only this vague mention here, have long since received satisfactory explanations.

Stress is laid on the wide influence that these poems had on subsequent Jewish thought. They set the standard for post-exilic elegies and were used in Jewish liturgy from about A.D. 70 (as later in the Church's sorrowing in Holy Week). They carried on the prophetic tradition which had foretold the doom and counselled submission and fidelity to Yahweh even when His ways were mysterious and His representatives, whether priests or prophets, had proved unfaithful. Finally they also united the priestly and prophetic aspects of Judaism.

This influence cannot be denied, but the emphasis placed upon it here should not be allowed to obscure the fact that both during and after the exile the people had many other sources of consolation and instruction. The prophets consistently described the punishment for the nation's sins as remedial and exhorted the people to hold firmly to their trust in God, no matter how hidden His plans for them might be. Lamentations is in this fine tradition and contributes its part, but only its part.

St. Mary of the Lake Seminary

WILLIAM A. DOWD, S.J.

DIE JOHANNESBRIEFE. By Rudolf Schnackenburg. *Herders Theologischer Kommentar zum Neuen Testament*, ed. Alfred Wikenhauser, Vol. 13, Fasc. 3. Freiburg: Herder, 1953. Pp. xx + 300.

German Catholics, though not without popular and semi-popular explanations of the Scriptures, have hitherto lacked a detailed and rigorously scientific exposition of the whole NT in their native tongue. The value of such a commentary to specialists in the Bible, to professors of theology, and to pastors eager for an exhaustive interpretation is manifest. To fill the gap a fourteen-volume commentary is projected under the general editorship of

A. Wikenhauser, whose competence in the field of *NT* studies is internationally recognized. The present volume on the Epistles of St. John is the first of the contemplated series to appear and serves as an illustration of its guiding principles and methods of execution.

Each of the three Johannine Epistles is preceded by an introduction. How thorough this endeavors to be may be gathered from the number and character of the topics treated in connection with 1 Jn. Schnackenburg deals succinctly but searchingly with its literary form and genre, its stylistic qualities, its structure and unity, the heresies combatted, its attitude toward contemporary religions, its relationship to the Fourth Gospel, the readers for whom it was destined, the authorship and date. There are special sections on the text, the *comma Johanneum*, and the canonicity of the Epistle. In all his discussions S. strives to use the latest literature.

The German version of the Epistles and above all the attendant commentary constitute the main part of the work. Textual, philological, geographical, archaeological, and other notes of a similar character are not lacking but they have been reduced to a necessary minimum. The chief stress is upon the theological content of the Epistles. Salient features of their doctrine are treated in twelve learned and judicious excursions: (1) meaning and import of the testimony of the witnesses in 1 Jn 1:1 f.; (2) fellowship with God; (3) heretical gnosism and Christian apprehension of God; (4) the Johannine immanence formulae; (5) brotherly love; (6) the concept of "world" in 1 Jn 2:15-17; (7) the prehistory of the expectation of Antichrist; (8) divine sonship and generation from God; (9) the concept of spirit in 1 Jn; (10) love as an attribute peculiar to God's essence; (11) God's witness and faith; (12) the Christian and sin. These excursions embody and expound the main problems of the theology of the Epistles.

The bibliography has omitted nothing of importance. It comprises editions of the text, books of general utility, commentaries (ancient, medieval, and modern), and special literature relating to the Epistles. Books and articles cited more frequently in abbreviated form have been specially listed. Abbreviations have been arranged topically and alphabetically. There is an index of subjects and another of Greek words.

All the resources of modern science and technical skill have been utilized to provide the student with an adequate commentary. The author's views may not meet with universal acclaim but they will always prove stimulating. If the rest of the series is on a par with this volume, it will constitute an achievement of distinct value to the world of Catholic theology.

St. Mary's College

MICHAEL J. GRUENTHANER, S.J.

THE ACTS OF THE PAGAN MARTYRS: ACTA ALEXANDRINORUM. Greek text edited with commentary by Herbert A. Musurillo, S.J. Oxford: Clarendon Press, 1954. Pp. xiii + 299. 35s(\$5.60).

Six years ago Fr. Musurillo published a handy survey of the complex and interesting problems connected with some papyrus fragments known as *Acta Alexandrinorum* ("The Pagan Acts of the Martyrs," THEOLOGICAL STUDIES 10 [1949] 555-64). Now he prints a critical text of all these documents, including several newly identified ones, with detailed textual, historical, and interpretative commentary and five appendices which discuss the qualities, origins, and purposes of these writings. The book is beautifully printed and reasonably priced.

This is an admirable piece of work, a model of effective scholarship, with all those qualities of thorough research, objectivity of approach, clarity of analysis, and precision of documentation which make American scholarship, when at its best like this, the most useful there is. The book is a great credit to its author and raises hopes of more good things to come.

The twenty-one texts here published constitute the entire corpus of this interesting literature of Alexandrian political resistance to Roman domination in the first two centuries of the Christian era. They are often very badly preserved, full of vexing gaps. M. has carefully revised all the texts, working from the original papyri where possible and drawing on the many textual and interpretative studies made on these documents over the past century. His familiarity with all the technicalities of scholarship in this complex field is of the highest level, and he makes numerous contributions of his own to the reconstruction of the corrupted text and to their exact understanding. His critical apparatus and commentary have an honest objectivity and preciseness of detail which make for great confidence in using the book, and the indices are fully adequate for all needs of search or reference. Translations are given of the better preserved texts.

The theologian will primarily be interested in the relevance of this material to a better understanding of the Acts of the early Christian martyrs. The acute and balanced analysis of this aspect of the documents is a major merit of M.'s edition. He discusses all the arguments of various scholars and comes to the conclusion that these writings are based on official court minutes of the trials of notable Alexandrian Greeks who scorned the "barbarian" power of Rome and for their defiance met violent death which they greeted or even courted with a high-minded patriotic disdain. These men were looked upon as heroes, in the tradition of Achilles, Antigone, Socrates, and the Maccabees, and honored in the Alexandrian clubs as models of the endangered Hellenic way of life. The records of their trials were reworked,

in varying degree, to give literary vividness by way of dramatic confrontations and debate and to amplify their impact as political propaganda. These accounts would then be circulated among sympathetic Greeks on a "private" basis to edify and encourage them and stir up their pride in an irretrievable past. They are thus fundamentally historical in value, but with some fictional expansions or embellishments. The extant pieces reflect the political tensions in the Greek world under Roman rule, and are often bitterly anti-Roman in tone. Some are also openly anti-Semitic, protesting the influence of "impious" Jews who are a foreign body hostile to Roman as well as Greek views of life and religion, or unreliable turncoats who have abandoned their own convictions to buy power in Roman ruling circles.

M. discounts direct Stoic or Cynic inspiration for these writings, but points out plausible roots (hitherto neglected) in the tradition of Hellenistic Greek novels: the same sense of Greek superiority over non-Greek, a similar love of one's native city, and a "mystic" emphasis on suffering and death.

Did the Acts of the Christian martyrs consciously imitate these cleverly colored accounts of pagan heroes slain by Roman tyranny? Some scholars have so argued. There are obvious parallels: use of the dramatic court-minutes style, lively verbal exchanges and aphorisms, heroic contempt for death, defiance and even insult toward Roman judges. But the parallelism does not prove dependence, M. cautions, and he points out that the reader of the Christian Acts is in a totally different world. The Christians died not in proud disdain of an "uncultured usurping tyranny" but out of loyalty to Christ and to the noble moral and doctrinal truths of their divinely taught ideal. The authentic accounts of Christian martyrdoms likely resemble these records of pagan political victims because of similarity of circumstances rather than deliberate imitation. Nevertheless, the background is illuminated by these "Acts of the Pagan Martyrs" and this fine edition and analysis shows the value to the Church of having Catholic scholars of this caliber in the field of "pagan" Classics.

West Baden College

RAYMOND V. SCHODER, S.J.

TRADITION AND SCRIPTURE IN THE EARLY CHURCH. By E. Flesseman-Van Leer. Assen: Van Gorcum, 1954. Pp. 210.

Among the most vital theological questions of the present is the notion of tradition and its relation to Scripture as a source of Christian faith. Whereas older Protestant scholars had resolutely opposed *sola scriptura* to the teaching of a living Church as a font of revelation, the research of their descendants has led many to a fairer estimate of tradition. Indeed, it is not uncommon now to hear tradition extolled as the very life of the Church by

whose voice revelation reaches man. While it is obvious (but important to remember) that the word "church" means something far different to those who do not share our faith, this new direction in Protestant theology has opened up a wide avenue of approach between us. Let it suffice to recall the courteous exchanges between Cullmann, Daniélou, and Bacht, to name but a few.

The author of this work is a graduate of Union Theological Seminary and he has lectured before Y.M.C.A. student groups along the eastern seaboard before returning to Holland. His study is a clear, well-documented historical examination of what the Apostolic Fathers, the Apologists, Irenaeus, and Tertullian had to say about the two formal authorities on which they based their faith. Each writer is considered in turn and, as far as the extant and relevant material will allow, is made to answer the question, how the revelation of God was known to him. Not all have responded with the same clarity or fulness. The Apostolic Fathers, for instance, are almost wholly taken up with the content of Christ's message and bother little with an explicit formulation of its authoritative sources. A whole century would elapse before the fiery African, Tertullian, would describe the *domina mater ecclesia* as the repository of faith and the guardian of revelation received from the Apostles. Tertullian understands the teaching of the Church as the primary source of faith and, as F. maintains, the doctrine of the Church is for him the criterion by which the exegesis of Scripture is to be judged. Because Irenaeus and Tertullian have more clearly recognized the problems connected with tradition and Scripture and explicitly treated of their interrelation, approximately half of the book is concerned with their views, while their predecessors are examined with the hope of finding, at least inchoatively, some of these ideas.

No one will be surprised that, despite broad agreement on many matters, much room for debate between Protestants and Catholics still remains. It is difficult to see how the writer can justify the opinion that Tertullian sees in the episcopate a factor belonging, not to the essence of the Church, but rather to its well-being. In the light of his pre-Montanist *De praescriptione* 32 (explicitly mentioning the order of bishops, whose uninterrupted succession guarantees the apostolicity of their churches) it seems meaningless to say that, in Tertullian's thinking, the episcopate belongs to the *bene esse* and not the *esse* of the Church. Nor may we overlook the fact that Tertullian's teaching about the primacy as a personal gift to Peter (a crucial difference between Cullmann and us) is found in one of his more violent Montanist works, *De pudicitia*, where the Montanist idea, setting the spiritual Church against the hierarchically organized, has reached the term of its development. From this time, as Quasten has remarked, the Church of the spirit and the Church of the bishops are in total opposition.

These differences of opinion, to which several more might be added, are not meant to diminish the value of this book for professional patrologists and Church historians. It is all to the good that much common ground between us has been discovered and that the author has frankly and accurately stated in his conclusion that our divergences on such concepts as apostolic teaching, tradition, and Scripture, which we hold in common, rest upon our essentially different beliefs on the nature and function of the Church.

Weston College

FREDERICK L. MORIARTY, S.J.

THE YOUNG AUGUSTINE: THE GROWTH OF ST. AUGUSTINE'S MIND UP TO HIS CONVERSION. By John J. O'Meara. London-New York-Toronto: Longmans, 1954. Pp. xv + 215. 21s.

To assert that this is the best introduction in English to the *Confessions* would be damning with faint praise, for there are few competitors. To describe it as a popular presentation of recent research on Augustine's conversion might convey the false impression that the author has merely packaged for general consumption the products of other men's intuitions and toil. The truest picture may be given, perhaps, by saying that, besides realizing his modestly restricted purpose ("presenting in English as much of the information about Augustine's ideas up to the time of his conversion as is now available and can be transmitted to a wider public without all the panoply of *Wissenschaft*"), Prof. O'Meara, of Trinity College, Dublin, has also achieved a portrait that is balanced, personal, and in some details original. Without all the panoply of *Wissenschaft*, indeed, but not without its substantial armor, this book provides the general reader with an excellent companion to one of the classic autobiographies (though the author denies that the *Confessions* belong in that genre) of all times, and offers to students of the Bishop of Hippo a serious and competent study.

