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BOOK REVIEWS

THE MESSIANIC IDEA IN ISRAEL. By Joseph Klausner, Ph.D. Translated from the third Hebrew edition by W. F. Stinespring, Ph.D. New York: The Macmillan Company, 1955. Pp. xv + 543. \$7.50.

Dr. Stinespring, whose translation of Dr. Klausner's *From Jesus to Paul* is well known as a difficult task capably accomplished, has performed a distinct service in offering this present work to the wider reading world of the English language. Christians will find it of the utmost advantage to know this authoritative and, in many aspects, unique presentation of the present-day Jewish notion of messianism.

The reader will discover almost immediately, however, that the scriptural section of the book (Part 1: "The Messianic Idea in the Period of the Prophets") is considerably dated. Though K. avers, and his footnotes bear him witness, that he has "taken into account the new opinions," his historical criticism is of a piece with the time when the study was first made, "at intervals in the year 1903 and in the years 1907-1908." His criteria are purely literary, disregarding the archaeological and palaeographical data that have toppled so many scholastic towers. It is hard to believe that a book published today can still contain, for example, the statement: "Most modern scholars conclude that [the Book of Psalms] contains no hymn earlier than the Babylonian exile" (p. 140). Similar examples of outworn criticism are found in the treatment of the Balaam oracles and, in fact, throughout the book.

It is perhaps impossible for a Christian reviewer to be entirely objective in evaluating a Jewish work on a subject so sensitive as messianism. In the same way, it may be equally impossible for a Jewish author to make an objective comparison of Jewish and Christian messianism, as K. has set out to do. The reviewer will be content to point out two of the author's convictions which, in his opinion, have preconceived some of his conclusions.

The first may not be so much a conviction as a first principle. K. holds for nothing that approaches an orthodox Christian notion of inspiration. The closest he comes to defining the nature of a prophet is when he calls him a "philosopher poet," that is, "a philosopher of life, of social life and national life" (p. 146). The prophet is a man of sensitivity more than a cut above the ordinary but in no way, as we understand the expression, "a man sent by God." The origin of messianism is consequently for all practical purposes removed from the divine economy. Instead, it becomes a kind of adventitious jingoism which derived from the Mosaic legends and was crystallized in the person of David. Isaiah and Micah preach a personal

Messiah because they had the great figure of Hezekiah to fire their imagination; Zephaniah teaches messianic universalism but no personal Messiah because he had no such great figure. Jeremiah's messianism is both national and spiritual, both collective and personal: he believed in Zedekiah; cf. K.'s novel exegesis of Jer 23:6 (p. 103 ff.). Ezekiel, who prophesied entirely in Babylonia (arguments to the contrary are "not convincing"), had no personal messianism because there was no leader; hence the political utopia of the final chapters. It is pointless to deny that contemporary events profoundly influenced prophetism and shaped its message. But was there nothing more to the prophet than we expect from the lyric poet?

The second tendentious quality of K.'s work is his Zionism. He is constantly at pains to insist that in Jewish messianism the ethical and the political go hand in hand. On the one hand, it is good to have this pointed out; for he is probably right in feeling that Christians tend to minimize the political aspect in view of what they are convinced was messianism's historical fulfilment. Also, this consideration helps us see how condemnation and restoration can be correlatives in Hebrew prophecy, and we are forewarned against the arbitrary excision by some of the critics of huge blocks of the canonical prophets—the whole last part of Micah, for example—as unauthentic *Heilsprophetie*.

On the other hand, this enthusiasm for the political element inevitably leads to conclusions that are more than questionable. He can see no real messianism in the Bible prior to the monarchy, though he admits that most of the passages traditionally taken as such were "conditioners" for messianism. In the third part of his book, "The Messianic Idea in the Period of the Tannaim," he says of Jn 18:36 ("My kingdom is not of this world"): "This saying cannot be imagined in the mouth of a *Jewish* Messiah, not even a Messiah of the more spiritual type portrayed in the Psalms of Solomon" (p. 392). In the Talmudic sense of "Jewish," this is perhaps true, but that Talmudic Judaism was the heir of the only Judaism in the time of Jesus, or of necessarily the most vital form of Judaism, the Zadokite documents and the Qumrân scrolls have shown to be false. Jn 18:36 is not, *à propos* of nothing, a repudiation of temporality; its correlative and explanation is v. 37, to which there is a strong parallel in Henoah (cf. Strack-Billerbeck, *Kommentar* 2, 572), similar to Philo's development of messianic kingship as noted by Dodd (*The Fourth Gospel*, p. 229 f.). Jesus was repudiating a messianism of the type of Bar-Cochba, and K. admits (p. 395 f.) that Akiba's proclamation of Bar-Cochba is an aberration in the messianic development.

From the Christian standpoint, in view of the statement just made, K.'s second part, "The Messianic Idea in the Books of the Apocrypha and

Pseudepigrapha," may prove the most instructive. He explains why the pseudepigrapha fell into disrepute with later Judaism and rightly notices their influence on Christianity. Recent studies are showing how suffused with their spirit were those Jewish elements which, we now know, had a deep influence on Christian origins (cf. *RB* 62 [1955] 5-44; *CBQ* 17 [1955] 403-19). He insists on the plausibility of the logion ascribed to Christ by Papias, as cited by Irenaeus, which parallels the Syriac Baruch: "In spite of the fact that Christian scholars refuse to attribute 'crude' and fanciful materialistic descriptions like these to Jesus, I incline to believe that the *Jewish* Jesus, who lived a century after the composition of the Book of Enoch and forty years before the composition of the Syriac Book of Baruch, must have spoken to the hearts of the simple and pious multitude that followed him with mundane portrayals like these, since they were already widely current in the nation of his time; and that the authors of the Book of Enoch and the Syriac Book of Baruch, the Talmud and Midrash, and Jesus all drew from a single early popular source" (p. 344). It is difficult to see why, on K.'s own premises, the New Testament is not to be taken as at least a Jewish interpretation of prophetic messianism.

Dr. Klausner has written in no polemic spirit, and none is intended in this review. But if he can conclude with justifiable pride that "the Jewish Messianic faith is the seed of progress, which has been planted by Judaism throughout the whole world" (p. 531), we must insist that post-Christian Jewish messianism is incomplete. It can account for the vicarious suffering of the Servant of Yahweh in Deutero-Isaiah, as K. does (161 f.) in the sorrows of Israel, but it can offer no atonement. "By his stripes we were healed" remains the sentence of perhaps the greatest of all the prophets, and of it Christianity alone has taken account.

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BRUCE VAWTER, C.M.

THE AREOPAGUS SPEECH AND NATURAL REVELATION. By Bertil Gärtner. Translated by Carolyn Hannay King. *Acta Seminarii Neotestamentici Upsaliensis* 21. Copenhagen, 1955. Pp. 289. 20 Swedish crowns.

This study is an important addition to the well-known series of monographs issued by the *NT* Seminar of the University of Uppsala instituted by Anton Fridrichsen and now edited by Harald Riesenfeld. The author's thesis is that Paul's Areopagus address in Acts must not be interpreted in terms of the *theologia naturalis* of Stoic philosophy which was current in the first century of the Christian era, but is to be understood in the light of Old Testament thought with regard to the "natural revelation" (a term Gärtner

substitutes for "natural theology" to avoid confusion with the "philosophical interpretation").

The first four chapters contain the prolegomena to the problem: the Greek and Jewish view of historiography; a brief history of the exegesis of the passage; the *Sitz im Leben* of the discourse; the use of pagan philosophy and literature by early Christian preachers. Specially noteworthy is the discussion of the ancients' attitude to history. For the Old Testament writer, "religion reveals itself in history" (p. 9); he strives to interpret events in the light of a firm faith in divine Providence. This viewpoint determines the function of the speeches in his work, a feature exemplified in the Deuteronomic history, "in which retrospect and prophecy strive to interpret the course of events, and thence derive lessons and guidance for human conduct" (p. 10). The classical Greek historian, whose concept of God differs so markedly from that of the Old Testament, interests himself in "giving preeminence to cause and effect," and "therefore often examined the motives of the protagonists" (p. 12). The speeches he invents are "intended either to illustrate situations from different sides, to disclose the character of the speaker, or to help on the course of events" (p. 13). Luke, following the Jewish historical tradition, adopts a religious viewpoint; his familiarity with the LXX is adduced as proof of his respect for that tradition. G. rightly criticises Dibelius' division of the Acts' speeches into those which follow the Greek manner (Stephen's *apologia*, Paul's Athenian discourse) and those of a distinctly Christian character (the missionary sermons). Rather, he maintains, there is question in Acts of three types of missionary sermon: "those represented by the message of Peter and Paul to the Jews, the 'propaganda speech' by Stephen, and Paul's preaching to the Gentiles" (p. 35). G. accepts the substantial authenticity of all these discourses. His principal purpose in the body of the essay is to show that the theology of the Areopagus speech does not, as many critics claim, adopt the Stoic view of God and the cosmos.

A minute analysis of the theodicy of the discourse proves the untenability of the position maintained by critics like Dibelius and Pohlenz. With great effectiveness G. makes use of the hermeneutical principle that the Bible must always be interpreted by the Bible. The real source of the theology of Paul's Areopagus address is shown to lie in the Old Testament view of the relation between divine revelation and creation. "For the Old Testament as a whole, the existence of God is a conscious postulate that needs no proof. . . . Nature, history, the Creator's care of all His creatures and their absolute dependence on Him—all this is proof not of existence but of power, of character" (p. 90). The Stoic *theologia naturalis*, on the other hand, cannot

be regarded as the philosophical basis of the speech because of its essentially immanentist character. Such a theodicy aims at proving the existence of God—a fact which no Jewish writer ever attempted to demonstrate—through man's acquisition of self-knowledge, since man is somehow part of the deity. The contemplation of nature for the Stoic merely provided the occasion for "man to develop his reasoning powers" (p. 109).

More positively, G. shows the Pauline character of the speech by a comparison of its basic ideas with those of Rom 1. His exegesis of Paul's celebrated condemnation of idolatry merits the attention of the systematic theologian. Faithful to Old Testament tradition, Paul does not attempt to prove the existence of God: "his aim is to show what God really is. Here, as in the Wisdom of Solomon 13, we are dealing with a demonstration of God's character, intended to present Him as a living, almighty and acting God, to all of which His works testify" (p. 135 f.). God's manifestation of Himself through nature convicts the pagans of that culpable *agnoia* so radically opposed to the Old Testament "knowledge of Yahweh" (the worship of and obedience to the living God). Paganism's fundamental error lay in the attempt to make visible the God who is by essence invisible, thus denying His transcendence by identifying Him with the things He Himself created. Such idolatry could result only in immorality.

The Areopagus speech formulates the same theology. Once this is seen, the basis of the "philosophical interpretation" which led scholars to consider the discourse "as a 'foreign body' in the framework of the New Testament texts" (p. 145) is swept away. Thus in vv. 26–27 *zētein* is not to be taken in the Stoic sense of finding God in creation through the exercise of man's divine *logos*, but in the Old Testament sense exemplified in the book of Wisdom, the worship and glorifying of God. The expression of v. 27, "if they may grope after Him" implies the same "problematic outcome" contemplated in Rom 1:18 ff. The kinship with God (v. 28) is not to be understood after the Stoic manner, even though a Stoic author is being cited, but must be taken as the theological principle upon which the condemnation of idolatry in v. 29 is founded. "Man, the highest living being, is adduced here to prove that God Who is superior to him, Who is the One Who maintains him, gives him life and all that is his, cannot be put on the same footing with the idols" (p. 166).

In a sixth chapter G. shows that the conception of God found in the speech is an orthodox Christian one, inherited from Judaism: God is depicted as creator, who preserves His creation and presides over the course of history. The triad *zōmen*, *kinoumetha*, *esmen* of v. 28 is formed of three synonyms used to express man's dependence upon God for his life. That

one or other of these verbs is also found in the Stoic vocabulary is insufficient proof that they are used here with any Stoic connotation.