For the ordinary reader there is a clear and readable account of the intellectual growth of Augustine, based primarily on the *Confessions* themselves. Such a procedure, naturally, calls for some evaluation of the reliability of this source, and in an introductory note we are presented with the author's position on its genre, basic theme, and unity. The first three chapters, on the birthplace, early training, and adolescence of the Saint, are rich in background details. The Manichean period, often neglected because of preoccupation with the Neo-Platonic influences, receives adequate attention in two chapters, the second of which also develops the role of friendship in the formation of the ardent young African. The next two chapters describe the gradual drift from Manicheism into a state of affinity with the scepticism of the New Academy (the temperament of Augustine, thinks the author,

excluded his ever settling down as a sceptic). Thus we are brought to the crucial years at Milan and Cassiciacum. The chapter, "Ambrose and Ambition," is of special interest in connection with Courcelle's study of the relations of the two Saints. The last four chapters examine the central problems of the role of Neo-Platonism and the historical character of the *tolle lege* scene. An epilogue treats briefly of the early dialogues (the author restates his position, elsewhere developed, that they are fictional) and the vision of Ostia.

What especially recommends this work to the student of Augustine is its sobriety in dealing with disputed points, without, however, refusing to take a stand. The popular orientation of the book precludes a detailed justification of all of O'Meara's positions, and sometimes we are given little more than his conclusions. Not infrequently, though, his point is argued through, especially with relation to Courcelle's *Recherches sur les Confessions de saint Augustin*, whose great value he acknowledges, while refusing its main theses. Thus, he maintains, the biographical portions of the *Confessions* are not merely preliminary to the commentary on Genesis. It is not proven that Ambrose's sermons were the principal source from which Augustine imbibed a synthesis of Neo-Platonism and Christianity. The *tolle lege* scene is not fictitious.

Among the points of greatest originality are the playing down of the importance of the *Hortensius*, the lengthy comparison of the conversions of Newman and Augustine, and, especially striking, the detailed treatment of the role of the Incarnation in the break with Neo-Platonism (here he believes that Porphyry, rather than Plotinus, was the dominant influence and principal adversary from the start).

Scholarship at once genuine and unpretentious makes this book a capable response to a long-standing need, and permits the hope that its author will continue to keep the English-reading public abreast of Augustinian research.

Woodstock College

THOMAS E. CLARKE, S.J.

TRANSIENCY AND PERMANENCE. The Nature of Theology according to St. Bonaventure. By George H. Tavard, A.A. St. Bonaventure, N.Y.: Franciscan Institute, 1954. Pp. vii + 263. \$3.75.

The past thirty years have seen a gradual revaluation of the work of the great Scholastic theologians of the twelfth and thirteenth centuries. Fr. Tavard's book fits into this movement. It is not precisely a companion piece to Chenu's introduction to St. Thomas, but it is situated and illumined by the analyses of the historical setting presented in the work of Chenu, Gilson,

de Ghellinck, Grabmann, Landgraf, Pelster, and Van Steenberghen. Within that setting T. presents the concept of theology from which St. Thomas departed or advanced, depending on your view of the outcome. This is no idle question. Van Steenberghen has remarked that it is the task of modern theological criticism to decide if the theologians of the thirteenth century sinned by intemperance or indiscretion in their interpretation of the faith with the aid of philosophical categories. T. does not make this criticism his direct aim. But he believes that a consideration of the whole theological tradition will reveal an element which has not received the attention it deserves. This is the concept of theology as the development of the faith not only in the collective life of the Church but also in the theologian as an individual. To establish his point, T. studies Bonaventure's notion of theology.

In an introductory chapter T. traces the evolution of the idea of theology from St. Augustine to the thirteenth century. Running through most formulations is the notion of theology as a synthesis of Christian culture, with secular learning organized and drawn upon to help in the understanding of Scripture. There is continual concern for the mutual growth and interaction of knowledge and love, centered in the understanding of an adhesion to Christ. T. goes on to analyze Bonaventure's theology as summing up this tradition. Part I, "The Three Books," studies Bonaventure's imagery of the book and his definition of theology. He saw man's search for divine truth as a process of reading it in a book: the books of nature, the soul, and Scripture. The result of this reading provides the content of theology. Theology itself is defined in several complementary ways. Its *totum universale* is the credible insofar as it passes into the realm of intelligibility; the credible is the datum of faith, and full intelligibility will be attained only in the beatific vision. This *totum universale* comes to us as a thing or a sign, and the sign here is called a sacrament; for propositions of theology are attempts to grasp the sacred reality to which they point. The *totum integrale* is the synthesis of the diverse objects of the *totum universale*, linking the signs and the reality to which they point. Only one reality does this, and that is Christ. Finally, there is the *principium radicale*, reached by progressive reductions of theology's subject matter to an irreducible archetype. This is God, as principle of all things, as the absolutely irreducible. Theology, then, is the search for the intelligibility of the truths of the faith in the hope of finding it, through the mediation of Christ, in God.

Part II, "Intellectualism," discusses what might be termed Bonaventure's theological methodology. Here T. crosses ground that bears the scars of many battles, and he picks his way carefully. He insists that Bonaventure

gave a large place to reason in theology and was quite optimistic about its value, but that he was rather diffident on the place and value of philosophy. In T.'s opinion, although Bonaventure knew Aristotle's definition of science, he used the term *scientia* to imply no more than knowledge with certainty. This is an analogical concept, with Aristotelian science as one analogate and the science of Scripture as another.

In Part III, entitled "Wisdom," T. considers Bonaventure's explanation of theology as a habit which is between speculation and practice, implying both knowledge and love. This habit is wisdom. It perfects the "extended intellect," which T. had described in an earlier chapter as "the 'intellect' giving rise to a love which compels the soul to translate into practical behavior what it both knows and loves" (p. 92). In this view the *affectus* is the nobler part of the soul, the scope of theology is both practical and speculative, and the practical function is primary. The whole doctrine is set in the context of Christ's function as universal Mediator accomplishing the reconciliation of the world to God and thus setting the pattern for theology. Bonaventure's sapiential argumentation is from Scripture, authority, reason, and a category known as *experientia*. This is varied; it includes arguments from *convenientia*, *congruitas*, and *pietas*. This last argument is not merely one which fosters devotion; rather it springs from a perception of the proper order between the world and God. Personal spiritual experience is involved and with it the influence of the gifts of the Holy Spirit. In this line the highest stages lead into mystical experience.

T.'s conclusion, which sustains the markedly irenic tone of the whole, invites the followers of St. Thomas to compare him with Bonaventure on the main points of Bonaventure's concept of theology. This, he believes, has not been done; too much emphasis has been put on the notion of science as applied to theology. Bonaventure's theology is a permanent possession of the Church. Gilson has noted that in 1588 Sixtus V proclaimed, and in 1879 Leo XIII repeated, that both Thomas and Bonaventure were involved in the construction of the Scholastic synthesis of the Middle Ages and that today both men must be seen as representing it: "*duae olivae et duo candelabra in domo Dei lucentia.*" T.'s splendid study—despite the typographical errors, the flaws in spelling, grammar, and style, and the absence of an index—does credit to the Franciscan Institute's Theology Series.

Woodstock College

FRANCIS M. KEATING, S.J.

KATHOLISCHE DOGMATIK. Vol. 4, Part 2: VON DEN LETZTEN DINGEN. By Michael Schmaus. Munich: Max Hueber, 1953. Pp. iv + 280.

Apart from the treatise on the Church, which is still to appear as the first

part of Vol. 3, the Munich professor's thoroughly modern theological synthesis is now complete. The series makes no provision for Mariology, although Schmaus has announced that he will soon publish a book on Mariology that is not integrated into the set. In this respect he is not modern, for all Mariologists are now in agreement that theology without a treatise on the Blessed Virgin and her function in the economy of salvation is defective, and that Mariological works conceived in detachment from the rest of theology prolong an isolation that should never have been allowed to develop.

A feature of S.'s book on the Last Things is the inversion of the usual order. General eschatology precedes consideration of individual eschatology; that is, questions about the return of Christ, signs of the second coming, the resurrection of the dead, and the general judgment are discussed before the author takes up the topics of death, the particular judgment, purgatory, hell, and heaven as envisioned in the perspective of the individual's entrance into eternity. Schmaus hopes that this arrangement, by which general eschatology is presented as the framework permitting a clearer perception of the ultimate lot of individual persons, will promote a more adequate understanding of both aspects of this important theological problem.

Revelations on human destiny have been progressive, from the early books of the *OT*, through the Psalms, the Prophets, the Gospels, the Epistles, and, as the culmination of all, the Apocalypse of St. John. Many truths have thus been disclosed, and they furnish the theologian with abundant materials for penetration and development. Yet life after death remains shrouded in deepest mystery, for the simple reason that the human mind, tied down to phantasms, cannot properly conceive a disembodied mode of existence so much at odds with earthly experience. S. takes pains to point out the limitations of revelation and the consequent impossibility of providing answers to countless questions which the supernatural truths communicated to us inevitably stimulate.

Events of mortal life are invested with new meaning when they are recognized as earnestings of the tremendous events that are to occur at the end of the world and beyond. S. frequently calls attention to this truth. The calamitous fall of Jerusalem, the many wars, famines, earthquakes, and other disasters which plague our earth, all point to the great catastrophe that will precede the second coming of the Savior. The horde of petty antichrists who pollute every age of Christian history are forerunners of the monstrous Antichrist who will one day shake the Church. Every judgment of conscience is a dim flicker of the awesome fire of divine judgment that will search out the most hidden recesses of every human life. The desolate sadness of the sinner is a faint warning of the bottomless despair which will torment the

soul that is forever cut off from God. Earthly banquets in which families and friends meet together in love and joy are predictions of the heavenly banquet which is the figure Christ so often used to convey the intimate union of God with His eternal friends and their loving union with one another.

As in other works of this series, S. sees some truths of theology with fresh eyes and tells about them in a striking way that is personal with him. Details of his exposition will impress different readers variously. Two passages seem outstanding: the description of the saved person's first meeting with Christ in the next life, and the account of heaven as the society of the blessed who live eternally and happily in closest friendship and love. The very essence of eternal life as an unceasing act of participation in the non-successive act of God's own life is something that cannot be satisfactorily set forth in any description that has to be phrased in human language with its powers confined to the temporal and spatial.

S. has well achieved the objective he held before himself years ago: the presentation of theology in modern form and contemporary terminology without abandoning the traditional divisions of subject matter that have become classical, and without incurring the disadvantages of a purely kerygmatic exposition. He succeeds in imparting an *intellectus fidei* without much aid from philosophy. Undoubtedly his synthesis lacks the profundity and breadth of the great *summae* that fully exploit Scholastic philosophy. He wrote for a public not trained in metaphysics; his books are an example and a strong proof that theology can, to a great extent, be made intelligible to the educated laity, even though philosophy, the best intellectual preparation for the study of theology, may not be presupposed. Consequently his works are extremely useful for teachers of courses in theology on the college level, and may serve as models rich in suggestions for the composition of textbooks still to be written for such programs.

Saint Mary's College

CYRIL VOLLERT, S.J.

MARIOLOGY. Volume 1. Edited by Juniper B. Carol, O.F.M. Milwaukee: Bruce, 1955. Pp. xvi + 434. \$6.75.

The long-felt need for an extensive, authoritative treatment of Mariology in English is now being filled, thanks to the initiative and guidance of Juniper B. Carol, and to the labors and erudition of his collaborators. The name of Fr. Carol alone, internationally known for his monumental study on Core-demption, would suffice to guarantee the theological soundness of this volume, were one unacquainted with the high competence of the several contributors.

The present volume, the first of three, treats the history and sources of Mariology. It opens with a survey, by Eamon R. Carroll, O.Carm., of the papal statements on Mary. It is an appropriate introduction, for, as Pius XII reminded the 1954 Mariological Congress at Rome, "the work of research, in Mariology also, will advance the more safely and fruitfully, the more all will keep before their eyes that which is set up as 'the proximate and universal norm of truth in matters of faith . . .,' that is, the sacred magisterium of the Church" (*AAS* 46 [1954] 678). Some Mariologists have either omitted papal texts from their studies, or have considered them only after forming their opinions, and thus have been led to strain the texts into unlikely meanings; the results are unfortunate. Despite the limitations of space, Fr. Carroll has given us a rich set of texts, which will abundantly repay careful study.

In opening his study of Mary in the *OT*, Eric May, O.F.M.Cap., stresses the fact that Marian texts in both Testaments form gradually developing *themes*. He then carefully examines all Marian passages of the *OT*; his conclusions are moderate and scholarly. Fr. May thinks it no longer possible to doubt that Gn 3:15 speaks of Mary in a true scriptural sense, especially since *Fulgens corona gloriæ* teaches that the foundation of the dogma of the Immaculate Conception is found there; how, then, could Mary fail to be found there? In his interpretation of the Canticle, Fr. May notes that Mary is so obviously the *sponsa Verbi* that she surely must be meant in some way.

Michael J. Gruenthaner, S.J., performs an especially helpful service in filling in for us, from his rich knowledge of things Semitic, the background and setting of the *NT* Marian passages. One of many interesting items in this chapter is the observation that the verb *episkiazein*, used by Luke of Mary's "overshadowing" by the Holy Spirit, is the same verb found in Ex 40:33 (LXX) to describe the presence of God filling His tabernacle.