In discussing the polemic against idolatry G. shows that the criticism of temple services and sacrifices (vv. 24–25) is related to that voiced by Stephen earlier in Acts. "It is probable that, in this connection, we are dealing with a Christian 'catechetic' tradition" (p. 209). The exhortation of idol-worship (vv. 28–29) is, on the other hand, in the best Old Testament tradition (Ps 115:5; Is 46:7; 37:19 f.; Wis 13:16 ff.). Another theme dominating the whole address is the universalist motif. God as creator and conservator of the universe is necessarily Lord of all men. Christ, characterized as second Adam (*ex 'enos*, v. 26, is referred to Adam), is depicted as universal Savior.

Speaking generally, we may say that the Catholic theologian will be gratified with the balanced judgment as well as the solid erudition displayed by this study. The comprehensive bibliography appended to the book does not leave the author open to the too frequently justified charge, "Catholica non citantur." The translation is always clear, if occasionally unidiomatic, and the book is well printed and attractively presented.

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DAVID M. STANLEY, S.J.

PIERRE ET PAUL À ANTIOCHE ET À JÉRUSALEM: Le 'conflit' des deux Apôtres. By H. M. Féret, O.P. Paris: Editions du Cerf, 1955. Pp. 130.

An excellent example of the rich fruit possible from the study of *genera literaria* comes to us in the present volume in which P. Féret finds that the literary type provides a new solution to the ancient problem of the dispute between Peter and Paul at Antioch. Rightly rejecting facile solutions such as making Cephas a person different from Simon Peter or supposing that the two apostles agreed to stage a dispute so as to instruct the faithful, the author thinks that the problem is this: did the Antioch incident precede or follow the Council of Jerusalem?

Without doubt the first reading of Gal 2 creates the impression that the time sequence was the Council—Antioch incident. On the other hand one may ask: how could Peter, after proclaiming at Jerusalem the freedom from the Mosaic law, fall into the embarrassing position at Antioch which Paul judged blameworthy? F. is convinced that the sequence is just the reverse, and he argues to this conclusion from a penetrating study of the literary genre and purpose of Gal 2 and Acts 15. In the epistle Paul is not intending to write a strictly historical account in which he rigidly follows chronological order. Rather he is using an argumentative genre, choosing certain facts and marshalling them in the order that would best establish his point.

Therefore, although in Galatians the Council is mentioned before Antioch, that sequence is not necessarily the historical one. Many reasons favor the opposite order. A telling argument is made from the background of the two passages. Particularly one may notice that Acts, after the Council, depicts so tranquil an atmosphere at Antioch as to exclude any serious disagreement between the apostles.

The actual sequence was the following. On the return from the first missionary journey Paul found some Judaizers who for a time caused trouble at Antioch. Out of mistaken charity Peter adapted himself to their attitude; but Paul seeing the danger in this action rebukes Peter before all. In the argument Paul expresses his characteristic principle: "we know that man is not justified by the works of the Law, but by faith of Jesus Christ" (Gal 2:16). Shortly afterwards, in the Council, Peter explicitly adopts the same attitude: "we believe that we are saved by the grace of the Lord Jesus, just as they [the Gentiles] are" (Acts 15:11). It was not the concern of St. Luke to call attention to the previous hesitation of Peter on this point. Rather the Acts show that Peter and Paul agreed on the principle, as is clear from Peter's speech (Acts 15). Thus at Jerusalem the two complementary apostolic missions are completely united. After the Council Peter disappears from the pages of Acts, while Paul goes on to preach the gospel to the ends of the world symbolized by Rome.

F. has greatly enriched our knowledge of Galatians and Acts and provided a very solid basis for an attractive theory.

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JOHN J. COLLINS, S.J.

GENÈSE. By A. Clamer. *La sainte Bible*. Paris: Letouzey et Ané, 1953. Pp. 530.

Canon Clamer, Professor of Sacred Scripture in the Major Seminary of Nancy, and a Consultor of the Biblical Commission, has made an outstanding contribution to biblical studies by his mastery of the almost incredible complexity of his subject, the book of Genesis, and by his uncommon gift of mature balance in evaluating sources and his ability to present a clear and integrated synthesis, which is quite intelligible even to non-specialists in Scripture.

His general introduction to the Pentateuch deserves singular praise. He includes the following questions and problems: (1) The origin of the book from internal evidence (pp. 9-12). (2) The origin of the Pentateuch according to tradition, including the Old Testament, extra-canonical sources, the New Testament, and the Fathers; here the author clearly distinguishes

between the tradition making Moses the founder of "Yahwism" and the tradition of literary authorship (pp. 12-20). (3) The critical position; in this section the author gives a rapid survey of all critical theories, beginning with Iben Esra in the twelfth century and Carlstadt in the sixteenth, and progressing from Simon to Wellhausen; after a brief but adequate consideration of Wellhausen, he proceeds to the modern critical theories, summarizing the views from Klostermann to the Uppsala school; then follow Catholic reaction, interventions of the Biblical Commission in 1906, conservative and liberal trends among Catholics, the letter of the Biblical Commission to Cardinal Suhard in 1948, and a final statement of recent Catholic opinions, particularly of H. Junker (in *Echter-Bibel*, 1949), P. de Vaux (in *Bible de Jérusalem*, 1951) and Chaine (*Le livre de la Genèse*, 1948). This section (pp. 12-28) is without doubt one of the best introductions to the critical problems of the Pentateuch yet written. (4) The documents of the Pentateuch; after an exhaustive and detailed consideration of J, E, D, P, the author concludes that, while we cannot attribute to Moses the authorship of the Pentateuch as we now possess it, it is nevertheless not less true that the objective study of the text in the light of ancient history, profane as well as sacred, and of modern archeological discoveries establishes with certainty that the date generally given to the redaction of the documents themselves, and even more to their constitutive elements, is far from being as recent as many critical theories have proposed; hence ". . . si donc récits et lois du Pentateuch remontent pour l'essentiel aux temps lointains des origines du peuple d'Israel en tant que tel, on ne saurait les séparer de la personne même de Moïse" (p. 56); the author deals briefly with the problem of concrete inspiration in a work whose final redaction was undoubtedly compiled from multiple sources, written and oral (pp. 28-57). (5) The Pentateuch and history: this section points out remarkably well the difference between the modern concept of historical writing and the ideas of the Semites; it also gives valuable suggestions for further research which is necessary in order to penetrate more completely a mentality so unlike ours, and thus to enable us to evaluate ancient literary sources. (6) The religious value of the Pentateuch; here the author stresses the general theme of the continuity of revelation and of the Old and New Testaments; he utilizes the outstanding studies of modern scholars such as Gelin, Dhorme, Starky, Duesberg, Denis, O. Cullmann, de Lubac and Daniélou; this general introduction to the Pentateuch ends with a valuable select bibliography (pp. 57-76).

The special introduction to Genesis covers a detailed analysis of the book, its composition, interpretation, Genesis and history, the doctrine of Genesis, and a special bibliography (pp. 76-102).

The detailed exegesis and commentary of the text of Genesis manifest the same qualities of vast erudition, fine discrimination, and a highly developed Catholic sense of the living magisterium as the unique authoritative interpreter of the inspired word of God. The intricate problems of the first eleven chapters, and particularly of the first three, bring out the fullness and rich depth of the author's scholarship. Particularly worthy of praise are his excursus on the historical interpretations of the two accounts of creation and the present position of Catholic exegetes (pp. 125-28); on the creation of man and the allied problems of evolution and monogenism versus polygenism (pp. 128-31); on the Babylonian cosmogonies compared with the biblical narrative (pp. 131-35); and on the fall of man and the *protoevangelion* (pp. 135-54). Clamer holds vigorously that there are no legitimate grounds for discovering in the exegeses of St. Augustine and St. Gregory of Nyssa latent theories of evolution. He admits freely that Genesis does not exclude the possibility of man's body coming from preexisting living matter, provided one holds a special intervention of God, surpassing the laws of nature, to adapt and dispose this organic matter for the infusion of a spiritual soul, and provided also that one excludes polygenism. After a detailed analysis of the text, and a thorough survey of recent opinions, the author concludes that the woman of Gn 3:15 is Mary, not in a typical sense, nor in a strictly literal sense which could be derived from a philological exegesis of the context, but rather according to a *sensus plenior*; in this conclusion he follows Coppens, *Les harmonies des deux Testaments* (Tournai-Paris, 1949), p. 38. In discussing the nature of the fall, he disagrees with Coppens and follows de Vaux, maintaining that a sexual sin is not only not expressed, but not even insinuated.

This work will be sincerely appreciated by biblical scholars; it should also serve as an invaluable reference source for professors of dogmatic theology and of courses in college religion. In the covers of one relatively small volume one finds, sedulously documented, a mature synthesis of the best things that have been thought and discussed concerning one of the most important and difficult books of the Bible.

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PHILIP J. DONNELLY, S.J.

DER BEGRIFF "RHĒMA" IM BIBLISCH-GRIECHISCHEN. Eine traditions-geschichtliche und semasiologische Untersuchung. Vol. 2: "Rhēma" im Neuen Testament. By Eero Repo. *Annales Academiae Scientiarum Fennicae*. Helsinki, 1954. Pp. 214.

Repo's work is a good example of the Helsinki school of New Testament

criticism. In a previous volume, he undertook the study of *rhema*, *logos*, and related words in the LXX, and attempted to show that the preference for *rhema*, particularly in the later strata of the LXX, was due to Semitic influences. He particularly stressed what he thought was an "homophony," or resemblance in sound, between the Greek word *rhema* and the Hebrew *memra* (and its cognates). Suffice it to say that his thesis is far from being accepted; and, in fact, has been seriously controverted by A. Debrunner (the author of the article *rhema* in Kittel's *Wörterbuch*) in *Theol.-Lit. Zeit.* 4 (1953) 220.

The monograph under review is a similar study; it attempts statistically to correlate the uses of *rhema*, *logos*, *logion*, and similar expressions in the New Testament and the early patristic writers. Though it is undoubtedly a serious piece of research which will be of extreme interest to scholars, it is far from being convincing. R.'s results can be broken down somewhat as follows (he nowhere gives a chart or graph which might have been extremely useful for the student): the New Testament has *rhema* (hereafter R) about 67 times, excluding several passages where the text is in dispute, and *logos* (hereafter L) about 315 times, thus: Mt (5 R; 23 L); Mk (2 R; 24 L); Lk (18 R; 32 L); Jn (12 R; 40 L); Acts (14 R; 65 L); Ap (18 L); 1 Jn (6 L); 3 Jn (1 L); Paul, excluding Pastorals and Heb (8 R; 64 L); Pastorals (20 L); Heb (4 R; 12 L); Cath. Epp. (4 R; 10 L); 1 Pt (2 R; 6 L); 2 Pt (1 R; 4 L); Jude (1 R).

In order to complete the picture the figures for some of the early patristic writers may be of interest: Barnabas (4 R; 13 L); 1 Clem (3 R; 18 L); Hermas (33 R; 6 L); Justin (16 R; 250 L).

I must confess, even with R.'s analysis of these figures, it is difficult to realize their significance. There is a "*logos*-emphasis" in the Johannine writings and in Justin; a "*rhema*-emphasis" in Luke and Acts as well as in the *Shepherd* of Hermas. But, in the last analysis, it remains true that each passage must be considered individually in its context. For my own part, I should incline to the view expressed by Debrunner in his review of R.'s first monograph, that in general the use of the words *rhema* and *logos* during the period under consideration depended almost exclusively upon the particular lexicographical scope of each word. But R. insists that he can see more—in particular with regard to what he calls the Semitic overtones (based on homophony) of *rhema*. And thus wherever he finds a higher percentage for *rhema* than would be expected (and the "expected" is regularly open to subjective interpretation), R. infers that we are dealing with an older, more Semitic stratum of the text. Presuming that both Matthew and Luke derived from three sources, namely Mark, Q, and the particular

Sondergut, he infers from his study of *rhema* in Luke, and particularly from the high percentage of *rhema*-occurrences in Luke's Q-material, that Q^{Lk} was from a much older and more Aramaic stratum Q^{Mt}. This indeed would be an interesting conclusion if we had any assurance that it were true. But unfortunately R.'s studies, despite the energy and hard work which they reflect, do not carry conviction. It remains true, however, that his objective findings and statistics merit the attention of all Scripture and patristic scholars.

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HERBERT A. MUSURILLO, S.J.