The survey of Mary in Western patristic thought, by Walter J. Burghardt, S.J., contains a remarkable wealth of information in its less than fifty pages. The analysis given of the thought of the Fathers is penetrating, and is presented in an unusually attractive style. Although all the contributions in Volume 1 are of high quality, this chapter is particularly outstanding. The treatment of the New Eve theme is especially well done.

The true value of the Apocrypha for Marian studies is ably presented by Alfred C. Rush, C.S.S.R. Fr. Rush considers these works as witnesses to tradition, and as giving us an insight into the mentality of the times in which they were written. He then presents a survey of the thought of the Apocrypha on seven of the more important Marian topics.

We cannot help but compare the place given Mary in the Eastern liturgy,

as presented by Cuthbert Gumbinger, O.F.M.Cap., with that given her in the Western liturgy, as described by Simeon Daly, O.S.B. Both authors offer a thorough study of the Marian elements in the various liturgies. Western liturgy is obviously less profuse, less rich, than the East in Marian passages; but in neither East nor West do we find the liturgy reflecting clearly and fully the deepening realization of the Church today of Mary's cooperation in the redemption.

George W. Shea undertakes the formidable task of surveying the history of Mariology from the Middle Ages to modern times. His treatment is especially good on the period from the twelfth to the sixteenth centuries. For more recent times, the sheer bulk of the ever-growing literature precludes complete, detailed coverage. The bibliographical material alone makes this chapter unusually valuable.

Two related chapters on the Immaculate Conception and on Mary's subsequent sinlessness, the former by Aidan Carr, O.F.M.Conv., and Germain Williams, O.F.M.Conv., the latter by Salvatore Bonano, C.M.F., do not really deal with source materials; they are thorough theological studies of their topics. The fact that a chapter on the Eastern Fathers was not ready in time led to the decision to move these chapters from the second to the first volume. The volume closes with a brief but scholarly appendix by Richard Kugelman, C.P., on the possible etymologies for the name "Mary."

Volume 1 of Fr. Carol's *Mariology* marks a real milestone in the history of theological writing in America. The English-speaking world owes a profound debt of gratitude to the editor and his collaborators.

Loras College, Dubuque, Iowa

WILLIAM G. MOST

LE THÈME DE LA PARFAITE ALLIANCE DE GRÂCE DANS S. JEAN DE LA CROIX. By Henri Martin. Paris: Editions du Cerf, 1954. Pp. 309.

Some books, like comets, create a momentary commotion, and then sink into profound oblivion, because their appeal was ephemeral and their influence transitory. Different is the fate of the truly great books, preeminently those of the Fathers and Doctors of the Church. These survive the vicissitudes of time and place, and shape the thoughts and inspire the deeds of men through centuries. This is literally true of the writings of St. John of the Cross. Though ages have rolled on since the composition of his classics, as in the past so in the present very many study him, appreciate him, and venerate him as their spiritual guide. Numerous other authors, too, have reverently undertaken to expand, clarify, and defend the Saint's teaching, and in the volume under review we have one of the most recent essays.

Its avowed objective is to present a synthesis, assembled from his four

works, of the precise ascetical and mystical theology of St. John, and incidentally to discriminate accurately between the tenets of Gnosticism and those of our Saint. Far from being in agreement with the Gnostics, as some recent authors have erroneously maintained, St. John's position is firmly based on divine revelation and accords perfectly with the authentic interpretation of the Church and of her foremost theologians. This pivotal theme necessitated an exposition of the Saint's doctrine on the soul's supernatural union with God, on Christ as the mediator and source of grace, conditions requisite for the soul's advance in grace, the imperative purification through the night of the senses and that of the spirit, the essence of divine contemplation terminating in this life in the transforming union, and in its ultimate complement, the beatific vision of heaven.

Employing extensively the Saint's own words, this compact volume summarizes in clear, simple, forceful language the dominant facets of St. John's theology of the spiritual life. Throughout there is a powerful appeal to head and heart. There is illumination, there is inspiration, there is love, and the Saint's place in the galaxy of acknowledged theologians is amply vindicated. He is an official witness of Christ's doctrine and a safe and magnetic counselor in the bewildering spiritual problems plaguing the world today.

Woodstock College

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

CHURCH AND STATE THROUGH THE CENTURIES. A Collection of Historic Documents with Commentaries. Translated and edited by Sidney Z. Ehler and John B. Morrall. Westminster, Md.: Newman, 1954. Pp. xiv + 625. \$6.75.

There is a perpetual dialogue—now quiet, then bitter—between the Church Universal and not so much “the” State as the states in their manifold historical forms, their claims upon conscience, their temptations to the demonism of power. Before Christianity there were only civil or political religions; with the coming of the Church the states find either partner or antagonist, depending on the limited or totalitarian claims of the states. With the rise of national churches and sects as a consequence of Protestantism, the problem of Church and state—to use the customary terms—has become all the more varied and the disputes often more bitter. Not always were the disputes based on sound documentary basis. Not always have Catholics participating in the dispute considered the question of essentials and non-essentials, of the accommodation of the Church's actions to the constantly changing forms of the world, states, and civilizations. Since the dialogue as well as the disputes are, with the rise of the democratic state, not only a matter for theologians but also for political scientists and lawyers

—in short, for educated laymen—the lack of a good source-book of documents in the vernacular has been widely felt. There were, of course, Denzinger, Mirbt's *Quellen* (with a decidedly liberal-Protestant slant), Giacometti's *Quellen* on the separation of state and Church, and Rahner's *Abendländische Kirchenfreiheit* (1943); but a source-book in English was lacking.

The editors of this volume, professors at the University of Dublin, have filled this gap in gathering together almost eighty historic documents, quite a few of them translated for the first time into English. They have ordered them historically under eight chapters from "The Roman Empire and the Dark Ages" to "The Age of Socialism and Totalitarianism." The reader will be grateful for the competent introductions which precede the chapters and the explanatory commentaries to the documents themselves; both are reliable and objective. Edmund A. Walsh, S.J., has added a short but meaningful Preface which points out that the book "offers the students of history and government a valuable documentary record of the success or failure of Church policy in the art of statecraft. For the students is reserved the task of evaluation."

It is, naturally, impossible to bring together all the important documents on Church-State relations through the centuries in a volume of a little more than 600 pages together with the commentaries. Thus the primary task becomes the selection of the documents, or what part of them are so essential as to be printed. He who knows Rahner's collection would like to see more space given the first 600 years when Rome had so desperately to fight for the *libertas ecclesiae*, and succeeded, in contradistinction to the Eastern Church. Others might have liked to see some documents on Spanish and Hispano-American Church-State relations up to the Revolutionary era. This reviewer has no quarrel about these. But he regrets that such documents as Leo XIII's *Au milieu*, Pius X's *Vehementer nos*, Pius XI's Allocution on the Separation in Chile, are not included, as well as quite a few documents of Pius XII, such as the Christmas Message of 1944 and the Address to the Congress of Italian Catholic Jurists of December 6, 1953, which is only mentioned on p. 299. Lack of space cannot be pleaded, because it was not necessary to give, e.g., the whole text of *Rerum novarum*, *Quadragesimo anno*, *Divini redemptoris*; it would have been preferable to follow Denzinger's example, since these Encyclicals are available in popular editions. To give more than eight pages of the short-lived so-called Dollfuss Constitution of 1934 establishing a "Corporative State" which is not the intention of *Quadragesimo anno*, is not commendable, especially when in the Netherlands after the Second World War a "corporative organization

of society" was established under the same inspiration of *Quadragesimo anno* without the establishment of an authoritarian state.

Georgetown University

H. ROMMEN

HISTOIRE DE L'ÉGLISE BYZANTINE. By Gaston Zananiri. Paris: Nouvelles Editions Latines, 1954. Pp. 316.

Gaston Zananiri, member of a well-known Greek Catholic family, is a graduate in law of the University of Paris, a scholar, lecturer, and journalist. His intellectual interests have centered around the history of the humanistic culture of the Near East, the Eastern Churches, and medieval and modern Egypt. He took a prominent part in setting up in Alexandria the Didaskalaia (Centre catholique d'études historiques et d'humanisme), an institute subject to the authority of the Greek Catholic Patriarch.

The book is in five chapters. "Origins" covers the first three centuries. "Heresies," the longest chapter, treats of Arianism, Macedonianism, Nestorianism, Monophysitism, Origenism, and also of certain forms—monasticism, liturgy, Church organization—of the Church's growth during the fourth and fifth centuries. "Imperial Absolutism" deals with the period, between the early sixth and mid-ninth centuries, which saw the Monothelite vagaries, the wars of the Byzantines with the Persians and the Moslems, and the Iconoclast controversy. "Greek-Latin Antagonism" gives the account of the schisms of Photius and Michael Cerularius, the planting and growth of the Church in the Slavic lands, the conflicts with the Latin Crusaders, and thus brings the story of the Church of Constantinople up to 1453. "Schism" gives historical and statistical sketches of the Greek Catholic Church and of the autocephalic Orthodox Churches.

Z. genially disarms historical criticism with his first sentence: "This book has not been written for specialists; doubtless it has nothing to teach them." In pursuance of this position he intentionally excludes a detailed bibliography. What his positive aim was can be gathered from even a little reading. He clearly seeks to furnish a lively, readable account. This often enough takes the form of dialogue between the characters on the stage. The legends which he not infrequently chooses to narrate are always vivid, sometimes even lurid.

In the Preface Cardinal Tisserant notes Z.'s unusual understanding of the term "Byzantine," but finds a liturgical justification for it. He further notes that, although there are many works in French covering Z.'s field, they are, with few exceptions, the work of Westerners. He concludes: "Mr. Zananiri wanted his book to be easy to read and so has excluded from it the apparatus of references and notes which might have given it a forbidding

aspect. Some will regret this simplification; but it will be easy for them to obtain further information, if they wish to go more deeply into a subject into which only an introduction has been intended. My wish is that many readers, after tasting the present volume, may desire to push their study further."

Weston College

JOSEPH A. DEVENNY, S.J.

WINFRID-BONIFATIUS UND DIE CHRISTLICHE GRUNDLEGUNG EUROPAS. By Theodor Schieffer. Freiburg: Herder, 1954. Pp. x + 326.

Prof. Schieffer presents in this work an admirable historical picture of St. Boniface. Relying strictly on the sources, he makes the extraordinary career of the Anglo-Saxon missionary intelligible and tells the story entertainingly. The work of evangelization in Thuringia and Hesse is described and its key position in Boniface's career is emphasized. The work in Bavaria, Austrasia, and Neustria is also carefully studied. Although much here has to be left to conjecture, it was in this phase that the strong support supplied by Rome was decisive. The friendship with Carloman was also of considerable importance but S. does not succeed in making clear just what was the relationship between Pepin the Short and the Anglo-Saxon missionaries.

More difficult and probably more important was the second task S. set for himself. Considering Boniface one of the principal architects of Western civilization, he endeavors to fit him into the historical picture of the eighth century as a whole. Valuable pages are devoted to the Eastern Empire, to the Lombards, the Bavarians, the Anglo-Saxons, and the Frisians, as well as to the Papacy and the Franks. They enable S. to make a case for his contention that much of the Archbishop's greatness arose from the historical situation. Boniface, he finds, was rather colorless, overanxious about trifles, subservient to authority, narrowly bureaucratic. And yet, the times and his undoubted sanctity elevated him to the rank of a key figure of history and made him a noble martyr.

S.'s explanation of the conflict between the concept of a Frankish national Church and Boniface's ideal of close union with Rome is one of the less convincing elements of his synthesis, but one based on careful study and deep thought on a difficult problem. It is here that the reader has the impression that theory leads at times to a slighting of the facts. All in all, however, the book is one of prime importance. It completes the picture sketched in Levison's *England and the Continent in the Eighth Century*. The career of a great churchman is put in as clear a light as is at present possible.

Woodstock College

E. A. RYAN, S.J.

THE CHURCH IN ENGLAND, 597-1688. By S. C. Carpenter. London: John Murray, 1954. Pp. 516. 40s.

To tell the story of the English Church from the landing of Augustine on the shores of Kent in 597 to the fall of the last Stuart king is an ambitious project. Yet Dr. Carpenter has succeeded well. Within 500 pages he has compressed the scattered details of this history into an orderly narrative that never becomes lost beneath pages of digressional material but remains always lucid and generally free of the type of oversimplification that can easily mar a synthesis of this kind.

Although C. strives to maintain an equality of judgment in the interpretation of the controversial issues that mark most of the progressive steps in the march of English ecclesiastical development, he warns the reader in his preface that, since he is an Anglican professor of theology, his viewpoint is understandably influenced, and he candidly admits that he is "generally on the side of the people, and, if need be, against authority, especially that of mediaeval and Renaissance popes and bishops. Yet the conspicuous figures in history must be those in some authority, and among them I have my likes and dislikes" (p. 1). Within these limitations, however, he still achieves a high objectivity, especially in the treatment of Church affairs in pre-Tudor England. While stressing the ill-feeling that grew out of the abuses involved in the practice of Papal Provisions, and the fundamental dislike of Englishmen for Continental interference in their national policies, he still makes it clear that in doctrinal matters England was for the most part free from heresy until the time of the Lollards. In fact, it was this healthy orthodoxy that found the aberrant teaching of Wyclif on the Eucharistic presence an affront to tradition too disturbing to be disregarded.

His conclusions, however, on the fate of Conciliarism at the Council of Constance may well be controverted by many readers. In view of the preliminary ideological skirmishes begun at the University of Paris by Conrad of Gelnhausen and Henry of Langenstein, as well as the pre-Erastian tendencies of the first religious revolutionaries, especially John Wyclif and the Taborites of Bohemia, it is difficult to accept the view that, "if the desires of the best minds at the Council of Constance had been brought to good effect, schism might well have been avoided" (p. 159). The extreme Conciliarism of Peter D'Ailly, expressed in the fourth session of that fateful Council, demanded all, Pope included, to give prompt acceptance to ecumenical decrees in matters of faith and reform. We might reasonably conjecture that had the supremacy of a general council, as here advocated, become a rule of government applicable to all times and every expediency, Christianity might have quickly passed into a loose confedera-

tion of national churches, whose ultimate guidance and last appeal would be determined by conciliar directives. Such a state of affairs, destructive of papal jurisdiction, would be in policy and in fact equivalent to multiple schism.

The Tudor schism, especially in its origins, will probably always remain an issue of debate, even after the careful sifting of the great bulk of records and contemporary witnesses made by serious scholars during recent years. C., in an effort to be carefully objective, presents the dominant characters of this period in the environment of their own times, thereby adding interest and conviction to his conclusions. Thus, Henry's insistence on his divorce and his subsequent recalcitrant behavior in regard to the papal court proceedings appear not as an heretical movement, which they were not, but as an attitude of rebellion that led ultimately to a schism—a schism, however, that still demanded the acceptance of orthodox belief. It is not in the Henrician Articles that we feel the heavy hand of dissident believers, but in the later religio-political confusion under Edward VI, provoked largely by the insistence of Protestant divines from Continental Europe.

In a concise history of this kind great precision of expression cannot always be expected, particularly since questions arise that for centuries have stimulated long and often hostile debate. Therefore, C. will not demand that all his readers believe that Boniface VIII's "exorbitant claims may be said to have begun the movement of the Reformation" (p. 106), and that "The Spiritual Franciscans were condemned, e.g. by Pope John XXII in 1323, as heretics, because they insisted on remaining faithful to the Bride of St. Francis" (p. 169). In spite of these and similar generalizations, this book holds much interest and mellowed judgment, and provides a temperate analysis of the English schism from the Anglican viewpoint. Midway through the book occurs a succinct statement of this perspective: "The Church of England has never separated itself from Catholic unity. We repudiated the jurisdiction of the pope as we should have repudiated that of the Patriarch of Constantinople, if he had ever threatened to impose it. We have never attempted to unchurch the Church of Rome" (p. 314).

Alma College

EDWARD D. McSHANE, S.J.

THE REFORMATION IN ENGLAND. Vol. 3: TRUE RELIGION NOW ESTABLISHED. By Philip Hughes. New York: Macmillan, 1954. Pp. xxx + 458. \$7.50.

Congratulations are due to Fr. Hughes for completing a major contribution to ecclesiastical scholarship, by far the best on the English Reformation. The excellences acclaimed in the two earlier tomes are maintained in

this final one dedicated to the reign of Elizabeth (1558-1603): mastery of sources and printed literature, sound critical sense, objectivity, completeness. At once a trained historian and theologian, the author enjoys a distinct advantage over many who have essayed this involved topic. On the content and implications of doctrinal productions, legal or literary, his analyses are sound and penetrating. Care for precision and multiplication of detail, statistical where possible, supply the reader with sufficient bases to frame his own judgments. H. manifests also his own convictions forcefully. Several times he pauses to disagree with long-accepted interpretations of standard authorities like Pollard. In the footnotes can be garnered valuable additional information and enlightening selections from other authors. The book makes pleasant but not light reading; it is meant for study, not for hasty perusal. Despite an occasional cumbersome sentence, the composition is clear. The style is vigorous, personal, dignified, superior in the analysis of persons and events more than in the graphic portrayal of them. The format is attractive, illumined with thirty-three plates.

Less than thirty pages suffice to record the revolutionary accomplishments of the Parliament of 1559 in overthrowing the Catholic restoration of the preceding reign, and reenacting with alterations the Henrician royal supremacy and the Edwardian Protestantism. This final legal settlement of official religion is seen forced through a reluctant legislature at the devising of a tiny but powerful lay group whose interests were mainly political: the ministry and above all Elizabeth (or perhaps Cecil). More space could be accorded the complete replacement of the hierarchy. With only bare reference to the Protestant nature of the rite, the consecration of Archbishop Parker of Canterbury is passed over in a few lines; nor is there mention of the central importance of this ceremony in the question of the validity of Anglican orders.

The bulk of the pages are concerned with the means used to obtain conformity to the *ecclesia Anglicana*, and the difficulties therein encountered. Despite the passage of more than a quarter-century since Henry VIII's break with Rome, this "second conversion" of England must still set out to win almost the entire population. Of the insignificant percentage really favorable to the Reformation, it is questionable if advocates of the official version counted more than a minority. The rise of Puritanism and the consequent bitter conflicts within Protestantism are recounted at length. The vast majority of Englishmen were still Catholic in 1558; but conformity, at least external, became almost universal. A more heroic attitude appeared with the coming of Jesuit missionaries and those from the new seminary at Douay. Catholic political opposition, centering around abortive plots to

replace an heretical government with foreign military aid subsequent to the excommunication of the Queen in 1570, merits detailed explanation. These schemes hatched abroad by refugees engendered little enthusiasm within England; yet they provided an excuse to brand all Catholics as traitors and to institute a savage persecution. Those put to death were truly martyrs, as the author is at pains to demonstrate, and not subversives. The fate of the Spanish Armada is viewed without regret in what seems like too summary a notice. A consistent distaste for Philip II is inherited from Pastor (in that section of his *History of the Popes* most vulnerable to criticism). On the other hand, the intrigues of Fr. Persons, S.J., are judged more benignly than by some leading Jesuit scholars.

Highly commendable is the preoccupation with the practical effects of seven decades of religious change. In 1603 England was a less religious country than in 1529, one in which doctrinal convictions had ceased for most persons. Characteristic of the Anglican clergy was a lack of education or zeal, and an abundance of simony and scandalous conduct. The prevailing tone of society appears as intensely secular, with money worshipped as the national divinity, and with indifference widespread to the misery of the poor. In all classes the state of moral decay was almost unparalleled in English history; nor was the court of the Supreme Head an exception. From the Elizabethan age the author is inclined to date the beginnings of that "unruffled religiousness" prevalent among the mass of contemporary Englishmen.

Weston College

JOHN F. BRODERICK, S.J.

THE CATHOLIC CHURCH IN JAPAN. A Short History. By Johannes Laures, S.J. Rutland, Vermont: Tuttle, 1954, Pp. xii + 252. \$2.50.

The history of the Catholic Church in Japan is properly divided into periods. The first dates from St. Francis Xavier's arrival on August 15, 1549, and extended up to 1614, when the effectual wiping out of Christianity began. The second phase, beginning in 1859, when the Fathers of the Paris Foreign Mission Society established themselves in Japan, has continued to the present day.

During the earlier period Western life impinged on the island empire for the first time. Xavier and his companions arrived a few years after the first Portuguese traders "discovered" Japan. Virtual anarchy characterized the feudal political situation of the nation in the early years of missionary effort. The Shoguns who ruled Japan in the name of the almost captive emperor were not strong enough to dominate the various provincial lords. However, it was not long before Oda Nobunaga, the first of the three great Shoguns

who brought about the political unity of Japan, appeared on the scene. This proud and able man, the strongest of the warring lords (daimyos), first met the Jesuits in 1569. From then until the firm policy of opposition to the missionaries was established in 1614, some Jesuit or other was close to Nobunaga and his successors, Toyotomi Hideyoshi and Tokugawa Ieyasu. The priests were notably unsuccessful in their efforts to convert a Shogun, although they did convert some important daimyos. Because of their important connections the Fathers were well-informed eye-witnesses of the momentous events in Japanese history at that time.

Within fifty to sixty years over 300,000 Japanese were converted to Catholicism. And then all was destroyed. Historians have never been able to present completely the reasons why the Shoguns turned against the missionaries and stamped out Christianity in Japan. The most probable reason is that they were convinced by advisers hostile to the priests that the missionaries were the vanguard of Portuguese and Spanish invaders. Whatever be the cause, after several false starts a systematic series of proscriptions, persecutions, torturings, and slayings wiped out all open profession of Christianity by the middle of the seventeenth century. It seems certain that over 4,000 Catholics gave their lives in defense of their faith.

This dramatic period of Church history in Japan takes up the bulk of Fr. Laures' book. The modern era of Church history is presented sketchily at the end of the book. Among the remarkable events noted there is the discovery of over 14,000 crypto-Christians, who secretly maintained the faith for over 200 years without the aid of priests. At present, more than 1,000 priests and almost 3,000 sisters are pursuing various lines of mission work in Japan. Progress has been halting and slow, so that today the Church numbers 200,000 members in a population of eighty-seven million.

L.'s book is a short history. In the interest of brevity much, especially controversial matter, has been left unsaid or merely outlined. A real need remains for a comprehensive and definitive history in English of sixteenth- and seventeenth-century Christianity in Japan. To date, Murdoch's *History of Japan*, Volume 2, written in 1903, and Boxer's *The Christian Century in Japan*, written in 1951, are the main English works on this topic. Murdoch apparently despised the teachings of the priests, and Boxer, though more fair and rounded in his treatment, still seemed to lack the insight necessary for making valid judgments in a story whose protagonists had a view of religious realities far different from his own. Perhaps L., whose numerous periodical articles reveal him as a penetrating scholar in this field, may be the one to develop the outline presented in this slim volume. Until this is done, we must be grateful for the present work as an interesting introduction to a splendid chapter in Church history.

A map similar to one of the many fine maps in Murdoch's *History*, or that in Boxer's volume, would have been much more helpful to the reader than the seventeenth-century map that adorns the end papers of this book.

Woodstock College

JOHN LYNCH, S.J.

THE HISTORY AND CHARACTER OF CALVINISM. By John T. McNeill. New York: Oxford University Press, 1954. Pp. x + 466. \$6.00.

John T. McNeill, though a Canadian by birth, has spent many years in the United States. He is eminent in the field of church history, in which discipline he is professor emeritus of the Union Theological Seminary of New York. In a labor of love he has succinctly reduced into an adequate survey all the data on the non-Lutheran wing of the reform figures and doctrines. He has done for Calvin what Roland Bainton of Yale recently did for Luther. If McNeill is not as sprightly as Bainton, he makes up for that lack with a reliable presentation not only of a man but also of the vicissitudes of his thought down the ages.

McNeill admires Calvin and Calvinism. He tries to picture Calvin as he was, striving mightily to show that he was something more than an aloof, stubborn, intolerant arbiter of faith, morals, and politics. McNeill has succeeded as far as the data will allow, but not even McNeill would consider Calvin a winsome, easily lovable character. He does bring out that he was not as bad as he was painted by his foes.

The scholarly work of McNeill is not merely a history of Calvin; it is a rapid but sure glance at Calvinism in its three stages. The first stage was the pre-Calvinistic Reform in Switzerland led by Zwingli and his successor, Bullinger. The second act is the story of the rise and flowering of Calvin himself. The third era is divided into two parts: (a) the post-Calvinistic evolution of Calvinism, especially in France, Scotland, Holland, and America during the centuries of orthodoxy; (b) the fragmentation and liberalization of Calvinism in the last two centuries. Today the individual tenets of Calvin are no longer considered essential as long as the spirit of Calvin is retained. This spirit is described in a quotation (p. 432) from Paul T. Fuhrman: "Calvin's true legacy is, indeed, not a system but a method, the method of striving to see everything—man, Christ, faith, the world, the Bible, religion, life . . . —not from man's point of view but from the viewpoint of God" (*God-Centered Religion* [Grand Rapids, 1942], p. 23). In line with this idea McNeill believes that the modern return to Calvin is an excellent ferment in current ecumenically-minded Protestantism. He parallels it (p. 433) with the Catholic return to Aquinas. Just as this return does not mean for Catholics an acceptance of St. Thomas' physics, biology, and astronomy,

so a return to Calvin would not imply for modern Calvinists a belief in biblical inerrancy, predestinationism, and intolerance.