DAS BUCH IJOB HEBRÄISCH UND DEUTSCH. By Fridolin Stier. Munich: Kösel, 1954. Pp. 362. DM 25.—

This thorough and compact translation-commentary is at once conservative in the best sense and a product of rigorously positive criticism.

The unpointed MT appears on facing pages with a critical German translation. Suppletions and deletions supposed in the translation are indicated by brackets in the Hebrew text, but conjectural emendations, of which there must be many in Job, are confined to the commentary. The translation is quite literal and highly compressed in an attempt to capture the spirit of the Hebrew; as a result, spelling and grammar are sometimes unconventional and there are frequent nonce words. Stier is at pains to justify this method (p. 359 ff.). The literary quality of its product is not for a foreigner to judge; however, not even a foreigner can be insensible to the genius of "ein Pfui bin ich vor ihnen" (17:6b), to take one example from many (cf. Smith: "and one before whom men spit am I become").

S. betrays the respect for the consonantal MT that characterizes the new criticism. Not until he has thoroughly worried this over in the light of the ever better known cognate languages does he begin looking for plausible conjectures. He has, of course, leaned heavily but critically on pioneers like Hölscher. As examples of pleasing retranslation can be cited 12:2a, *k; 'attem m'm*, "ihr seid ohnegleichen" (cf. *rb m'mw*, 2 Chr 32:7), and 15:23a, *ndd hw' Whm 'yh*, "bestellt zum Schmaus der Geier." Some obvious assistance from Ugaritic has been ignored, however, v.g., the parallel *ym* with Leviathan in 3:8, and *b'mq*, "violently," in 39:21 (cf. *TS* 13 [1952] 437 f.).

Very few verses have been rejected or despaired of in the translation. S. omits as dittographical or conflates 9:24c, 12:3b, 4c, 6c, 14:14a, 15:28c, 20:23a, 29:25c, 30:4c, 12b, 34:30b, together with occasional parts of verses. Also he has made surprisingly little rearrangement of the text. Chapter 24, that fretted passage, is an exception. Here the order of verses is 1-3, 9,

4-8, 10-14, 15c, 16a, 15ab, 16bc, 17, 18bc, 19 ff.; and the author still cannot avoid taking 18b-24 from Job and giving it to Bildad or Sophar.

An over-all exposition of the book's several parts is followed by a detailed verse-by-verse commentary. Little attention is given the question of introduction. S. believes that Job was a historical character, who is known however only through legend. He is attracted by the theory of Edomite origins, but makes no decision; he does the same with regard to the dating of the book. He follows the view that into an ancient folkstory, 1:1-2:10 (11-13?) + 42:10ac-17, the author of Job inserted his poetic work. Whatever the original meaning of the prose story, the author's redaction (42:10b) has made it teach the lesson of his poetic composition.

The poem is essentially a trial of God in which Job's friends are God's advocates, i.e., advocates of the current God-concept. It is in this trial that the author, the real "Job," speaks to us as does the "Solomon" of Qohelet (p. 261). "We rob the book of the enormity which it seeks to impress on us, a man's haling God into court, when we view its processual scheme as simply a literary form" (p. 217).

The friends lose their case. Job has appealed to God against God, and the fallacy of the old God-concept has been revealed in his person. For ignoring this revelation the friends are condemned (p. 252 f.). Job too has been at fault. He has tried to be like God (p. 246), striving for that wisdom which is an invasion of God's sphere, the intimate knowledge of things (p. 248).

Elihu, S. agrees, is an intrusion (pp. 239, 244). He reflects the thinking of the prophets (p. 240), and in his opposition both to Job and to the friends' inability to cope with Job (S. adopts LXX "in their eyes" for 32:1) he achieves a solution foreign to the author's development (p. 333 f.).

The wisdom poem of ch. 28 is not Job's. Possibly it is the author's word to the reader. S. also reacts predictably to passages such as 27:13-23, which cannot belong to Job, the composite ch. 4 (in which vv. 12-19 assert that no one is just, the rest of the chapter that no just man suffers), etc.

As regards the knotty 19:25 ff., S. concludes that Job is thinking of a this-worldly vindication (p. 299 f.): the MT of v. 26 reflects the belief of the Masoretic redactor. The fulfilment of Job's aspiration is to be found in 42:5, 7-9. S.'s translation follows the BH correction (presumably the LXX *Vorlage*) of v. 26, but otherwise leaves the consonants untouched: "Ich aber weiss: Mein Löser lebt,/ steht auf als Letzter überm Staub./ Und dann mein Helfer sich aufrichtet,/ meinen Zeugen schau ich: Gott."

"Of what enduring value is the word of Job?" asks the author (p. 257). "It will endure as long as man remains trying to measure God by his own

standards. . . . This much is certain, that the spirit of Eliphaz and his friends, and the unconverted Job, is not dead."

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BRUCE VAWTER, C.M.

THE DOCTRINE OF ELECTION IN TANNAITIC LITERATURE. By Benjamin W. Helfgott. New York: Columbia University, 1954. Pp. xi + 209.

H.'s purpose is "to determine the effect of the Christian challenge to the Jewish concept of election in the early Tannaitic period and the reaction on the part of Rabbinic thinking toward that challenge" (p. 7). The Christian challenge consists in the fact that the Christian Church claimed to be the heir to the messianic promises of the Old Testament. Jesus was the Messiah, a religious Messiah, whose wholly non-national and non-political work concerned not the Jews exclusively but all men who would believe in Him. The immense majority of the Jews rejected Jesus. The Church, believing in Jesus as the promised Messiah, kept the Scriptures, so far the exclusive property of Judaism, as its own treasure, and accepting Jesus as the fulfilment of the Old Testament promises, regarded itself as the legitimate continuation of the people of God. This doctrine, which holds an essential place in the New Testament and in the early Christian writers, was resented by Judaism. Its doctors had to defend their claim that the Jewish people alone were God's chosen people, then as in the past, in spite of all the historical developments: the fall of Jerusalem; the destruction of the temple, which made impossible the carrying out of the elaborate prescriptions regarding sacrifices; the end of the Jewish state, even of all semblance of political independence; the loss of Palestine itself, become a mere Roman province in which the Jews' rights were at times severely curtailed.

The task of reconstructing Judaism taken on by the Jewish leaders was most difficult; it required a continuous effort over a long period, roughly the five "generations" of Tannaim, that is to say, the authorities on oral law, from the contemporaries of the Apostolic Age to circa 200 A.D. The teachings of those men—there are over 200 of them, though not all are of prime importance—are to be found in the compilations of Mishnah, Tosefta, Baraitas, the early Midrashim (Mekilta, Sifra on Leviticus, Sifre on Numbers, Sifre on Deuteronomy), etc.

H. means to keep his study strictly objective: "It is not the purpose of this study to evaluate the merits of the arguments presented in the Tannaitic doctrine of election, nor to pass judgment on the validity of their refutations of the challenge to that doctrine" (p. 7). He is clearly at home in

the "Jewish" part of his work. He knows the sources; he has used good studies of those sources; and as a rule he presents his views clearly, though in some few places his statements may appear obscure on a first reading. The criticism of this part of the work that could be made is that there is not enough criticism. We hear of Rabbis discussing theological problems with emperors and "hegemons," and these are rather well informed; but there is no inquiry into the historical character of those discussions, except in the case of Rabbi Judah Ha-Nasi and an emperor Antoninus (pp. 125, 182 f., 185). In defense it may be said that what matters in such cases is that the Jewish teacher did hold the views expressed in those texts, not precisely that he stated them exactly under those circumstances.

What will strike the Christian student is (a) the fact that the Jewish doctrine of election as defended by the Rabbis is essentially that of a national election, the choice of a racial group which transmits the privilege by descent; and here, of course, there is an abyss between the Christian view and the rabbinic concept; and (b) the strange fact that the Rabbis do not directly mention Jesus or Paul or the Christians. Hence the difficulty in places of feeling sure which texts really contain references to Christianity. Possibly that strange silence about things Christian is due to a policy of "killing by silence" (*Totschweigen*), which however does not mean indifference to the activities of the Church. In any case, there are enough texts on which scholars agree that they can be understood as more or less veiled references to Christianity.

It is when H. deals with the "Christian" side of his study that we may discern his weakness. He does indeed acknowledge his indebtedness to a number of Christian scholars: F. C. Grant and James Muilenburg, his teachers at Union Theological Seminary (A. Jeffrey and John Knox) and others (pp. viii-ix). He has used some good Christian works on the New Testament; e.g., Sanday and Headlam on Romans. But all in all his acquaintance with Christian authors is limited. It is regrettably restricted to Protestant authorities. There is no question that Protestant scholars have produced fine works which it would be foolish to neglect. But it is certainly a great loss to the value of H.'s work that he has ignored altogether great Catholic contributions, scholarly works of the highest value, such as those of Lagrange, Bonsirven, Spicq, Grandmaison, Prat, Cornely, J. B. Frey. Some of these (Lagrange and Bonsirven) have done first-class work on Judaism, from which H. could have learned something even in the Jewish field. Frey has collected and studied the Jewish inscriptions of Rome. They have, most of them, studied the problems examined by H. in the Gospels and the other *NT* writings. Had he seriously consulted their works, he

could have seen that real scholarship is more extensive than he realizes, and certainly is not exhausted by the Protestant authorities, good as they may be, to which he refers. Acquaintance with those Catholic works would or could have saved him from making statements which cannot be taken as representing unquestioned or unquestionable "results" of New Testament critical scholarship (cf. pp. 39, 40, 131; 31, 155*b*). H. shows similar ignorance of Catholic studies in the field of patristics. There is still room for a work by a Catholic Orientalist for an objective presentation of the doctrine of election in the New Testament and the early Christian writers which could then be confronted with the views of the Tannaitic teachers. The subject should be tempting to one of our Hebraists from the standpoint of history and theology.

Catholic University of America

EDWARD P. ARBEZ

ESSAI SUR LA PENSÉE HÉBRAÏQUE. By Claude Tresmontant. Paris: Editions du Cerf, 1953. Pp. 176. 450 fr.

ETUDES DE MÉTAPHYSIQUE BIBLIQUE. By Claude Tresmontant. Paris: Gabalda, 1955. Pp. 264. 800 fr.

The author writes as a philosopher, primarily for philosophers, but simply enough for the average intelligent layman to follow with understanding. Although he claims no professional competence as a theologian or exegete, he evidently has a good background preparation for his task, including sufficient Hebrew and Greek to control the texts. His purpose is to examine the Scriptures in order to determine whether there are implicit in them any basic philosophical principles, and how consistently these may be used.

The essay is largely exploratory. T. finds creation to be the unique idea underlying biblical thought and its implications. He makes considerable use of Bergson, maintaining that Bergson's analyses have been a valuable tool for understanding and freeing the original characteristics of Hebrew metaphysics and for appreciating the value of its own theses which are too often misunderstood and neglected. He knows, of course, that in Bergson's philosophy two heterogeneous trends are mingled; in this respect one might well remember Maritain's distinction between the Bergsonism of fact and of intention.

In the later volume of studies T. explores further and critically examines some of the conclusions of the first book. The idea of creation is again dominant. In chapters 3 and 4, where he treats of evolution, he acknowledges his indebtedness to some of the theses of the late Teilhard de Chardin, S.J.

The scope of both books is wide. Theologians and exegetes as well as philosophers and scientists will find the reading of them rewarding, even though they may not agree with all the conclusions.

St. Mary's Seminary, Baltimore

EDWARD A. CERNY, S.S.

THE INDWELLING OF THE TRINITY. A Historico-Doctrinal Study of the Theory of St. Thomas Aquinas. By F. L. B. Cunningham, O.P. Dubuque: The Priory Press, 1955. Pp. xvii + 414. \$7.50.

The purpose of this book is not to discover St. Thomas' solution of the problems of the divine indwelling. For, according to C., this has already been discovered to be an exclusively "intentional" theory turning on the gift of wisdom and charity, as "has been pointed out by John of St. Thomas, Gardeil, Garrigou-Lagrange, Cuervo, Ciappi, Morency and many others."

Many theologians, however, do not take such a simple view of the situation. They see a considerable doctrinal difference between St. Thomas' solution in the *Summa* and in the *Sentences*. And they feel that the "ontological" element that stands out in the *Sentences* must be combined with the "intentional" element of the *Summa* to give the complete solution of St. Thomas.