There are two minor omissions in McNeill's rather complete conspectus of the history of Calvinism. In a book which tries to give a glimpse of all the significant names in the evolution of Calvinism (including the mention of John Foster Dulles), the most conspicuous leader of the fundamentalist movement of the twenties is passed over, nor is there a consideration of the concrete result of his agitation, Orthodox Presbyterianism. The second omission will not be so noticeable in America, but it is in its way revealing. We are told nothing about the Basle *Verbum caro* group, which contains such attractive figures as Jean Louis Leuba and Max Thurian. This group is the minuscule Catholicizing element within contemporary Calvinism.

There is no need to see in these omissions anything sinister. They seem inevitable in a man who is interested in Calvinism in so far as it tends toward the ecumenical union of Protestantism. Machen and Thurian are tendencies away from the liberalism which McNeill likes to think is the modern Calvinistic spirit. Certainly a man with the learning and experience of McNeill is in a position to judge validly on the meaning of Calvinism in our time. His judgement, therefore, should cause serious self-questioning in spirits kindred to Thurian and Machen.

Woodstock College

GUSTAVE WEIGEL, S.J.

LE GALLICANISME DE BOSSUET. By Aimé-Georges Martimort. Paris: Editions du Cerf, 1953. Pp. 791.

This important work is written with verve as well as erudition. The aspect studied appears as central in the life and thought of Bossuet. The author does not let sympathy prevent a clear presentation of his hero's defects. It is obvious, for example, that the masterful orator was far from being proficient in theology, not only because of the deficiencies of the College of Navarre where he studied, but especially because he preferred the Fathers to the Scholastics to such a degree that his knowledge of scientific theology was always incomplete.

Although member of a legal family, Bossuet championed the liberties of the Gallican Church as they were understood by the bishops rather than the magistrates. Indeed, the idea of the bishops as the successors of the apostles and receiving their power as judges in matters of faith and discipline immediately from Christ was a key thesis of the theology of the Bishop of Meaux. It cannot be denied, however, that his writings gave aid and comfort to the political Gallicans.

Bossuet made himself the defender of a system of ecclesiology now re-

jected by the Church. That system aimed at limiting and hampering in every way the exercise of papal power. Even with the danger past, it is hard to forget that Bossuet fathered the Declaration of 1682 which represents the marrow of his thought on the government of the Church. It is impossible not to recall that the bad example given by France was imitated in Spain and Portugal, while to the north Van Espen and Von Hontheim developed and improved on it. In short, the influence of Bossuet's Gallicanism was disastrous for the Church.

No wonder, then, that this honest book makes the eloquent bishop appear a little ridiculous. But this cannot be held against M. Martimort. It may be that he is more theologian than historian; and it is always easy to see after the battle who was destined to win. It remains true, however, that Bossuet chose the wrong side, that he left voluminous writings which make his errors *only* too clear, and that he never abandoned his position. That in other respects the conception of the Church he championed does not lack grandeur is also a fact, but scarcely one to cancel out his erroneous views. It is to the credit of the author that he makes all this quite obvious. The book is to be recommended to Church historians because of the light it throws on Bossuet and also as an important contribution to the history of Gallicanism.

Woodstock College

E. A. RYAN, S.J.

MORALS AND MEDICINE. The Moral Problems of the Patient's Right to Know the Truth, Contraception, Artificial Insemination, Sterilization, and Euthanasia. By Joseph Fletcher. Princeton, N.J.: Princeton University Press, 1954. Pp. xx + 244. \$4.50.

The Rev. Joseph Fletcher, an Episcopalian clergyman, is professor of pastoral theology and Christian ethics at the Episcopal Theological School in Cambridge, Massachusetts. The substance of this book was originally prepared for a series of the Lowell Lectures delivered by the author at Harvard University in 1949.

In an open attack on the moral teaching of the Catholic Church, F. sets out to establish, on what he considers reasonable grounds, a patient's right to the whole truth from his doctor, his "right" to control parenthood by artificial contraception, to overcome childlessness even by donor artificial insemination, to foreclose parenthood by direct sterilization, and to terminate his own life by so-called euthanasia. Along the way he also introduces a defense for therapeutic abortion (pp. 91, 148-56).

If this book gives a typical example of the "Christian ethics and pastoral theology" taught in Protestant seminaries, it implicitly reveals serious

fundamental deficiencies in current Protestant moral teaching; for in general the morality defended in this treatise is morality without solid philosophical or theological foundation. The author thus makes of reason a mockery and by so doing makes a mockery also of human freedom which rests on reason.

Throughout the book F. explicitly writes about "good and evil," about "values of higher and greater importance," about "right and wrong," and the like. He explicitly asks pertinent questions, such as, "How do we know what is right?" (p. 31); "Is there a moral order, objectively existent. . . ?" (p. 223) But throughout he fails to indicate any reasonable norm objectively existent; he fails to point to any reasonable objective criterion for judging whether an action is morally right or wrong. He explicitly claims that "We do not accept the view that a good end or purpose justifies any means that serves" (p. 84); yet he does not even suggest any solid reasonable foundation for deciding which means is to be considered morally good and which morally bad (cf. pp. 157, 158).

F.'s whole criterion seems to be that, if man knows how to perform some action and then personally decides that he has sufficient reason to do so without moral fault, no one can reasonably question the validity or accuracy of his judgment on the ground that it is opposed to the reasonable norm of an objective criterion (pp. 214, 215; also 26, 27, 31, 32, 35, 38, 66, 93, 100, 160, 175, 188).

If any one were to object to F.'s judgment on the ground that it is contrary to natural law, he would reply that he rejects the natural law as an objective criterion (pp. 220, and 92-99, 112, 113, 142, 162, 169, 175, 208, 214-16, 223). F. cannot or will not see that man's nature as God created it manifests how God wants man to act.

If anyone were to object to F.'s judgment on the ground that it goes contrary to the revealed word of God, he would reply: "Never is the ideal of what is good and what is right once for all delivered to the saints or entirely clear to us in its full requirement" (pp. 26, 27). If he finds that Holy Scripture goes contrary to his ideas, F. maintains simply that the author of Scripture is "utterly wrong." On p. 219 he states that "St. Paul is utterly wrong to say. . . ." Notice that F. is not merely disagreeing with some interpretation of what St. Paul said; rather he asserts that St. Paul himself was in error. It appears, therefore, that F. accepts the revealed word of God when it agrees with him and he rejects it when it disagrees with him (cf. also pp. 76-78).

When F. finally does discuss what he considers to be an objective criterion (pp. 223, 224) he admits that "It is this writer's conviction that there *is* a moral order; that we seek it but we do not make it. . . . Whatever

name we give it, it is there. Morality is an aspect of what is, as well as an ideal of what ought to be." His norm is so vague even in his own mind that it could not act as a practical criterion for deciding what is morally right and what is morally wrong in a given instance.

Reductively, then, his whole and only practical norm of the moral goodness of an action in the questions he studies is "freedom of choice and knowledge of the things between which to choose" (p. 214; also pp. 26, 27, 31, 32, 35, 38, 66, 93, 100, 160, 175, 188, 215). This means in F.'s mind that, if a man is physically free to perform one of two possible and opposite actions, he may choose either one without any danger of doing a morally wrong action. Therefore, all a person need investigate to determine the moral goodness of his action is whether he is physically free to perform the action. If he is physically free, the action he performs will be morally good. For F. fails to recognize the important fundamental distinction between physical freedom and moral freedom. In a footnote (p. 35) he does refer to such a distinction to show that he is aware of it; then throughout the rest of the book he utterly neglects to apply it.

For F., therefore, the moral law practically is whatever he chooses to make it. With such a lack of objective reasonable foundation it is not too surprising that he thinks he is justified in concluding to man's "right" to control parenthood by artificial contraception, to overcome childlessness by donor artificial insemination, to foreclose parenthood by direct sterilization, and to terminate his own life by so-called euthanasia. Is not such a "right" in the light of reason and divine revelation reducible to a "right" to go contrary to God's will whether God obliges under penalty of sin or not?

With all its pretense at scholarship, this treatise is an incompetent study replete with immature conclusions, misquotations, inconsistencies, and with misrepresentations of Catholic theology. These deficiencies, in part at least, probably are due to the lack of discussion by Protestant clergymen of the problems which F. discusses. Discussion among professional men has a refining influence on one's understanding of truth. F. seems to be constitutionally incapable either of finding much good in discussions by Catholic authorities or of recognizing truth when they express it. He has obviously read many books by Catholics, noted distinctions and explanations made by them, and failed to understand them. About the only reasonable explanation is that he was self-determined beforehand not to find truth in them.

Within the brief space of a book review we could not hope to enumerate all the many errors and misconceptions in this book. Let us close with a brief enumeration of some of them. F. maintains that there is no soul in man (pp. 150, 218, 220, 222). He makes his own a crude unscientific biology:

"We . . . adopt the view that the embryo before birth is a portion of the mother . . ." (p. 152). He confuses the use of the terms "unnatural" and "artificial" in Catholic theological treatises (p. 85). He fails to appreciate the important distinction between the "direct" and the "indirect voluntary" (pp. 182, 183, 190), and between negative and positive precepts (p. 86). He misunderstands and misapplies the principle of double effect (pp. 58, 147). He refers to creation and original sin as myths (pp. 149, 217).

Last summer an Episcopalian clergyman in private conversation made the remarkable statement that "the Protestant religions first gave up all theology, so that today what their members believe makes no difference to their recognized good standing. They are making their next step in the field of human conduct, so that in moral matters it does not seem to make much difference what they do in their individual lives." After reading F.'s book one can appreciate more fully the substantial truth in that critical statement.

St. Mary of the Lake Seminary

JOSEPH T. MANGAN, S.J.

THE THIRD REVOLUTION: A STUDY OF PSYCHIATRY AND RELIGION. By Karl Stern. New York: Harcourt, Brace, 1954. Pp. xii + 306. \$4.00.

The tradition of unalterable Catholic opposition to Freudian psychoanalysis is gradually breaking down, but those who are still in that tradition will find the present book a surprising one. Its fundamental thesis is that the basic concepts of psychoanalysis, once freed of their mechanistic terminology and materialist philosophy, are not only compatible with the Christian idea of man, but actually confirm it in many incidental but illuminating ways. "The method of *I* and *Thou* (the psychoanalytic method) asks bluntly, as it were, to be Christianized" (p. 302). It is to the task of Christianizing this method that Stern addresses himself in the present volume. He does so, however, not on a technical but on a quasi-popular level, the book being aimed not at the expert but at the general reader.

Actually there is a subsidiary thesis running through this volume, which is reflected in its title, *The Third Revolution*. Stern sees three revolutions of the present century contributing, one after another, to a progressively more material concept of man. The first of these in point of time was the economic revolution, based on Marx's dialectical materialism and flowering into the Communism of Russia. The second to reach fruition was the biological revolution, deriving initially from Darwin and passing through the philosophy of Nietzsche to a culmination in Hitler and the racist theories of Nazi Germany. Both of these earlier revolutions were obviously brutal dehumanizations of man. The third revolution is much more subtle, but for that

very reason potentially more effective in its materialist import. The third is the psychological revolution, which Stern sees as the realization of Auguste Comte's dream of a world dominated by science, because it threatens to accomplish what the earlier two failed to achieve with all their brutality, namely, the reduction of the human individual himself to a mechanistic unit.

No one is unaware today of the imminent threat to the Christian world posed by the first of these revolutions, the Communist one. The author had ample personal experience with the brutal fury of the second, as revealed in his earlier autobiographical work, *The Pillar of Fire*. It seems significant, therefore, that he is more apprehensive of the anti-Christian intent of the third revolution, which is even now silently working itself out in our midst, than he is of the other two. He feels that there is a pressing urgency to Christianize this third revolution while there is yet time.

Psychoanalysis can be Christianized because, although it forms part of the third revolution, its roots are elsewhere, and Stern sees them in "the mainstream of the Hebrew-Christian and Hellenic tradition" (p. 168). He calls it "the tragedy of psychoanalysis" that it was evolved by a nineteenth-century scientist, who felt that he must be careful always to remain "scientific." In Stern's view, psychoanalysis is not "scientific" so much as it is "empathic"; it is concerned not so much with explaining as with understanding. There is an opposition between these two kinds of knowledge, and it is this opposition which, in Stern's opinion, takes psychoanalysis out of the scientific, mechanistic tradition and puts it into the humanistic, Christian tradition.

Stern is eloquent in his insistence on the harm which can come from a purely negative attitude toward evil. He thinks that it would be disastrous for the Christian to take a purely defensive attitude in the face of the revolutions noted above. "If our lives are guided by fear of error, rather than love of truth," he writes, "we are no better than those people whose lives are dominated by a fear of sin rather than the love of good" (p. 12). At one point he quotes Goethe to the following effect: "If I denounce evil as evil, is there really much gained? But if I call that bad which is actually good, great harm is done." The author thinks that great harm can be done by calling that bad in psychoanalysis which is really good. He himself, therefore, adopts a positive attitude toward psychoanalysis, and goes on to point out the many things in this system which are good from a Christian point of view.

Every priest will benefit, in terms of fresh insights, from a reading of the chapter on guilt and anxiety, which is perhaps the best in the book. This

reviewer has nowhere seen a finer exposition of the distinction between the Christian conscience and the psychoanalytic super-ego, and of the need for both in order to have an adequate understanding of the human individual. The section on identification, as the psychological mechanism whereby good example is made effective, is an illuminating one, and one fraught with significant implications for Christian education. Equally valuable for the priest is the discussion of what the author calls the "neurosis of unbelief," namely, the manner in which lack of faith and loss of faith may sometimes be a manifestation of neurosis.

To the present reviewer, Stern proves his primary thesis, on the compatibility of the psychoanalytic method with Christian principles, much more adequately than he does his second, on the third revolution. Understandably, Karl Stern, who is a psychiatrist, is more at home discussing psychoanalysis than he is treating psychology. He maintains that the former can be salvaged from the psychological revolution, but implicitly consigns the major portion of psychology to unalterable opposition to Catholic principles. It seems that preoccupation with the development of a thesis has led the author into an inconsistent position on this point. It is difficult to see why one cannot do for psychology in general what Stern attempts to do for psychoanalysis, and why it is not as important and as urgent to do so.

Some minor blemishes strike the reader. Sometimes, as on page 235, scriptural quotations are identified by chapter and verse; elsewhere, as on the very next page, they are not. Speaking of the love of one's neighbor for the sake of God, Stern goes on to remark that this process need not be conscious (p. 239). However, if it were not conscious, could it be considered a virtuous act, as Stern clearly intends that it should? In another place he writes: "Again we have entered a strange layer of the psychic, a realm in which freedom is not the same as in deliberate planning and yet is not excluded as in a machine" (p. 216). One wonders, how valid and how helpful is such a concept? These, however, are admittedly minor points in a book of unquestioned significance.

The dominant impression of the book is that psychoanalysis is essentially a method, a technique for treating mental disorder. Like all techniques, it is in itself indifferent, as the book convincingly demonstrates. In the hands of a Christian, it can become a truly Christian technique. Perhaps our tragedy up to the present is that there have been too few Christian psychoanalysts.

Fordham University

WILLIAM C. BIER, S.J.

INTEGRATION OF RELIGION AND PSYCHIATRY. By W. Earl Biddle. New York: Macmillan, 1955. Pp. x + 171. \$3.75.

This volume, another in the growing number on religion and psychiatry, is written by an experienced psychiatrist, who has sought over the years to bring his scientific work and knowledge into harmony with his Christian beliefs. The dust-jacket notes that there is nothing in the volume contrary to Catholic faith and morals. This, in addition to the author's statement of various points of Catholic doctrine and Thomistic philosophy, would seem to indicate that Dr. Biddle is himself a Catholic.

From the psychological point of view, B. has a dynamic, psychoanalytic orientation, though he states that he is not a follower of any school of psychological thought. He is much influenced by the psychology of Freud and that of other modern analysts, and does not show any particular influence of Adler or Jung. He rejects Freud's materialistic philosophy and, while accepting much of his psychology, disagrees with many basic points of Freudian theory. Rather, he claims to be writing on the basis of a new, personal theory of human psychology, which seeks to give proper emphasis to the dynamism of man's higher, spiritual faculties. He sees the imagination as the faculty on whose operations a theory of human dynamics must be based, and considers this emphasis the keystone of his theory. The imagination is described in its operation in children, in one of the book's best chapters (pp. 29-50), and then is spoken of in terms very similar to those of Thomistic psychology. B. criticizes modern psychiatry and psychology for neglecting the imagination, which is to be seen as a "function of the total personality" (p. x). Actually, however, the imagination and its operations do play a prominent part in modern psychology, though perhaps in not so explicit a way as B. would prefer. The constant reference of Freud to phantasies, dreams, symbols, etc., is but an indication of the role assigned to the imagination in human behavior by modern theories.

B. sees functional mental disorders as due largely to distortions of the imagination with which the intellect is unable to deal and which give rise to emotions disruptive of personal integration. The great difficulty with this is that B. does not evolve his ideas in a fully systematic, scientific way. Those chapters in which human dynamics are discussed, and those in which some applications of the author's theory are presented, are too vague and generalized to be of great service. B.'s claim to have worked out a new psychology is not really supported by the volume as a whole. The chapter on symbols, and those following on basic problems of human life—work and play, religion, social life, authority—are not complete enough to give the reader the impression that a new general psychology is here exposed in any complete, cohesive way.

These remarks must not detract from the general theological and psy-

chological soundness of B.'s work. There are, throughout the book, very fine and helpful observations on the basic dynamisms of human life and their relation to religion and ethics. There are many wise reflections on the general and special relations of psychiatry and the psychiatrist to religion and the clergyman. These alone are sufficient to recommend the book to the Catholic reader—priest or layman—who has an interest in this important subject. The author constantly stresses the need of a sound personality in order to have a proper religious life, and likewise emphasizes the necessity of proper religious, spiritual, and ethical ideals for a sound and integrated personality. A few remarks are somewhat unhappy in their wording. For example, the statement that the will acts "in accordance with what gives the greater satisfaction" (p. 61), and the reference to the "mechanical interlocking" (*ibid.*) of the faculties, need some qualification. But the volume should prove helpful for general reading in this field and may be suggested as a useful introduction to the subject of the integration of religion and psychiatry for the thoughtful reader.

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

GREGORY STEVENS, O.S.B.

BEING AND BECOMING. An Essay towards a Critical Metaphysic. By D. J. B. Hawkins. New York: Sheed and Ward, 1954. Pp. xvii + 176. \$3.00.

A new volume from the pen of Fr. Hawkins is always a welcome arrival. He is learned without being pedantic, and writes in a graceful, winning style. While adhering to the main lines of Aristotelian Thomism, he is never content simply to repeat what others have said. Familiar with a wide variety of systems, he speaks with particular assurance about the British philosophers from Scotus and Ockham to Bradley and Russell.

In twelve dense chapters (which were originally lectures) H. covers practically the whole territory of general metaphysics. He treats of the notion of being, the distinction between essence and existence, relations, similarity, analogy, unity and number, change, substance and accident, value, causality, and sufficient reason. On many of these points he makes shrewd and interesting observations. Some of his more original opinions call for special notice.

In his study of the structure of being he gives a minimum role to essence. After quite properly exorcising the shadow-world of "possibles," he goes on to affirm that, even in the real existent, essence is not the subject which receives existence. Rather, existence is the subject of essential modifications. As a metaphysical principle, *esse* confers not the "bare fact of existence" but *being* in the concrete richness of its various modes. These modes, he maintains, are merely negative limitations on existence and should not be

ascribed to the positive influence of essence. The sole function of essence, in his view, is to confer individuality, which "has a unique positivity of its own." The Thomistic *essentia*, as he presents it, resembles the *haecceitas* of Scotus.

The chapter on similarity contains a skillful critique of extreme realism and sets forth a brand of moderate realism not far removed from conceptualism. With Ockham, and against Aristotle, H. maintains that the individual is prior to the specific essence in the order of nature and in our knowledge. There is consequently no problem of how the essence comes to be individuated or how the mind comes to know the singular. One would like to know whether H. accepts the usual arguments for matter and form based on the fact of multiplicity within the species—a question he does not discuss in this book.

H.'s views on other Scholastic controversies are in line with his empirical cast of mind. He denies that relations have any reality distinct from that of their terms, and that the powers of a substance are really distinct from the substance itself. He admits a certain plurality of substantial forms in the composite individual, such as the atom or molecule. In his analysis of causality he attaches great importance to the perception of causal tendency in one's own psychic processes. After conceding that the axiom, "Everything contingent has an efficient cause," is an empty tautology, he suggests that the causal principle, in many of its traditional formulations, cannot be vindicated without recourse to philosophical theology.

H. has a thoroughly consistent and finely nuanced position. He excels as a critic, and his objections often stem from a distrust of the more intuitive, or "Platonic," aspects of Thomism. He generally avoids a priori arguments from transcendental principles. Perhaps because of his anxiety not to intrude upon philosophical theology, he does not squarely raise the classical problem of the one and the many and that of the limitation of being. Yet the insights connected with those problems would be most helpful for a full solution of many questions which he does raise, such as essence and existence, similarity, and analogy. Partisans of systematic Thomism will regret that H. is so reluctant to share some of their presuppositions. But his main interest, apparently, is to facilitate a meeting of minds with non-Scholastic philosophers, particularly in the British school. His genial empiricism, open-mindedness, and technical competence should recommend his book to such an audience.

THE MEANING OF LOVE. An Essay towards a Metaphysics of Intersubjectivity. By Robert O. Johann, S.J. Westminster: Newman, 1955. Pp. 133.

Too often, in Scholastic treatments, the discussion of love is reduced to a study of appetite and its various actuations. Human love does contain an appetitive element, and under this aspect fits neatly into the Aristotelian categories of nature and entelechy, potency and act. But, as Fr. Johann insists in the present essay, appetite is neither the most basic nor the most exalted manifestation of love. Appetite, he observes, is an inclination toward a specific perfection which is sought for a subject. What is directly loved is not the perfection to be acquired, but rather the subject himself. In self-seeking, man evidences a direct love for himself. But man can also have direct love for others; he is capable of friendship.

After an instructive phenomenological description of friendship, partly inspired by Marcel and Nédoncelle, J. undertakes a metaphysical analysis of this type of love. How is it possible, he asks, to love another precisely as a self, in his unique and incommunicable existence? The answer, he maintains, must be sought in the framework of the Thomistic metaphysics of participation. A union of love between two unique selves is possible inasmuch as each finds in the other a participation of the Absolute; for the Absolute is precisely what one loves most profoundly in himself. The essential openness of the created personality is ultimately radicated in the creative presence of God.

What is the relationship between the two kinds of love? In his final chapter J. maintains that they are not two opposite tendencies—an *eros* which is base and an *agape* which is sublime. In human experience, on the contrary, these tendencies are inseparable and mutually complementary. Through entering into communion with others, I perfect myself, and delight in that increase of perfection. The essential is to keep the two loves in proper relation to each other. Desire must be animated by a direct love which cherishes the person—the "I" or the "thou"—as a value in himself.

J.'s essay does not make easy reading. It deals with abstruse and controverted points. But the author's erudition and philosophical acumen are equal to the task. By bringing together the best that existential phenomenology and Thomistic metaphysics have to offer on the topic, he achieves a rich and balanced synthesis. In spite of its brevity, this essay makes a solid contribution to the metaphysics of love, and will repay attentive study.

Woodstock College

AVERY R. DULLES, S.J.

PASCAL ET SES PRÉCURSEURS. By Julien-Eymard d'Angers, O.F.M.Cap. Paris: Nouvelles Editions Latines, 1954. Pp. 243. 630 frs.

To understand and evaluate the meaning and originality of the *Pensées* it is important to know the French apologetic movement of 1580 to 1670 and its influence on Pascal. Pascal was influenced by three traditions. The Augustinian apologetic begins with an act of faith, followed by arguments from reason. The submission of the will comes first; otherwise the superiority of the supernatural order might be compromised by vain reasonings. Innate and infused ideas are a part of this apologetic, and for the will an instinct "which draws us to God" (p. 101). The Thomistic tradition is "rational, dry, Scholastic" (p. 48). Innate or infused ideas are rejected in this system and also the act of faith as a point of departure. The middle ground is held by the Christian humanist tradition, which is both rational and intuitive in its approach, but also rejects the act of faith as a beginning for its apologetic.

While proving the validity of these three categories from the apologetic writing of Pascal's time, the author gives us a sharp picture of the apologists with their arms and armor that Pascal was to draw on only after he had fashioned these weapons for his own use. Knowing his enemy, the proud libertine, his apologetic did not begin with an act of faith, nor did he have the same hardy trust in reason as the Thomist. The Christian humanist tradition did not meet his complete approval either, since this tradition made too much of proving the existence of God from nature.