Hence the avowed immediate purpose of the work is to demonstrate the doctrinal identity of St. Thomas' *Summa* and *Sentences* on the explanation of the divine indwelling, and to show through historical comparison and doctrinal analysis that, although the *Sentences* seems to stress an ontological element and the *Summa* an intentional element, both works nonetheless present the same exclusively intentional solution—in terms of final causality alone.

The first chapter presents the problem of the inhabitation in general and in St. Thomas. In the second and third chapters there is a brief exposition of the scriptural and patristic doctrine on the matter, and of the common teaching of the Schoolmen. The fourth and fifth chapters present the solutions of Peter Lombard (love), William of Auxerre (the Holy Ghost is given as spiritual food), the *Summa Fratris Alexandri* (the persons are present as objects of the just soul's enjoyment), St. Albert (the persons are present in virtue of the production of grace) and St. Bonaventure (God is present as something to be enjoyed). To the author not one of these explanations is satisfactory—not the ontological theory of St. Albert, nor the intentional theories of the Halesian *Summa* and of St. Bonaventure; for neither in God's efficient causality nor in the divine love of charity can be found the formal reason of the indwelling.

The sixth chapter gives St. Thomas' solution: the proximate formal reason for the divine indwelling is a quasi-experimental knowledge of wisdom and love. And since not charity but wisdom gives man the power to know God in a quasi-experimental manner, wisdom is the formal reason of the indwelling. The seventh chapter aims to show that in his *Scriptum super Sententiis* St. Thomas completely rejected the ontological theory of St. Albert and chose the intentional theory of the *Summa Alexandri*. In the eighth chapter St. Thomas' *Summa* is compared with the other works in an attempt to appraise their influence on its inhabitational doctrine.

The ninth chapter presents the three main conclusions of the entire work, namely, that (1) St. Thomas teaches an identical inhabitational doctrine in the *Summa* and the *Sentences*; (2) all theories of the indwelling which explain the triune presence from the formal point of view of God as cause, principle, or "operating" are irreconcilable with the theory of St. Thomas; (3) the presentation of the solution of the problem of the inhabitation given in the *Scriptum super Sententiis* is an invaluable commentary on the solution presented in the *Summa*.

In terms of matter, procedure, clarity, and attractiveness of presentation this work is one of the finest contributions to the theology of the divine indwelling. Unquestionably C. has presented a very strong case for the doctrinal identity of the *Summa* and *Sentences* on the point at issue. But solid doubts remain about the certainty of some of his major conclusions; for he is so intent on finding what he wants that he often seems to draw more from the words of St. Thomas than is really there. In particular he seems to find in St. Thomas a much more complete rejection of an ontological element and a much more full and precise doctrine on the gift of wisdom and its role in the inhabitation than the texts justify.

One would like more evidence on several points: (1) that St. Thomas assigns to wisdom such a pivotal role in the inhabitation, since its very nature and existence are in dispute; (2) that Aquinas definitely views wisdom both as the power of experimental cognition of the Trinity and as the objective image in which the persons are distinctly intuited.

One cannot help wondering, too, about another point that is rather basic in the author's exposition. If experimental knowledge of the presence of the persons presupposes but does not constitute their immediate presence (as the author admits), why does not experimental knowledge of their distinctness also presuppose that they are already present distinctly?

In the light of St. Thomas' repeated insistence on proper proportion we should expect that his inhabitational theory, if it has an essential intentional element, must also have a corresponding ontological element strictly propor-

tioned to the intentional element, in the manner of a "species." Hence doubts remain whether St. Thomas presented an exclusively intentional solution either in the *Summa* or in the *Sentences*. It seems very likely that here as in many other instances—e.g., the Incarnation, divine science, natural desire, predestination—St. Thomas did not draw together the various threads of his earlier and later thought into one final, clear-cut, precise, completely harmonized doctrine.

West Baden College

E. J. FORTMAN, S.J.

LITURGISCHES JAHRBUCH. Vol. 1, Parts 1 and 2. Edited by the Liturgical Institute, Trier. Münster i. W.: Aschendorff, 1953. Pp. 333.

The second part in its entirety is the publication in German of the proceedings of the Third International Liturgical Study Congress, held at Lugano in 1953; the first part contains a number of independent articles on various subjects, such as liturgy, liturgy and Church architecture, liturgy and law, liturgy and pastoral ministry, history of liturgy, etc. Some of these would seem to be of more or less local or regional interest; others, however, are certainly of general importance.

There is a valuable contribution by the late Dr. H. von Meurers, first president of the Institute, on "Altar and Tabernacle." It is a historical review of the altar-problem in Church architecture and liturgy, followed by a thorough discussion of the canonical question concerning the place of the tabernacle according to can. 1268 and 1269 §1, the Roman Ritual, and other Roman instructions, as well as the interpretations by moralists, canonists, and liturgists. The conclusion arrived at is that, while the tabernacle should be "in praecellentissimo ac nobilissimo loco," as a rule on the main altar, for good reasons the Holy Eucharist may be kept in a tabernacle placed on a side altar or on some special sacrament-altar, either in front or behind the main altar; always, however, in such a way that this altar be distinguished and especially decorated so as to invite and encourage the devotion to our Lord, present in the Holy Eucharist.

From among the articles about the liturgy and the pastoral ministry we would like to single out a report by Fr. Theo Gunkel, setting forth his "pastoral-liturgical experiences in a Leipzig parish, between the years 1932-1952." It brings out magnificently what can be done and has been done even under most difficult circumstances—Nazi régime, war, resettlement of displaced persons, Russian occupation—to make the liturgy and especially the Mass the inexhaustible source of spiritual life through active participation in the Mass in various forms. Eventually, there is an article of general interest by Prof. Dr. Theodor Schnitzler of Cologne on the "liturgical

council," as desired in the Encyclical *Mediator Dei*. Citing and explaining the words of the Holy Father, S. suggests the establishment of such a council of seven or eight members as councilors to the bishop, and of a larger group (*Arbeitsgemeinschaft*, workshop) who would meet occasionally to make suggestions or countersuggestions for the benefit of the councilors. The subject matter would be the furthering of the liturgical apostolate, the dignity of liturgical services, the more intimate and truly active participation of the laity in the same, etc.

It may well be that often various and even opposed opinions are put forth in a yearbook like the present one. But questions of fact could be straightened out before publication; then it would not happen, as in the present first volume, that in one article one reads: "It was only by the Code of Canon Law, in 1918, that a universal law was published prescribing the custody of the Holy Eucharist on the altar (p. 20). . ."; and in another: "Only since the Council of Trent has there existed a precept for the universal Church, demanding that the Holy Eucharist be preserved in a tabernacle placed upon an altar" (p. 61). It would seem that the Council of Trent refers only to the "consuetudo asservandi in sacrario sanctam Eucharistiam" (Sess. 13, c. 6); and in the corresponding canon 7 it anathematizes the opinion, "non licere sacram Eucharistiam in sacrario reservari." There is no specification about the "sacrarium" nor any precept.

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PETER MUELLER, S.J.

LA GRANDE PRIÈRE EUCHARISTIQUE. By J. A. Jungmann. Traduction de l'allemand par Marc Zemb. Paris: Editions du Cerf, 1955. Pp. 140.

LITURGIE EN LANGUE VIVANTE. By Cyrille Korolevskij. Paris: Editions du Cerf, 1955. Pp. 236.

The original of the first production appeared in 1954 under the title, *Das eucharistische Hochgebet*. It is a scholarly endeavor to group the fundamental ideas of the Canon of the Mass around four of its characteristic expressions: "memores," "offerimus," "plebs sancta," "solia exultatione." The value and need of indoctrinating the faithful in the supernatural nature of the sacred liturgy, and of their own participation in the same, is appropriately emphasized. In consequence the relation existing between Christ and the Mass is made prominent. From His own institution the Mass is a memorial of Christ, recalling and symbolizing His life, passion, resurrection, and ascension; it is likewise a perpetual continuation of His sacrifice. Without excluding the sacrificial aspect, medieval writers enlarged on the commemorative structure of the Mass, and at times indulged too freely in the symbolic interpretation of the rite. After the Reformers of the six-

teenth century had questioned and even denied the sacrificial character, writers, theologians especially, emphasized it. Without eliminating its commemorative phase, their chief concern is to expound the intimate relation existent between Christ's sacrifice and that of the Church, and in what manner does the Mass measure up to the concept of a genuine sacrifice.

J. also clearly states in what way the Mass is Christ's sacrifice and our sacrifice. He left His sacrifice to the Church; it is the Church that offers with and through Christ, and consequently all the members of the Church share in offering the sacrifice, even though the laity in no sense share in consecrating. The communal character of the Mass is seen throughout the liturgy, and leaves no ground for doubting lay participation, as *Mediator Dei* meticulously indicates. And the spirit in which it is offered is beautifully conveyed in "solia exultatione," in joy and exultation that is interior and deeply spiritual rather than external and natural. The book is worthy of the competent author, who writes with prudent moderation, and with his mind on the supernatural life of Christians and its fullest evolution.

The second volume is a clear, succinct, timely assemblage of historical documents bearing on the use of the vernacular in the liturgy—a problem which, as K. correctly remarks, is much to the fore today, especially in France, Germany, and the United States. K.'s researches cover the vast field of the Western and Eastern Churches, united and dissident, and his approach is uniformly objective, dispassionate. His topic is treated with gratifying thoroughness and ample documentation. The use of the Greek language in the New Testament and even in the liturgy of Rome till about the middle of the third century; the substitution of Latin in the Roman patriarchate, the tongue customary in the African and Spanish Church from the beginning; the extensive employment of the vernacular in the East—all these subjects are examined in an impartial and satisfying manner. One interesting fact emerges from the discussion—the appearance of the vernacular throughout most of the Orient is to be ascribed, not to heresy or to political reasons, but to the translations of the Scriptures into the language of the people. Rome's cautious, conservative attitude to the use of the vernacular, the Tridentine discussions and subsequent Roman decisions, as well as the more liberal policy of the Church in recent times are well summarized. The entire book is an eloquent and remarkably temperate plea for the more extensive use of the vernacular, and demands thoughtful consideration at a time when the need of reaching and retaining the masses is keenly felt and frankly acknowledged.

DER BEGRIFF DES MYSTERIUMS BEI JOHANNES CHRYSOSTOMUS. By Gerhard Fittkau. Bonn: Hanstein, 1953. Pp. 231.

Sacramental theology in the last few years has had a most heartening development owing to patristic and liturgical scholarship. The most controversial name and work in this evolution are those of the late Dom Odo Casel. He has attempted to restore to full significance the notion of sacrament as *mysterium*. This *mysterium*, however, is in no wise a doctrine, a teaching, or revelation given in time through Christ. According to C. this is not only a sterile and static concept of *mysterium*, but altogether untraditional. Rather, like gnosis (which for C. and the entire Maria Laach school is a recurring shibboleth) its signification and significance are pneumatic and experiential; the sacraments are mysteries precisely because they make present in a real, though sacramental manner, the historical mysteries of the life and death of Christ. The theological definition of this "presence" has been the sensitive part of the *Mysterienlehre*, and the criticism has been voluminous, though based more on speculative than historical arguments.

Since C. had made much of Chrysostom's use of *mysterion*, Gerhard Fittkau has examined this with more lengthy and exacting scholarship. He documents assiduously his denial of one of C.'s main themes: the term, *mysterium*, had a double origin in the Hellenistic religious cults and in the Jewish apocalyptic that reached its fulness in the Pauline epistles. There is no evidence for the Hellenistic origin. For Chrysostom *mysterion* bears no cultural sense; it is not the mystical presence of the redemptive act but a sign through which by faith man with a loving fear receives the grace of the Spirit that has been mediated by the redemption.

Since the book is impressively thorough and objective, and since it details with rare exactitude the thought of Casel, there is some hesitation to question certain conclusions that are in the main tangential to F.'s primary purpose. But it does not seem quite true to evacuate all Hellenistic influence on the concept contained in the word *mysterion*; nor is the reduction of the visible-invisible theme in Chrysostom completely equivalent to the type-reality schema. One is also tempted to agree with Daniélou and Quasten that *phrikē* is in Chrysostom not always compenetrated with love. And Chrysostom is being characteristically an Antiochene in this usage. One of the emphases of Chrysostom is the actual presence of the redemptive action of Christ in the Eucharist. These are minor dissents; this study weakens severely the basis of the *Mysterientheorie*. On the positive side F. has given us some splendid pages on the mystagogical teaching of the Saint. With

this volume the *Theophaneia* series, directed by Dölger and Klauser, has maintained its high level of penetrating analysis of our positive sources.