Pascal's point of departure was man in time; more precisely, man set against the background of the dialectic of contraries. "Faithful to his method, he shows the grandeur of man along with his misery, more closely connected and one proving the other. . . . That allows him a constant shifting from one aspect to other of his subject. Man is a king certainly, but a fallen king. He is a reed without a doubt, but a thinking reed. He is an angel . . . but at the same time a beast. And all of this is to shock the libertine, to force him to search for the key of the enigma by an acknowledgment of his own pettiness" (p. 198).

Once Pascal has given us man's meaning, the crucial point in the *Pensées* is reached, viz., how to humble the libertine. It is the wager argument that Pascal used at this point. Once this argument is posited, the author gives us his synthesis of the *Pensées* and shows how Pascal fits into the three traditions in apologetic writing.

Pascal was to reject many individual arguments of the apologists, yet he never separated himself completely from tradition. True to the Augustinian tradition, he recognized the need of an initial submission of the will which his wager argument accomplished, but on a natural level. Père J.-Eymard shows brilliantly how Pascal's mistrust of arguments proving the

existence of God from nature can be justified when seen in the background of his own time, which based arguments of this nature on cosmologies that were unscientific and naive, especially for the critic of Père Noël. Some Catholic critics look suspiciously on the wager argument, since it brings the libertine before the God of reason. The author admits the truth of this objection if Pascal had stopped with the wager argument—which is not the case. Once Pascal had humbled the libertine, then he used the motives of credibility, and so rejoins the Thomistic tradition.

Père J.-Eymard has given us a brilliant study of the *Pensées*, and on this score deserves the highest praise. Another question is whether the data that Pascal has given to this study can be accepted without reservation. "That which is the nature of animals, we call misery in man, by which we recognize that his nature being like to animals has fallen from a better state, and this state once belonged to man as his own." These words of Pascal emphasize the grandeur of the state of original justice that once was man's. Our present misery proves our past grandeur. "Without these divine illuminations, what can man do, if not either lift himself up by the interior feeling which remains to him from his past grandeur, or be cast down by the view of his present weakness?" This interior feeling, a vestigial recollection of the state of original justice, is the means to recognize our present state. If this feeling is supernatural, then man has not lost completely all his supernatural gifts through the fall of Adam; if it is natural, then so is the grandeur which seems to mean that man's nature is corrupted. The above texts fit into the background of Pascal's Jansenistic milieu. Then there are Bremond's objections to Pascal's Christology, still plausible and pertinent. Also, it is difficult to exclude the analogy of being from a Catholic apologetic, as Pascal seems to have done.

Again, we wish to praise the brilliance of the author's study. Whether we can accept Pascal completely is another question.

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JEROME F. O'MALLEY, S.J.

DESCRIPTIVE NOTICES

THE SEPTUAGINT BIBLE. Translated by Charles Thompson. Edited and revised by C. A. Muses. Indian Hills, Colorado: Falcon's Wing Press, 1954. Pp. xxvi + 1426. \$6.50. The historical interest of Thompson's work, which first appeared in 1808, and its soundness have entitled it to this revised edition. Corrections in wordings throughout and a repunctuating and paragraphing of practically the entire *OT* were necessary. Omissions in Esther have been restored.

HESED AND HASID IN THE PSALMS. By Dom Rembert Sorg, O.S.B. St. Louis: Pio Decimo, 1953. Pp. 63. In the second volume of God's Love Songs Series, the author studies these two untranslatable Hebrew words as they appear in the Psalms, adding an appendix of all their occurrences. *Hesed* indicates the primary essential and concrete attribute of God, His spirituality, *caritas*; "loving kindness" seems the best English translation. *Hasid*, an adjective from the same root, is applied to the man who reciprocates God's love—the holy, godly one. These words are analyzed, in a clear, popular way, against the background of the spirituality of the Psalms and with reference to the New Testament. One conclusion is insisted upon: "The psalms are excellent contemplative prayer, enkindling experiences that are a foretaste of heaven."

EPÎTRES DE SAINT JEAN. Introduction, translation, and commentary by Joseph Bonsirven, S.J. *Verbum salutis* 9. Paris: Beauchesne, 1954. Pp. 280. An excellent Introduction considers the nature, author, occasion, purpose, and style of the Epistles, and then examines their theology on the Divine Persons and the essence of Christian life. The detailed commentary is on a par with the best in this series.

CLÉMENT D'ALEXANDRIE: LES STROMATES: STROMATE II. Introduction and notes by P. Th. Camelot, O.P.; Greek text and translation by Cl. Mondésert, S.J. *Sources chrétiennes* 38. Paris: Editions du Cerf, 1954. 930 fr.

A summary analysis of *Strom.* 2 is followed by a discussion of the two principal problems of the book: a theology of faith, and the virtues of the gnostic (the perfect Christian). As a rule, Mondésert follows the text of Stählin in *GCS*, but not slavishly; he has, e.g., preserved more of the Ms. readings than did Stählin. The translation is carefully done, with a keen awareness of the danger of falsifying Clement's thought while transposing it into contemporary idiom.

ORIGEN: PRAYER, EXHORTATION TO MARTYRDOM. Translated and annotated by John J. O'Meara. *Ancient Christian Writers* 19. Westminster: Newman, 1954. Pp. vii + 253. \$3.25. Origen's intensely moving treatise on prayer has three main sections dealing with its advantages, object, and types, a commentary on the Lord's Prayer, and supplementary points on disposition, deportment, place, etc. The work largely consists in a closely woven pattern of quotations from Scripture. The *Exhortation* is of value as an historical source for the persecution of Maximin as well as a testimony of his own conviction and courage. Its seven parts warn against idolatry and apostasy, admonish to perseverance after the example of *OT* martyrs, and explain the character of idolatry, and the essence, necessity, and kinds of martyrdom.

LACTANCE: DE LA MORT DES PERSÉCUTEURS. Introduction, critical text, translation, and commentary by J. Moreau. 2 vols. *Sources chrétiennes* 39. Paris: Editions du Cerf, 1954. Pp. 482. The Introduction deals with Lactantius' life, the chronology of his extant works, the authenticity of *De mortibus persecutorum*, its date, sources, historical value, political bias, philosophical thesis and literary theme, literary value, influence, and manuscript tradition. In establishing the text Moreau clings closely to the single extant Ms. The translation stresses exactness and clarity. It is the commentary that is the object of Moreau's predilection. He believes he has shown that on all the controverted points it is Lactantius who has preserved the most exact picture of the facts, least deformed by propaganda or by political and religious passions. These verifications have led him to conclude to the Lactantian authorship of *De mortibus* and to fix the date of its composition in the period preceding the definitive disagreement between Constantine and Licinius.

SAINT AUGUSTIN PARMi NOUS. By Henri Rondet, Charles Morel, Maurice Jourjon, and Jules Lebreton. Le Puy: Editions Xavier Mappus, 1954. Pp. 312. 900 frs. A series of six studies (three by Père Rondet) commemorating the fifteenth centenary of the birth of St. Augustine. The opening essay, which lends its title to the book, presents a portrait of A., accentuating his conversion, doctrinal peregrinations, and pastoral life. Next, the interior life of the Saint is sketched from quotations from his writings. His teaching in regard to poverty and wealth, his inspiring ideas on the episcopacy, and an examination of the relation between liberty and grace in Augustinian thought follow. The final essay (a reprint of a magazine article, as are two others) recalls the last days of A. in Hippo besieged by Vandals. Each study

is followed by appropriate sections from A.'s writings; fifty pages of notes attest the ample documentation of the work.

THE CHURCH: A DIVINE MYSTERY. By Roger Hasseveldt. Translated by William Storey. Chicago: Fides, 1954. Pp. xii + 263. \$4.50. Presenting the Church as the Mystical Body of Christ, and thus emphasizing the organic rather than the organizational aspect of the Church, H. traces three phases: preparation (Old Testament), earthly realization (New Testament), and heavenly fulfillment (Apocalypse). The book is intended also as a workable instrument for classroom instruction.

HANDBUCH DER KATHOLISCHEN DOGMATIK. Vol. 5/2: **ERLÖSUNGSLEHRE.** By Matthias Joseph Scheeben. Edited by Carl Feckes. Freiburg: Herder, 1954. Pp. vii + 516. The supernatural attributes of Christ's humanity are examined and considered in relation to His corporal and spiritual defects. Then the work of redemption and the fulfillment, in the person and works of Christ, of the whole supernatural order is treated, concluding with the functions of Christ as Prophet-Apostle, High Priest, and King. Almost half this volume is devoted to Mary, her part in our redemption, and her Immaculate Conception, sinlessness, and Assumption.

ALL THINGS IN CHRIST. Edited by Vincent A. Yzermans. Westminster: Newman, 1954. Pp. xviii + 275. \$4.00. Thirteen Encyclical Letters and ten other documents, selected from the numerous writings of Pope St. Pius X, help portray the extent and depth of the Saint's desire "to reestablish all things in Christ." Each selection is prefaced with a note to provide the reader with the setting and an analytical outline of its contents. Noteworthy among the selections offered are the Encyclicals, "On the Restoration of All Things in Christ," "The Teaching of Christian Doctrine," "The Doctrine of the Modernists," "German Labor Organizations," and the Decrees "On the Necessary Dispositions for Frequent and Daily Communion," "On the Study of Thomistic Philosophy in Catholic Schools," and "On the Study of Sacred Scripture in Clerical Seminaries."

THEOLOGIA MORALIS. Vol. 3. By Thomas A. Iorio, S.J. 4th ed.; Naples: D'Auria, 1954. Pp. 773. \$6.00. This volume brings to happy termination the latest edition of Fr. Iorio's well-known work. Though its predecessor was published only seven years ago, a new edition was demanded by the plethora of papal documents of recent vintage. Incorporated into the present volume we find the official pronouncements on the matter and form of holy

orders, confessional faculties for travel by plane, the partial suppression of canon 1099, evening Mass, etc. References are given to the pertinent and more important allocutions of the past several years. More noteworthy is the integration into the text of the new modifications of the Eucharistic fast; however, this is done in broad outline with no indication of the disputed points or of contrary opinions. (For a full treatment of this question cf. his *Digiuno eucaristico e Messe vespertine*.) There are a few places where Iorio has changed his opinion; e.g., on a husband's cooperation with his wife wearing a pessary.

THE NECESSITY OF CONFESSION FOR THE SACRAMENT OF PENANCE. By Paul McKeever. Washington, D.C.: Catholic University, 1953. Pp. xviii + 226. \$2.50. A doctoral dissertation upon a much-vexed topic. After a historical conspectus of the judicial nature of the sacrament of penance down to the Council of Trent, the position of Ballerini is carefully considered with regard to the necessity of confession for the preservation of the judicial aspect of the sacrament, and with regard to generic confession. The *casus perplexus* of the absolution of those destitute of their senses is then treated, and McK. maintains that the followers of Ballerini cannot legitimately use the authority of St. Alphonsus to back their position. His final conclusion is that Ballerini's theory is totally without speculative foundation, even though in practice many authors will allow absolution in almost all the cases allowed by Ballerini.

THE PRECENSORSHIP OF BOOKS. A History and a Commentary. By Rev. Donald H. Wiest, O.F.M.Cap. Washington: Catholic University, 1953. Pp. xiv + 193. A canonical commentary on canons 1384-1386, 1392-1394, 2318, §2 of the Code dealing with censorship of books in advance of publication. The history of precensorship takes up the first part. Part Two is the canonical commentary. After briefly establishing the right and duty of the Church to precensor works, W. accurately and painstakingly clarifies the maze of terminology surrounding the matter which requires precensorship. There follows a discussion of the classes of publications requiring precensorship, of the competent authority in these matters, and finally, of the nature and office of the censor.

L'ÂME, DIEU, LA DESTINÉE. By Mgr. Bruno de Solages. Paris: Editions Spes, 1954. Pp. 283. These pages were written as a source of inspiration for those who are assailed by doubts about their faith and as a source of strength for those whose hope is wavering. They attempt to elucidate the

problems raised by the changed perspectives of our modern world, to go beyond the actual objections to a religious vision of life and the world. They have for their object the questions underlying faith and hope: God, the soul, and destiny.

HUMAN ASCENT. By Louis J. Lebre, O.P. Translated by Robert and Martha Faulhaber. Illustrated by Clarence E. Giese. Chicago: Fides, 1955. Pp. 122. \$2.50. A study of man's struggle to discover his role in history. The failure of man, left to himself, is exemplified by Marx, Nietzsche, and Sartre. Success requires a guide, Christ, who dispelled darkness and despair, regenerated man by His redemptive death, and gave him a role in history, in all humane progress to which he must wholly commit himself.