Woodstock College

EDWARD J. MURRAY, S.J.

STUDI SULLA CHIESA ANTICA E SULL'UMANESIMO. *Analecta Gregoriana* 70. Rome: Gregorian University, 1954. Pp. xi + 352.

The articles gathered in this volume were originally given as papers at the historical section of the International Congress commemorating the fourth centenary of the Gregorian University.

The characteristic feature about the articles on the ancient Church is that they are concerned with the auxiliary sciences of Church History. Here one finds interesting and stimulating articles on epigraphy, archeology, and hagiography, articles that feature the importance of these subjects and their relation to the study of ancient Church history. One of these articles is written by Fr. Henry Beck, Professor of Church History at Darlington, New Jersey. One is accustomed to careful and conscientious work from the pen of Fr. Beck and this article carries on that tradition. His contribution is entitled: "The Formula 'qui vixit in pace' of the Newly-found Inscriptions at Choulans, France." His own doctoral dissertation, *The Pastoral Care of Souls in South-East France during the Sixth Century*, has prepared him well for writing in this field. Of the fifteen inscriptions, nine bear the phrase, "qui vixit in pace." B. contends that the phrase is a technical formula and that its interpretation can be supplied by documentary and epigraphical materials anterior to or contemporary with the inscriptions now found at Lyons. By investigating these sources he shows that the *pace* designates a condition already achieved prior to the departure of the Christian from this world. The phrase means that the person had been a member of the Catholic Church and had lived in her peace rather than in the communion of an heretical or schismatic sect.

The second part of the book is devoted to articles on humanism and the *Ratio studiorum*. Topically and geographically, these studies carry the reader into many fascinating fields and interesting countries. Here one finds penetrating investigations into the problem of humanism and the *Ratio studiorum* and enlightening accounts of humanism in Japan, Portuguese India, Peru and Mexico. The article of Fr. George E. Ganss, S.J., of Marquette University, on "The Fourth Part of St. Ignatius' Constitutions and the Spirit of the Ratio Studiorum" is a study from which every modern educator would derive immense profit. After comparing these two sources, G. shows that Part Four of the Constitutions contains mere formulations of

principles and that the *Ratio* is more concerned with rules and practices which were devised for the most efficient achievement in its own era of those principles of Ignatius which it presupposed rather than explicitly stated. Those who see in the *Ratio* only a collection of administrative decrees or practical procedures overlook the educational principles underlying them; they grasp the letter and miss the spirit. At any age a certain practice could be abandoned; on the other hand, there would never be an abandoning of any of the principles of Ignatius. In fact, one of Ignatius' principles would be followed, namely, adaptation to places, times, and persons. The reviewer cannot help but look back over the history of four centuries of education carried on by the Jesuits and base their success on an unwavering adherence to changeless principles and a prudent and common-sense adaptation to changing places, times, and persons. Another contribution by an American is written by Fr. A. Ennis, O.S.A., who teaches at Carroll High School, Washington, D. C. In the article, "The Contribution Made to Humanistic Studies in Early Mexico by Fray Alonso de la Vera Cruz, O.S.A., 1507-1584," E. gives an account of the many activities of Vera Cruz and then concentrates on his work in the fields of education and philosophy to show the contribution he made to humanistic studies.

This volume of the *Analecta Gregoriana* abounds in scholarly and informative articles. Each article is a credit to its author; each article is a tribute to the Gregorian University which, from its site at Rome, has served the whole world and the entire Church.

Catholic University of America

ALFRED C. RUSH, C.S.S.R.

ORIGEN. By Jean Daniélou, S.J. Translated from the French by Walter Mitchell. New York: Sheed & Ward, 1955. Pp. xvii + 343. \$4.50.

P. Daniélou's *Origène* was originally published in 1948 as a contribution to the series *Le génie du christianisme*. It was recognized at once as a work of exceptional merit, deservedly ranking with such standard and authoritative modern studies on Origen as those of de Faye, Cadiou, Koch, and Bardy. The publishers are to be thanked and the translator congratulated for making so valuable a volume available to a new and widened circle of readers. They have given us the best book in English on the life and work of one of the most profound and fertile geniuses in Christian antiquity.

D. begins his study with a brief survey of Origen's extremely active life. He was a *vir ecclesiasticus* in the fullest sense of the term. This is made abundantly clear in early chapters of the book, where the author treats of Origen's place in the Christian community, his theology of worship and the

sacraments, his attitude to philosophy, and the apologetic method which he used in his defense of Christianity. The second section of the book discusses the important question of Origen's theory and practice of exegesis, relating its broad outlines to the earlier Christian catechetical tradition and stressing, in particular, the elements of typology and allegory in his interpretation of Scripture. The third section deals with his theological system, especially his cosmology, angelology, Christology, and eschatology. The book closes with a short study of his theology of the spiritual life. The substance of the work is in its second and third sections. These have been examined critically by J. McKenzie in his review of the original French edition (*THEOLOGICAL STUDIES* 10 [1949] 446-48) and require no further comment here.

In an appendix D. notes that he has corrected some points of detail in his book before releasing it for translation. He has, for example, revised certain passages which bear on the problem of private penance, although, unfortunately, he has not been able to incorporate into his text the conclusions recently arrived at by K. Rahner in his series of articles, "La doctrine d'Origène sur la pénitence" (*Recherches de science religieuse* 37 [1950] 47-97, 252-86, 422-56). It may be noted also that in the chapter on Origen's Christology one misses the interesting and pertinent material which is supplied by J. Scherer's edition (Cairo, 1949) of the newly discovered (1941) *Dialogue of Origen with Heraclides and the Bishops with Him*. Since the original publication of the French edition of D.'s book, considerable attention has been given to the question of whether Origen was essentially a biblical theologian or a Neoplatonic philosopher. D. reasserts his opinion that he was both these things at once, and considers that the conflicting viewpoints which have been proposed by de Lubac and H. Jonas do much to strengthen the middle position which his book assumes and defends.

West Baden College

WILLIAM LE SAINT, S.J.

DE STATIBUS PARTICULARIBUS TRACTATUS. By Eduardo F. Regatillo, S.J., and Marcelino Zalba, S.J. Santander: Sal Terrae, 1954. Pp. 267.

When the second volume of the new *Theologiae moralis summa* by Regatillo-Zalba (*Biblioteca de Autores Cristianos*) appeared without the promised tract "De statibus particularibus," it was evident that either the third volume, to which it was remitted, would be disproportionately large or there would have to be a fourth volume. The preface of the present work informs us that the editors of the *BAC* series decided instead simply to omit the tract in the first edition. Whereupon the authors have issued it sepa-

rately, retaining as far as possible the size, type, and style of the *Summa*, for which it was originally planned.

The volume comprises three parts: "De statibus saecularibus," "De statu clericali," "De statu perfectionis." The first is the work of the moralist, Zalba; the second and third of the canonist, Regatillo.

The lay states include the office of judge, juryman, arbiter, lawyer, prosecutor, accused, witness, doctor, pharmacist, and a few others. While the mere list may have a somewhat musty air about it, the realities discussed are largely of our own day: the judge and the application of civil laws at variance with the divine (n. 9); the lawyer and divorce cases (n. 19); the professional secret (nn. 20, 42); the accused and the right to silence, with special attention to the use of "truth drugs" (nn. 8, 35); the doctor and experimentation, advising the patient, lobotomy, fee-splitting (nn. 41-42). Z.'s apparent lack of sympathy with the jury system is interesting (nn. 12-13). Due attention is given to the many papal allocutions of 1949-53 which have entered into these questions, and the coverage of contemporary literature is fairly extensive.

Perhaps it is inevitable in the present format of moral theology, but one does seem already familiar with the doctor, the lawyer, the judge, and their problems from various other parts of the course, while a number of other types (the politician, the policeman, the union leader, management, the board of education, etc.) receive very little explicit mention among the commandments and virtues, and have never yet been introduced into the tract, "De statibus particularibus." Indeed the question suggests itself whether there is really any need for a special section of this sort; or, if so, why it has not become by this time considerably more inclusive.

To Regatillo fell the rather prodigious task of reducing practically the whole second book of the Code of Canon Law (*De clericis, De religiosis*) to a scope "quae studiosis Theologiae Moralis utiliora censuimus" (Preface). In the supposition that a textbook of moral theology must include such specifically canonical matters, the result is highly successful.

R.'s characteristic clarity and precision appear to good advantage particularly in his treatment of the following: the ordination of a cleric destined for another diocese (n. 46); the privilege of the court (n. 52); the vow of chastity implicit in the reception of subdiaconate (n. 62); the prohibition against engaging in business (nn. 92-96); the religious vocation (n. 182); the obligations of the religious rules and vows (nn. 212-33); and, briefly, the chapter on secular institutes (nn. 261-63). Characteristically, too, R.'s moderate independence appears in his suggestion that, contrary to common opinion, "hora pro hora valet" in the recitation of the breviary (n. 73);

that the triennium for the junior clergy examinations is assigned "ad obligationem finiendam" (n. 60); that a pastor who omitted the Mass "pro populo" on one Sunday could say two the following Sunday (n. 161); that there does exist a virtue of poverty (n. 218); etc. One can agree with R. that an individual business transaction does not constitute the exercise of business forbidden and censured by the law; in which case, however, it seems superfluous and inaccurate to add the stipulation, "occasione non quaesita" (nn. 92, 94). Moreover, when profit actually does accrue in a project in which it is not the motivating principle, it is not proved, as a matter of common law, that the excess must be expended to the advantage of the purchasers (n. 94). Finally, an index of canons would be helpful for these two sections of the book.

In general, the authors have achieved *pro more suo* a happy combination of brevity and thoroughness. While this work will not displace more detailed articles and brochures on the various problems, their concise and orderly style and the relatively small type employed have made possible a coverage broader than that of other manuals. Together with a healthy respect for contrary opinions there is always a commendable courage and directness in proposing their own views and an even more laudable readiness to support them with logical or canonical arguments. As stated in the preface, this book is the complement of their *Summa*. It will be wanted by all who wish to have the complete Regatillo-Zalba.

Woodstock College

JOHN J. REED, S.J.

THE MORAL DECISION: RIGHT AND WRONG IN THE LIGHT OF AMERICAN LAW. By Edmond Cahn. Bloomington: Indiana University Press, 1955. Pp. x + 342. \$5.00.

The distinctive character of this book is that it studies practical moral problems through the prism of case law, not, as has been done so often, the rules of law in the light of the principles of morals. Disturbed by the moral ignorance, confusion, and agnosticism of our times, Prof. Cahn has attempted to make the law serve "as a pedagogue to the people, instructing them in the maxims of enlightenment, righteousness, and self-rule" (p. 5). In every mature society, he rightly observes, law and morals considerably overlap; many legal rules reflect moral values; the morality of an act or person is often a legal issue; and both law and morals are concerned with techniques of administering and adjudicating practical problems in life. Thus, although the law possesses no authority in the field of morals, it is "a rich repository of moral knowledge which is continually reworked, revised, and refined" (p. 3).

C.'s method is novel and appealing. He studies moral values and the processes of moral decisions through the "prism" of the facts of actual cases, rich in dramatic and moral appeal. The drama of the controversies aids the reader's self-projection into the moral predicaments of the litigants; this self-projection awakens his moral constitution to the rich "spectrum" of moral values present in the problems. After showing how the law has answered the moral questions involved, the author analyzes and criticizes the moral values implicit or explicit in the legal determination of the problem. The reader is then supposed to analyze and criticize both the law and Prof. Cahn. There are no experts in morals, he insists; the right of private judgment is the highest prerogative and its intelligent exercise the inescapable duty of man.

Indeed, it is not unfair to characterize the moral outlook of Professor Cahn as extremely *self-conscious*. His scheme of self-dramatization and self-projection is essential to his theory of self-recognition in the neighbor; and it is precisely this identification of the neighbor with the self which is at the heart of his sense of moral wrong. "A wrong is apprehended in one process on every psychic level as equivalent to an assault, that is, an assault on the self in its own fleshly body or on the self projected by imaginative drama to some other body" (p. 18). Under the impact of these assaults and of the moral attitudes of the society in which he lives, every individual fashions his own moral code, constructing it to meet his own needs, aspirations, and capabilities. Moreover, this intense self-consciousness pervades even the author's theory of love; for, while he admits that in certain extraordinary situations we are willing to forego everything for the sake of the beloved, normally the beloved is only another self. The difficulty with this provocative theory is that it is inconsistent with the data. If there is one thing characteristic of the moral experience, it is the sense of the subjection of self to norms of right and wrong distinctly apprehended as imposed by the non-self. And if there is one thing characteristic of the experience of love, it is the willingness to subject the welfare of the self to the welfare of the beloved recognized precisely as the non-self. In the last analysis, there is all the difference in the world between loving thy neighbor as thyself and loving him as thy *self*. The second is truly a selfish love; only the first is transcendent.

Since the author rejects revelation and the moral authority of the Church, it is not surprising to find much in this book that is contrary to Catholic teaching. What is surprising, in a work otherwise marked by a high and earnest purpose, an intelligent and balanced judgment and a shrewd observation of life, is the ill-informed rejection of religious influence from the

field of morals. No one can deny that there have been clergymen guilty of the type of arbitrary moral totalitarianism which C. seems to ascribe to all of them; but one cannot help feeling that the author has missed the point of religious authority in the field of morals. If, as C. declares, the first duty of man is to be intelligent, what if, after serious investigation, an individual should come to the conclusion that God is the author of his moral constitution and that this same God has appointed the Church as an infallible moral guide? Unless C. is willing to reject any such conclusion as a priori unintelligent, he will be forced to concede that the Church then becomes the ultimate interpreter of the objective moral order at the same time that the individual conscience remains ultimately responsible for subjective fidelity to the moral system which it has perceived.

Woodstock College

CHARLES M. WHELAN, S.J.

JUSTICIA SOCIAL. By J. M. Fernández, S.J., Bogotá, Colombia: Imprenta Nacional, 1955. Pp. 176.

This little work begins by supposing that the neuralgic dilemma of our day is between Communism and laissez-faire conceptions of private property. With this supposition made, F. proposes a *via media*, the well-known doctrine of the negative communality of secular goods. He makes his own some one else's quotation of a few unanalyzed and isolated passages of Clement of Alexandria, John Chrysostom, and Ambrose, winding up with a scant propositional formulation of patristic consensus as he sees it. St. Thomas is not cited verbally, but Fernandez offers us what he considers to be the sum of Thomistic doctrine, expressed in four propositions. Then the doctrines of Leo XIII, Pius XI, and Pius XII, illustrated by sparse quotations, are given in the meager space of a few pages.

The bulk of the opusculum deals with the classification of the right which derives from the negative communality of secular goods, which F. calls the communitarian right. In a rapid schematic presentation he defines the old categories of commutative, distributive, and legal justice, and he concludes that the communitarian right cannot be reduced to these categories. However, social justice offers F. a class under which he can subsume the communitarian right. Thus he justifies the thesis of his book: by social justice dictating government control over the natural limits of private property, the individual man can exercise his right of acquiring by his labor the secular goods he needs for his development. An important corollary is that the nature of social justice, concerning whose classification a wearisome debate has engaged the efforts of the manualists of the older tradition of moral

theology, is established. In the last chapter of the book F. proposes a series of propositions whereby social justice can be implemented. This skeletal outline is given with no reference to political science, economics, anthropology, history, or sociology. F. is obviously thinking primarily of Colombia.

F. must be praised for his urgent anxiety to help the dispossessed. The extreme brevity and clarity of the little book are also patent qualities. However, one wonders if much can be accomplished by this kind of work. It is not a study of the sources but rather a dialectical reduction of manualist treatments to a chain of propositions, unanalyzed, unexplained, and uncriticized. This is not altogether satisfactory; for no one today would affirm that the manualists have treated the subject either scientifically or adequately. The whole dimension of history has been dropped out by F.

His speedy construction of a chain of propositions uses the cement of tacit postulates whose strength can easily be questioned. First of all, nowhere in the world today is there either a communism according to Marx's precise theory or a Manchesterian laissez-faire social economy. To some degree or other all national communities have been socialized, though in some countries the degree of socialization is still inadequate for the needs of the workers. Secondly, it is much too late to think that classification is a serious problem or that Aristotelian categories are somehow important, adequate, or functionally relevant. Thirdly, it is hardly excusable today to identify, even by unconscious implication, society and statal government. The cultural and historical substance of a concrete community is more important than its government and legal apparatus; for governments do not operate *in vacuo* nor in the pure light of abstract principles. Lastly, many problems of Colombia are hardly typical of the world today. There are anachronisms still operating there, which have been transcended by most other Latin American republics. It is, of course, heartening to see that Colombian Catholics are thinking seriously about their national problems, and it is to be hoped that F.'s little tome will help them.

University of California

JAVIER EYZAGUIRRE JARAMILLO

CHURCH AND STATE IN LUTHER AND CALVIN. By William A. Mueller. Nashville: Broadman Press, 1954. Pp. ix + 183. \$2.50.

At least for Catholics who have done much reading in the field, the contents of this slight volume would be more accurately indicated had it been entitled, "Church and State and Their Relationships in Luther and Calvin." Generally in Catholic works on Church-State topics so much less time and space are required for the exposition of the first of the two terms of the

relationship, whatever difficulty or disagreement there may be in pinning down the exact sense of the second term, that the Catholic reader may be unprepared for the attention that is here bestowed on the notion of the Church.

Yet any study of the problem of Church-State relations in the writings of Luther and Calvin is obliged to treat at some length the difficult concept of the Church. After that to work out the relationship of civil society to the Church (in the singular and capitalized) presents problems akin to those of shaking hands with the Universal Man, and to work out its relationship to the church (or more accurately to the churches—plural and in lower case) presents the problem of shaking hands with scores of actual hands, some precariously extended, some resolutely held behind the back.

Dr. Mueller brings to the task of describing and assessing the position of Luther and Calvin on Church, state, and their relationships an impressive knowledge of the writings of the two reformers and of the pertinent literature that has grown up around them. As a Baptist he holds no special brief for the attitude of the two leaders whom he studies, though he freely and frankly manifests his sympathy for their general spirit and achievements.

M. chooses, and no doubt wisely, to treat separately the two reformers, devoting somewhat the larger portion to Calvin. If a certain consistency can be found in the teachings of the Geneva reformer, the shifting of Luther's position makes a study of his teaching as bewildering as it is fascinating. The author frankly admits the irreconcilable differences of interpretation proposed by modern scholars on nearly every element in Luther's teaching on the Church, the state, secular authority, the problem of the natural law, religious liberty. In fact the reader may find in the abundant citation and comparison of modern interpretations the chief merit of the work.

However much the life and work of Luther and Calvin may have shifted the terms in the perennial problem of Church and state, we today are indebted to them for no new and fruitful insight into the theoretical factors of the discussion. This is especially true of Luther, who seems never to have had a dispassionate thought on a subject that, as much as any, exacts serenity of mind. But even in regard to Calvin, whose position appears more firm and consistent, M. informs us that in Calvin's formulation of his view of the state "we discover that just as in his treatment of the Church it was the concrete situation of his reformatory work which forced him to develop his viewpoint." He cites approvingly Hausherr's statement that what Calvin mainly stresses in his concept of the state is "the service which the power of the State can render to God's rule and to the Church."

M.'s treatment of the Catholic position or positions out of which and

often against which the reformers developed their own thought is generally very summary. And in the sections which treat the reformers' theories on secular authority he does not refer to the speculations of pre-Reformation Catholic writers on the origin and nature of civil authority or on the radical power residing in the community under natural law to modify constitutional forms or to redress grave injuries which the common good may suffer at the hands of civil rulers—speculations which might have served as correctives to an exaggerated tendency on the part of the reformers to apply Old Testament norms to civil authority and kingship. Finally, one might have expected some further explanation and documentation for the statement that “the Roman Catholic Church has officially condemned our American principle of the separation of church and state.”

West Baden College

STEPHEN E. DONLON, S.J.

TRACTATUS DE CONSCIENTIA MORALI, PARS PRIOR: THEORIA GENERALIS. By Lucio Rodrigo, S.J. *Praelectiones Theologico-Morales Comillenses*, Ser. 1, Tom. 3. Santander: Sal Terrae, 1954. Pp. xxi + 571.

Fr. Rodrigo, probably best known to the moral and canonical world at large for his classic treatise *De legibus*, has now published the first part of an even more exhaustive work on the subject of conscience. The first volume considers the general principles—the nature and species of conscience, and their respective normative values. The second (*theoria specialis*) will be devoted to the celebrated controversy on the reflex formation of a certain conscience in the presence of invincible uncertainty (n. 5). It is already evident that the author will embrace the system of probabilism.

Roughly speaking, the present volume may also be said to have two parts, one speculative, the other practical, though the method throughout is highly philosophical. With rare thoroughness and a good deal of originality and independence R. discusses the nature of the practical judgment, the ultimate object of the dictate of conscience, the relation of conscience to synderesis, moral science, and especially the virtue of prudence, the various species of conscience, and its subjective necessity and normative value. This is not easy or very interesting reading; and it is not made any easier by R.'s rather involved Latin style. But it is basic, and R. does not ignore it in the following portions of the book. The more practical aspects begin with the application of the normative value of conscience, and continue with its properties (verity, rectitude, certitude, and their opposites) and its deficiencies (perplexity, scrupulosity, laxity). In the latter part the going is somewhat smoother as a rule, and R.'s exposition of the moral implications

of these various states does not differ very much from the common presentations except in its greater abundance of technical analysis and syllogistic argumentation.

In a book of this scope and with an author of R.'s stature, it is possible to find a more satisfactory treatment of many specific questions than is feasible in the manuals. There is a good discussion, for instance, of the nature of moral certitude in the common sense, as distinguished from the epistemological, and of its sufficiency for the "certain" conscience (nn. 985-1024; 1121-44). There is a carefully reasoned theory on the function of conscience as dictating formally only the subjective operability of an act, showing at the same time its relation to objective morality (nn. 153-76; 857-96). The problem of the salutary and meritorious value of an act based upon an erroneous conscience is considered at some length (nn. 1266-1304). R. rightly questions the doctrine that a person in a perplexed conscience must necessarily choose what seems to be the lesser evil (nn. 1484-90). It is difficult to see how so many probabilists affirm this position, considering that in the perplexed conscience both obligations are simply uncertain. The case is comparable to the "opinio verior" of equiprobabilism. Briefly, but with uncommon clarity, R. defines the measure of imputability in error which is culpable *in causa* (n. 1371). He expounds extensively the relation of conscience to the virtue of prudence, indirectly allaying in advance any suspicion that the probabilist is not concerned with prudence (nn. 302-560). But the obligation of informing one's conscience is treated with unfortunate inadequacy (nn. 752-753). The necessity of reliance upon others is referred only to the danger of deception through self-interest, etc. One hears so commonly today of the obligation to follow one's own conscience, that it would be well to point out more often and more emphatically that the solution of complicated moral questions, such as the atomic bomb, is not always within everyone's native capacity, but frequently requires a formal training and scientific method not wholly incomparable to that required in problems of atomic physics.

Perhaps the most striking single contribution of the book is an unusually extended discussion of the right to follow one's conscience (nn. 754-807). R. approaches the question not from the point of view of the rights of truth or error, but from that of a person who has the truth or is in error. On the basic principle that "quodlibet officium infert sibi correlativum ius, quod sit ad officii implementum necessarium" (n. 779), he argues, against Bouquillon and others, that not only the true conscience but also the invincibly erroneous one generates a real and efficacious right to follow it, "salvis iuribus praevalentibus licitae vel obligatoriae tutelae quae assistant non com-

municantibus in errore" (n. 761). In the light of the proofs adduced, the illustrations, and the qualifications, the reader will have to decide whether R. has indeed established a positive and proximate right to place the act in question, or only a radical right of inviolability in such exercises of human liberty as are not harmful to the agent or to others—that is, a right not to be impeded by unjust means, e.g., by one who has no authority over the person or matter involved. That the law of nature concedes a positive right to every activity which is reasonable is not immediately evident. It is reasonable, for instance, that one who thinks he has a vocation should apply for the priesthood. It is not admitted that he has a right to ordination; though he surely has a right not to be unjustly impeded, e.g., by calumny or detraction. This is as much as R. admits in the case of the vitiated conscience (n. 761), and it may be adequate to secure all the same conclusions which he derives, by a much more complicated process, for the invincibly erroneous one. Be that as it may, R. has done some valuable pioneering in a too neglected problem.