THE BOOK OF THE POOR IN SPIRIT. By a Friend of God. Translated by C. F. Kelley. New York: Harper, 1955. Pp. 208. \$3.50. In the fourteenth-century Rhineland a member of a devout group called "Friends of God" wrote a guide for applying the first beatitude to man's whole spiritual life. This new translation makes this long-recognized devotional work available in modern English. Its twenty-three chapters, divided into convenient sections for daily use, trace a path toward union with God. The theme is representative of the thinking of the school of Rhineland mysticism; C. F. Kelley's introduction gives the group's historical background with an evaluation of its teachings.

TENDERS OF THE FLOCK. By Leo Trese. New York: Sheed and Ward, 1955. Pp. vi + 190. \$2.50. Another series of conferences on the priesthood by the author of *Vessel of Clay* and *A Man Approved*, this time from the viewpoint of the various virtues the priest should possess. The chapters are entitled, e.g., "The Happy Priest," "The Prayerful Priest," etc., through a list including generosity, self-sacrifice, resoluteness, prudence, brotherliness, alertness, and devotion to our Lady.

FATIMA: HOPE OF THE WORLD. By Joseph A. Pelletier, A.A. Worcester: Washington Press, 1954. Pp. xi + 203. A sequel to an earlier book on the Fatima apparitions; concerns itself primarily with the Fatima aftermath, i.e., with the lives of the three children from 1917 on, and with those parts of the message which concern peace and war, the consecration and conversion of Russia, and devotion to the Immaculate Heart of Mary. The Fatima secret and some more recent developments, along with some practical suggestions concerning our Lady's message, conclude the work.

THE AGE OF BELIEF. Edited by Anne Fremantle. Boston: Houghton Mifflin, 1955. Pp. xii + 218. \$2.75. The first in a projected series of volumes concerning the great ages of Western philosophy. The enormity of the task facing the editor can be judged from the fact that her selections are chosen from the principal philosophers who lived from the fifth to the fifteenth century. Mrs. Fremantle has attempted to bind the book into a unity by introducing, summarizing, and commenting upon the systematic thinkers whose selections form the core of the volume.

SANCTI THOMAE DE AQUINO SUPER LIBRUM DE CAUSIS EXPOSITIO. By H. D. Saffrey, O.P. *Textus philosophici Friburgenses* 4/5. Fribourg: Société philosophique, 1954. In this important work, written less than two years before his death, St. Thomas expresses his final position on many metaphysical questions and successfully identifies the *Liber de causis* as the work of an Arabian Neo-Platonist. He shows how its doctrine differs from that of Aristotle and resembles that of Pseudo-Dionysius and especially Proclus. St. Thomas's commentary is here presented in a new critical edition based on a study of nearly fifty manuscripts. The editor has contributed an informative sixty-page Introduction dealing with points of historical, doctrinal, and critical interest.

L'INTENTIONNEL SELON SAINT THOMAS. By André Hayen, S.J. Paris: Desclée de Brouwer, 1954. Pp. 286. Fr. Hayen here presents a new and emended edition of a work first published in 1942. Basically his intent is to act the historian and so to discover the metaphysics of intentionality latent in Thomas' writings. Since the "intentional" involves efficiency and finality, participation and dynamic tendency, the book necessarily leads the reader into the heart of metaphysics and provides an orientation for a synthetic view of Thomas' thought. All the valuable contributions of the original edition are retained, supplemented in the light of the scholarly reviews and comments which they evoked.

FROM THE WORLD OF THE CABBALAH. By Ben Zion Bokser. New York: Philosophical Library, 1954. Pp. 210. \$3.00. Rabbi Judah Loew, a teacher, philosopher, and reformer of sixteenth-century Prague, played an important role in helping to transform the secret doctrine of the Cabbalah into a popular movement. The Cabbalah, a special branch of Jewish tradition, is a body of teachings concerning God and the universe, in which His contact with creation is conceived in terms of immediacy and nearness. It endeavors to seek out God mystically, as an object of direct experience.

Bokser gives a portrait of Rabbi Judah against the background of his times, together with a summation of his ideas, grouped around these topics: human destiny, reason and faith, Judaism and Christianity.

BARUCH SPINOZA AND WESTERN DEMOCRACY. By Joseph Dunner. New York: Philosophical Library, 1955. Pp. xiii + 142. \$3.00. An interpretation of the Jewish philosopher's philosophy as it implicates a political theory of value to contemporary world affairs. Over half of this slender volume is devoted to Spinoza's life, his metaphysics, his concept of God, and the political content of his *Ethics*.

ANTHOLOGIE PHILOSOPHIQUE: ANTONIO ROSMINI. Edited by G. Pusineri, D. Morando, G. Rossi, M. Sciacca. Paris: Vitte, 1954. Pp. 509. 2400 fr. Another in the currently popular tradition of philosophical anthologies whose purpose is to let philosophers speak for themselves rather than through interpreters. Régis Jolivet introduces the work by sketching the main lines of Rosmini's thought and thus presenting a viewpoint from which to interpret the texts which make up the body of the work. The selections from Rosmini are grouped according to the traditional divisions of philosophy and hence present a synthetic picture true to the systematizing attitude which was characteristic of the Italian philosopher. The volume also contains a brief biography of Rosmini and a bibliography of works by and about him.

AN ESSAY ON CHRISTIAN PHILOSOPHY. By Jacques Maritain. Translated by Edward H. Flannery. New York: Philosophical Library, 1955. Pp. xi + 116. \$2.75. This early work of Maritain "may be considered the key to his massive synthesis of Thomism and modern thought." Philosophy, Christian or otherwise, in its nature, its essence, is independent of the Christian faith as to its object, principles, and methods. But philosophy in its concrete state has been changed and lifted up by Christianity, both with respect to the objective material proposed and with respect to the vitality and dynamism of the intellect. Thus, on the level of objective endowments and subjective strengthening, faith guides or orientates philosophy. A short appendix on apologetics and a longer one on moral philosophy as the sub-alternate of theology round out the volume.

RELIGIOUS SYMBOLISM. Edited by F. Ernest Johnson. New York: Harper, 1955. Pp. ix + 263. \$2.50. These lectures, given at the Jewish Theological Seminary of America, consider symbolism in theology, architecture,

the dance, literature, cultures, psychology, and in the religious worship of Protestants, Catholics, and Jews. The future of symbolism in these worships is treated by M. M. Kaplan, J. LaFarge, S.J., and S. R. Hopper. Other prominent contributors are P. J. Tillich, C. C. Richardson, and Goodwin Watson.

MODERN SCIENCE AND GOD. By P. J. McLaughlin. New York: Philosophical Library, 1954. Pp. 89. \$2.75. The papal Allocution to the Pontifical Academy of Science on November 22, 1951, is translated and interpreted. A brief consideration is given to the timeliness of the document, the scientific interest of its author, and the accomplishments of the Pontifical Academy. The notes are directed to those who do not wish an elaborate philosophical or scientific treatment.

CATHOLICS IN CONTROVERSY. By James M. O'Neill. New York: McMullen, 1954. Pp. 227. \$3.00. In his opening section the author discusses the nature of controversy and its place in a free society. He then proceeds to a consideration of the specific controversies in which the beliefs, actions, and objectives of American Catholics have been most vigorously challenged and not infrequently misrepresented: separation of Church and state, religious education, and censorship. He concludes with ways and means of conducting the sort of controversy that will promote, rather than retard, the growth of healthy relationships between the divergent groups in American democracy.

LA LÉGENDE FRANCISCANE. Edited and translated by Alexandre Masseron. Paris: Fayard, 1954. Pp. 374. 850 fr. After an Introduction by Daniel-Rops, the director of this series, *Textes pour l'histoire sacrée*, all the great events in the life of St. Francis, the beginnings of his Order, the spiritual families born of him, and the start of Franciscan missions in the Orient are considered.

QUEEN ELIZABETH. By Theodore Maynard. Milwaukee: Bruce, 1954. Pp. 303. \$5.00. This abridged edition of the author's popular life of Elizabeth I depicts the complex relationships between England's Queen, the Church, and the Continental Catholic powers. Great stress is laid on Elizabeth's personal, diplomatic, and political roles.

I LIFT MY LAMP. Edited by John P. Leary, S.J. Westminster: Newman, 1955. Pp. xv + 383. \$4.75. A popular anthology of the lives of sixteen

Jesuits who have labored for souls in the United States from Colonial times down to our present day. The range of the collection swings from pioneer figures such as Jogues, Marquette, Andrew White, Bapst, and de Smet to modern workers on the American scene, e.g., Arnold Damen, Joseph Stack, Michael Tierney.

SAINT IGNATIUS' IDEA OF A JESUIT UNIVERSITY. By George A. Ganss, S.J. Milwaukee: Marquette University, 1954. Pp. xx + 368. \$5.50.

A historical study of Ignatius' objectives, ideals, and procedures in education. In Book 1 the author considers the institutions envisioned by Ignatius when he wrote of universities, the relation of these universities to the social and cultural needs and interests of their day, and the spirit of Ignatius as a Catholic educator. Book 2 contains Part 4 of the *Constitutions of the Society of Jesus*, translated from the original Spanish with an introduction and explanatory notes. G. has added three lengthy appendices on such much-debated topics as "An Historical Conspectus of the Teaching of Latin," "Methods of Teaching Philosophy and Theology," and "Liberal and General Education."

THE SOCIAL IDEAS OF THE NORTHERN EVANGELISTS, 1826-1860. By Charles C. Cole, Jr. New York: Columbia University, 1954. Pp. 268. An evaluation of the influence on American social and intellectual development exercised by the secular ideas of the evangelists Charles G. Finney, Lyman Beecher, Peter Cartwright, Jacob Knapp, and others. A short history of the revival movement and biographies of its leaders introduce the social, moral, political, and economic theories popularized, with special emphasis on the slavery question.

BOOKS RECEIVED

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

Scriptural Studies

- Das Alte Testament deutsch. Teilband 4, Das erste Buch Mose (Genesis 25, 19–50, 26) übersetzt und erklärt von Gerhard von Rad. Teilband 9, Die Bücher Josua, Richter, Ruth, übersetzt und erklärt von Hans Wilhelm Hertzberg. Teilband 12, Chronik, Esra, Nehemia, übersetzt und erklärt von Kurt Galling. Göttingen, Vandenhoeck & Ruprecht, 1953–1954. 384p. DM 14.80; 283p. DM 11.40; 256p. DM 10.60
- Gottwald, Norman K. *Studies in the Book of Lamentations*. Chi., Alec Allenson, 1954. 122 p. \$1.25
- Hefgott, Benjamin W. *The doctrine of election in Tannaitic literature*. N.Y., King's Crown Press, 1954. xii, 209p. \$3.50
- Hesse, Franz. *Das Verstockungsproblem im Alten Testament*. Berlin, Töpelmann, 1955. viii, 107p. DM 18.—
- Hitz, P., C.S.S.R. *L'annonce missionnaire de l'Évangile*. Paris, Du Cerf, 1954. 267p.
- The Septuagint Bible, in the translation of Charles Thomson, rev. by C. A. Muses*. Indian Hills, Colorado, Falcon's Wing Press, 1954. xxvi, 1426p. \$6.50
- Sorg, Dom Rembert, O.S.B. *Hesed and Hasid in the Psalms*. St. Louis, Mo., Pio Decimo Press, 1953. 63p.
- La vocation de l'Église; étude biblique* par Maurice Villain, S.M., et Joseph de Baciocchi, S.M. Paris, Plon, 1954. 288p.

Doctrinal Theology

- Denzinger, Enrique. *El magisterio de la Iglesia, versión directa de los textos originales por Daniel Ruiz Bueno*. Barcelona, Herder, 1955. 618, 134p. 120 ptas.
- The doctrine of justification by faith*. London, Mowbray, 1954. 95p. \$2.25
- Geiselmann, Josef Rupert. *Die theologische Anthropologie Johann Adam Möhlers*. Freiburg, Herder, 1955. xv, 438 p.
- Grisson, M. *Problèmes d'origines; l'univers, les vivants, l'homme*. Paris, Letouzey, 1954. 309p. 1200 fr.
- Hartt, Julian N. *Toward a theology of Evangelism*. N.Y., Abingdon Press, 1955. 123p. \$2.00
- Journet, Charles. *The primacy of Peter from the Protestant and from the Catholic point of view*. Westminster, Md., Newman, 1954. xiv, 144p. \$2.75

- McKeever, Paul E. The necessity of confession for the Sacrament of Penance. Wash., D.C., Catholic Univ. Press, 1953. xvii, 223p. \$2.50
- Mariology, I; ed. by Juniper B. Carol, O.F.M. Milwaukee, Bruce, 1955. xvi, 434p. \$6.75
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