Woodstock College

JOHN J. REED, S.J.

MEDICAL GUIDE TO VOCATIONS. By René Biot, M.D., and Pierre Galimard, M.D. Translated from the French and adapted into English by Robert P. Odenwald, M.D., F.A.P.A. Westminster, Maryland: The Newman Press, 1955. Pp. xx + 303. \$4.75.

Though medicine and psychology have stacked the shelves of hygiene for body and mind, there has been a paucity of literature applying these sciences specifically to the religious and seminary life. There have been articles in periodicals dealing with individual problems—for example, diet and sleep—behind the cloister walls. But there has been no single book in English, to this reviewer's knowledge, covering the whole gamut of the aches and quirks peculiar to seminary and convent and their prevention and cure. Here is such a work, a pioneer effort in hygiene for the cloister.

It is what it claims to be, a guide, first for doctors deputed to examine candidates for the priesthood and the religious life. It is perhaps more of a guide for religious superiors, for the spiritual advisers of youth seeking admission, and for the directors of soul for religious and seminarians. Moreover, it gives competent directives and norms not only for the acceptance of candidates, but for the years of formation, for the later years of the already formed religious, and finally for the readaptation to lay life where withdrawal is indicated.

This work first appeared some ten years ago and has since run through

several editions in French. It is here presented to us for the first time in English. As such our primary concern is with the quality of the translation rather than with the subject matter.

The publisher has done well to select a translator who is competent in both medicine and psychiatry. With these qualifications Dr. Odenwald was able, for example, to add an appendix on personality and temperament to supplement the inadequate and obsolete treatment of this subject in the original. Other adaptations on a lesser scale have been introduced where the professional competence of the translator has judged them necessary. The English version remains, however, a faithful reincarnation of its former self.

A prime requisite of the successful translation is the discovery of the exact term for the technical formulas of the original, as well as the rendering into the other tongue of delicate nuances. Often the English word that seems obviously to correspond to the cognate term of the foreign language has in reality a different connotation. With his technical knowledge and familiarity with French, O. has surmounted this problem quite successfully.

There is one notable exception. The chapter entitled, "Temperament and Mental Constitution," introduces the reader to the paranoid, psychasthenic, hysteric, cyclothymic, schizoid, and emotional constitutions and presents these states each as "a simple tendency of the mind which is still *normal*" (p. 51; emphasis added). Yet this very terminology and the description of the manifestations of these mental states are definitely abnormal. This is confusing to the English reader who is accustomed to the careful distinction between the normal, the neurotic, and the psychotic. This difficulty would be obviated by a footnote stating that the authors here use "normal" in the sense of "not-yet-psychotic" behavior; that in the English psychological literature it is designated "neurotic." This was nicely done in the translator's notes to Dobbelstein's *Psychiatry for Priests*.

The translation is uniformly smooth, unmarred by the gauche rendering of word for word which would have given us English in a French sentence structure. The reader is hardly ever aware that he is reading a translation. One may take exception to a phrase here and there, as, for example, in the following sentence: "[The term 'constitution'] keeps its normal psychophysiological meaning in the adjective 'constitutional,' there being no corresponding adjectival form for the word 'temperament.'" Nevertheless the whole is characterized by an exact, and often happy, choice of phrase. It is not only idiomatic but non-technical, so that the lay reader can readily grasp the thought. This is partly achieved by the inclusion in parentheses of synonyms for a number of terms, saving the reader a ponderous stretch for his Webster's.

The next edition of *Medical Guide* (it deserves a sell-out) would be improved by the following: (a) an elaboration of the too few pages on canonical legislation, or at least the substitution of references to canonical authors in English in place of the French sources cited; also references to books and the periodical literature in English on the general subject matter; (b) the inclusion in text or appendix of one or other of the psychological measurements currently used with success in this country for testing the mental qualifications of applicants for the religious life; (c) a note here and there explaining the occasional puzzles for the English reading public, e.g., the reference to Salpêtrière on page 65.

But these are minor flaws in an otherwise worthwhile publication. Given the importance of the subject and the uniqueness of the book, it is indispensable for the clerical and medical audience for which it is intended, at least until the definitive work appears.

Woodstock College

ROBERT H. SPRINGER, S.J.

THE PRIEST IN THE WORLD. By Josef Sellmair. Translated from the German by Brian Battershaw. Westminster, Md.: Newman, 1955. Pp. x + 238. \$3.25.

This book deals with the adjustment which the priest must make to the exigencies of modern life; it is addressed primarily to the secular clergy. It was not intended to be a complete treatise on the priesthood, but simply to lay the foundation upon which the priest must build his spiritual and apostolic life, if he is to cope successfully with the new situation which confronts him today. This foundation, the author discovers, is the ancient truth, "gratia non destruit sed supponit et perficit naturam," a principle which, he avers, has been sadly neglected in the past. "The leading idea of this book was to set forth the right relationship between humanity and mystery in the secular priest, and to give him back the full rights of his humanity when it was tending to be thrust into the background and atrophied" (p. ix).

In ten chapters Sellmair considers the opposition the priest meets with today from Catholics as well as non-Catholics, the tension he finds in his own human nature because of his priesthood, the mission of the secular priest, the requisites for a vocation to this kind of life, the importance of learning and Christian culture in the secular priest's life, his social life, his ascetical life, his attitude towards women, towards his own people, his bishop, and the cross of failure.

Though his conclusions for the most part are traditional, S.'s approach to these questions is by no means conventional. The secular priest, S. insists,

is not a monk who flees the world to save his soul. Though not of this world, he must live in it, rub elbows with men and women, be a man himself, an individual, a learned, cultured gentleman, and meet the world halfway. The priest is human; he has his failings, his weaknesses; in a word, like the rest of men, he is a sinner. Let him admit this to himself and to his fellow man; otherwise he is a hypocrite and the modern world will reject him. The spirit of this atomic age is radically different from that of any age in the past. It is a dechristianized world, a scientific, materialistic, proletariat world. This state of affairs, S. thinks, demands that we reexamine our traditional methods and techniques in education, preaching, spiritual direction, and the exercise of ecclesiastical authority. "In the transitional time in which we are living, the gulf is glaringly obvious between traditional, ecclesiastical thought and utterance on the one hand, and the spirit of our time on the other. Indeed the possibility of any understanding between the two seems to become steadily more remote" (p. 89). Our asceticism especially is woefully out of date, if not positively harmful: "It is unfortunate that the practice of asceticism has, as it were, run up a blind alley and isolated itself. It must now be made to return to its original foundation, which is man and human nature as it really is" (p. 179). The new age calls "not for a passive, but for an active and a definitely refreshing asceticism" (p. 176). Throughout the discussion of these problems S. keeps his principal theme in mind, and finds therein the answer to most of his questions: the conflict between nature and grace is not to be solved by suppressing human nature, eliminating the human, but rather by purifying it and incarnating it with the divine.

This is a challenging book in more ways than one. Despite the occasional jarring note, its ideals are lofty and its appeal is inspirational. At times, however, it is vague and obscure; whether this is the fault of the translator or of the original I cannot determine. It is definitely European and Germanic in background, reflecting the controversies and movements which have agitated the Church in Europe during the past two decades. Occasionally S. overshoots his mark; for example, the evidence he offers for the alleged hatred of the world towards the priest is drawn from the biased criticisms of men like Nietzsche, and the exaggerated caricatures of novelists like Bernanos, Graham Greene, and Bruce Marshall. To say that "the unfruitfulness of ascetical practice and its distorted outlook on life had already shown us that there was something vaguely wrong with it, that it had in fact taken a road that led nowhere at all" (p. 181) is to impute error to the Church in her mission of the spiritual guidance of souls. And to add that on this account "increasingly large numbers of people were resorting to substitutes, nature healing, theosophy, and various Oriental forms of discipline," is to descend

to the ridiculous. I fear that S.'s statement that "the fact that in the last resort one is under obedience to Christ can surely mean only that one is responsibly bound to put to the proof all that is prescribed by men, even by superiors" (p. 218), would undermine ecclesiastical authority. There are many other statements which could be challenged.

St. Mary of the Lake, Mundelein, Ill.

LEO A. HOGUE, S.J.

CHRISTIANS AND CHRISTIANITY IN INDIA AND PAKISTAN. By P. Thomas. London: George Allen and Unwin, 1954. Pp. 260. 18s.

India and present-day Pakistan, two predominately non-Christian lands, had much interesting Christian history between the arrival of the Apostle Thomas at the court of Gondopharnes in the Punjab in western Pakistan (48-49) and the elevation of Archbishop Valerian Gracias of Bombay to the dignity of being the first Cardinal from India (1952). Out of the numerous makers of this period of history T. chooses various outstanding names for special mention. He chooses well in the sense that none of those chosen could well have been omitted. Regrettably he does not choose so well when he omits some names. God gave India six great Catholics who are not even mentioned in this book. They are Thomas Stephens, S.J., "the first Englishman in India" (1579) and author of the *Khristan Purana* (Christian Antiquities), an epic poem in explanation of Christianity, which Marathi-speaking Christians still sing in their churches and homes and fields, and which Marathi scholars regard as "genuine Marathi poetry of the highest quality"; the Venerable Father Joseph Vax (1651-1711), Indian priest of south India and Ceylon; the servant of God, Anastasius Hartmann, O.F.M. Cap. (1803-66), Swiss missionary-bishop at various times of the Bombay and Patna missions; Constant Lievens, S.J. (1856-93), founder eighty years ago of north India's greatest mission (now the archdiocese of Ranchi and diocese of Raigarh, in Chota Magpur); Sister Alphonsa (1910-1946), saintly Indian Carmelite of Malabar, the extreme southwest part of India that is the homeland of Dr. Thomas also; and the late Mar Ivanios, Indian and convert-archbishop of the Syro-Malankara rite of Malabar, who brought back to union with the Holy See many thousands of his own and Dr. Thomas' co-religionists, the Jacobite schismatics among Malabar's numerous and fervent "St. Thomas Christians."

Three of these six—Fr. Vaz, Bishop Hartmann, and Sister Alphonsa—were so outstanding in holiness of life that they have been proposed for beatification. T. could not have omitted them because he lacks India's traditional reverence for holiness. Such a thought is ruled out by the evident

courtesy and appreciation for charity with which he writes on even the bitter topics of Indian Christian history, the Portuguese *padroado*, the Jacobite schism (that unfortunate legacy of needlessly opposed personalities), the Malabar rites, and the long-continued ban on all missionaries in British India by the Christian merchant-conquerors of the Clive and Warren Hastings type.

Some twenty years after the first Pentecost Sunday Thomas and Bartholomew were laboring in India, and the Malabar tradition about the former is well told in this volume. Not quite so well done is the Latin, Greek, and Syrian tradition of both Apostles. Had T. read his fellow-Malabarian's scholarly book, *The Apostles in India, Fact or Fiction?* by A. C. Perumalil, S.J., the well-documented fact that while Peter and Paul were bringing Christ to Europe Thomas and Bartholomew were bringing Him to India would perhaps have been more convincingly, though not more interestingly, presented.

The most important and perhaps the sole Christian survivors of the Indian converts of these two Apostles of India are the "St. Thomas Christians" of Malabar, also called Syrian Christians. The two and a half chapters devoted to them by Dr. Thomas are an interesting account of Malabar Christian traditions, customs, and history. T. tells at length how great numbers of this most ancient of Christian communities outside of the circle of the Graeco-Roman world went into schism after ill-advised Portuguese efforts to Latinize their ancient Syrian rites and customs. He does not tell so well the history of the likewise numerous St. Thomas Christians of the Syrian rite who are in union with the Holy See. The history of Malabar's interesting Syro-Malankara rite is entirely and regrettably omitted.

After seven middling-to-good pages on Xavier there are thirteen better pages, on the great and widespread Madura mission of southeast India. Here are good accounts of three of India's greatest foreign missionary priests, "the Christian *Sannyasi*" or Robert de Nobili, S.J. (1577-1656); the saint and martyr, John de Britto, S.J. (1647-93), about whom Dr. Thomas quotes with approval the words of a Protestant missionary: "He is really, with Robert de Nobili, the greatest among missionaries in India of the Church of Rome"; and Joseph Beschi, S.J. (1680-1747), whose many books in Tamil prose and poetry, and particularly his *Thembavani* (Unfading Garland) "are read with delight by all sections of Tamilians, Christians and non-Christians alike."

Practically the whole of Catholic history in India from the death of Beschi (wrongly put in 1742) is omitted. T. chooses to tell instead the stirring history of Begum Sumroo, an Indian convert princess who led her troops on

many a bloody field of victory before dying peacefully and being carried to her own cathedral, modelled on St. Peter's, to be buried there near New Delhi by the Capuchin Bishop of Agra.

The rest of the book tells with great brevity and with an eye to colorful details the history of the Jesuits at the courts of the Great Moghul Akbar and his successors, from 1580 onwards (it is hardly accurate to say that the Jesuits "were solely occupied with attempts to convert the Emperors and paid little attention to the conversion of the people"); the influence of Christianity on Hinduism; and the history of Protestant missions in India.

The pioneer of the Protestants was Denmark's zealous Zeigenbalg, who arrived in 1706. Zeigenbalg, Christian Friedrich Schwartz (arrived 1750), William Carey (arrived 1805), and Henry Martyn (arrived 1805) by their heroic efforts succeeded in arousing missionary zeal among Protestants of northern Europe, England, and the United States with results truly great, especially in the development of prose literature (chiefly through translations of the Bible into numerous Indian languages and dialects) and in the fields of education and medical care, as well as in formal conversions of non-Christians to Christ. All this is too much for the small space Dr. Thomas gives to it. He makes handsome amends, though, by telling at length the dedicated life of Pandita Ramabai (died 1922), Hindu widow who became such an ardent convert to Protestant zeal that by 1900 her *Sarda Sadan* (Home of Salvation) in Poona had two thousand inmates, "all engaged in education or Gospel work . . . for the spread of the message of the Master in whom she found peace."

The twenty pages on the "influence of Christianity on Hinduism" are also overcrowded. However, there is a good, if inadequate, account of the medieval Tamilian poets, Tiru Mular, Appar, and Manikka Vasagar, who may have learned from contemporary and near-at-hand Malabar Christians what the Aquinas of Hinduism, south India's great eighth-century Sankara or Sankaracharya, had definitely not taught in his great commentaries on the *advaita* or non-dual system of Hinduism's *Vedanta* (end-of-the-Veda) philosophy. "Love and God are the same," Tiru Mular sang in more Christian than *Advaita* fashion. And Appar continued: "Freedom from sin . . . is to those only who know the Lord to be boundless in love. . . ." And Manikka Vasagar, who knew himself to be "lowest of men that live . . . a very cur," could still sing: "Lord, . . . I am thy loving one . . . thou took'st me for thine own . . . henceforth I'm no one's vassal; none I fear. We have reached the goal." We earnestly wish that T. had chosen to follow further the subject of *bhakti* (loving devotion to God). There was a particularly striking contemporaneous movement of *bhakti* in the Catholic Europe of the twelfth to

the seventeenth centuries; recall the growth then of tender, personal love for Christ. Some day scholars must study these two great contemporaneous waves of *bhakti*, and offer a more documented answer than we have in this book to the question, has the devil been parodying the Catholic Church by giving Hindus a *bhakti* like enough to the true love of God to enable the evil one to lead souls *sub specie boni* to accept more readily Hinduism's errors of pantheism, monism, or polytheism; or do we see in the history of these centuries the grace of God bringing to a great multitude of perhaps invincibly ignorant souls—in the midst of their monism, pantheism, and polytheism—a powerful, long-continued, far-reaching actual grace of loving the God yet unknown to them, who to them was *Sacchidananda* or "Truth, Wisdom, and Joy in One"?

This book is an honest and creditably successful attempt by its author to live up to his words: "The emphasis is on the greater Church of Christ. The House of Many Mansions has been built by a large number of workers, and the labour of none is decried." T. regards and respects the Catholic Church as a sect in his so-called "greater church." However, except in a few places the work of the Catholic Church in India and Pakistan has not been 'decried.'

PAUL DENT, S.J.

THE ENGLISH CHURCH IN THE FOURTEENTH CENTURY. By W. A. Pantin. Cambridge, England: University Press, 1955. Pp. xii + 292. \$5.00.

A work of sound and careful scholarship, interestingly and clearly written, frequently original in content, the published form of the Birbeck Lectures for 1948 synthesizes the researches of a prominent specialist. Mastery of material, both in its details and in its broader aspects, is on constant display. Mr. Pantin's judgments appear solid, well-rounded, and independent. Primarily he wants to understand the age for itself, viewing it with sympathetic, yet critical discernment. The temptation to regard the late Middle Ages as the "eve of the Renaissance" or the "eve of the Reformation," to scrutinize them solely for signs of the epochal changes ushering in the modern world is overcome. Instead of reading history backward, these pages are concerned with the fourteenth century as the logical development of, or the mishandling of opportunities inherited from, the preceding century. Deliberately imposed limitations in this brief volume exclude consideration of the religious orders, the great mystics, Occam, or even Wyclif. Attention is restricted to selected topics. Questions of Church and state occupy Part 1

(pp. 9-102); intellectual life and controversy, Part 2 (pp. 103-186); religious literature, Part 3 (pp. 187-262).

The opening, and most absorbing, section concentrates on three problems: a classification of office-holders according to their previous careers and qualifications; control of appointments; and Anglo-papal relations. After a detailed analysis of the social structure of the English Church, there remains no doubt that the hopes of the thirteenth-century reformers failed of fulfilment. Progressively more marked became the trend toward bestowing bishoprics on royal servants and aristocrats. Intellectual luminaries and religious receded from prominence. Those confined to pastoral labors scarcely, if ever, gained a see. Studies on other segments of the clergy, in the cathedral, collegiate, and parish churches, have not progressed sufficiently to permit many generalizations.

Appointments to benefices were controlled largely by the papacy and the crown. Unlike many historians P. finds much to defend in the practical working-out of this patronage system. Exploited as the Church was, it was part of the price paid for the realization of a noble concept of Christian society which interwove or identified Church and state. Defects are not glossed over—sinecurism, pluralism, absenteeism, a utilitarian concept of office, entrenching of mediocrity in high places. Shortcomings on the parish level are not ascribed to patronage methods, but to imperfect recruiting and haphazard training in a day which knew no seminaries. The custom of assailing papal provisions as an abuse which enriched aliens with English livings is shown to be at fault. Seldom did foreigners win these benefices; very rarely, bishoprics; and after 1400 almost never any posts in England. A cause of the Reformation, popularly held, is thereby proved unfounded. The tragedy in this legitimate exercise of the plenitude of power lay in the squandering of a matchless opportunity; for papal provisors were not superior to others.

Conflicts with Rome were not more serious than earlier ones in the long border warfare familiar in England since the Norman Conquest. They cannot be interpreted as strivings to cast off the spiritual authority of the Pope. As is well observed: "Nothing could be more clear than that the fourteenth-century English Church was very consciously part of the universal Church, in ecclesiastical government and in its intellectual and spiritual life" (p. 5). Far from being too intransigent toward the state, the Church was too ready to compromise. In all English history P. despairs of detecting an instance wherein the clergy alone forced the hand of the civil power.

More summary in treatment, the second part is more reliant on secondary

authorities. In what is termed a century of controversy the areas of conflict are outlined concisely, with the exception of the main, Wyclifite one. A long chapter (pp. 136-85) focusses on several of the personalities involved.

Much new material, often from unedited manuscripts, appears in the final section. We are instructed on the make-up of manuals of instruction for parish clergy, representing as these did "probably the most serious provision the age made for the training of its priests" (p. 262). Following are chapters grouping vernacular moral treatises, and discussing mystical productions. A full account of the mystics is not given, but only some general observations. Religious literature—a realm too little explored by historians—supplied, in the author's opinion, the most constructive element in the English Church. Taking the century as a whole his verdict is favorable. "With all the faults and scandals of the times, and they were many, it was . . . a profoundly religious period. It was the golden age of the English Mystics . . . also the age of the devout layman" (p. 1).

Weston College

JOHN F. BRODERICK, S.J.

DAS GRABTUCH VON TURIN. Forschungsberichte und Untersuchungen. By Werner Bulst, S.J. Frankfurt: Josef Knecht, 1955. Pp. 144. DM 12.80.

Regrettably, published material on the Shroud of Turin has often taken a one-sided view which does not give a fair hearing to the arguments brought forward by the opponents. Some of the writings by the scientists have failed to appreciate the difficulties and obscurities in the Gospel narrative of Christ's burial. On the other hand, it has brought no credit to certain exegetes and theologians that they neglect or reject indisputable anatomical evidence concerning the markings on the cloth.

Fr. Bulst's book aims at reaching an impartial verdict according to the present stage of research. His work is more of a summary than a highly detailed study, and for that very reason has special value as a general survey. Originally the author had planned a symposium of contributions from experts in various fields—exegesis, anatomy, art, textiles, archeology, history—but the advantages of unified authorship led to the present plan. The book embraces research in all these fields, and before publication was submitted to various scholars for their criticism and further suggestions.

Treated in succession are the questions of the Shroud's history, the position of the Church, evidence from photography, textile science, and art, the methods of Roman crucifixion, medical studies of the Shroud, origin of the markings, and exegetical evidence concerning the burial of Jesus. B. writes in a dispassionate vein that can give no just cause for offense to anyone who

disagrees with his conclusions. While not explicitly intending to refute J. Blinzler's attack on the Shroud's genuinity (*Das Turiner Grablinnen und die Wissenschaft*, Ettal, 1952), he frequently shows where Blinzler's premises and conclusions go astray.

For B. the evidence is certain that a human body made the marks on the cloth. The theory of a fourteenth-century painting collapses before the facts of anatomically perfect blood stains, and the reversed lights and shadows of the Shroud's body-outlines. He defends the interpretation of a hasty and provisional burial, suggesting that the *sinclon* of the Synoptics represents the Shroud; the *othonia* of John are bands encircling the forearms and the feet; and the *sudarium* is the chin-band around the head of Jesus (and, incidentally, *around* the face of Lazarus).

The restrained and objective tone of the book is its greatest recommendation. B. might have made use of the argument from mathematical probabilities for the identity of the corpse. His conclusion is that nothing positive can be brought forward against the identification of the body of the "man of the Shroud" as that of Jesus. Moreover, the weight of evidence from so many fields gives us a certainty practically unparalleled that here we have an approach to Christ providentially reserved for our times.

Loyola University, Chicago

FRANCIS L. FILAS, S.J.

HISTORY OF PHILOSOPHY. Vol. 3: Ockham to Suarez. By Frederick Copleston, S.J. Westminster, Md.: The Newman Press, 1953. Pp. viii + 479. \$5.00.

This third volume of what will probably be a five-volume work is characterized by the same discriminating selection of material, scholarly research, lucid exposition, and critical acumen that marked the first two volumes. The author's desire to be objective and fair is evidenced throughout by his painstaking recourse to primary sources and by a spirit of impartiality and tolerance in his critical appraisals that sometimes seems to overreach itself. So anxious is he to make allowance for interpretations and criticisms other than his own that in the concluding chapter, where he reviews his first three volumes, he reverses his opinion on several points of exegesis which in their first presentation seemed to this reviewer refreshingly original and free of traditional prejudices; a case in point is his reconsideration of Plato's theory of the Ideas.

Part 1 is largely devoted to William of Ockham and the Ockhamist movement, chiefly represented by John of Mirecourt and Nicholas of Autrecourt. As C. points out, Ockham marks the revolutionary transition between

medieval and modern philosophy because he regarded the Scholastic moderate realism of essences "as a perversion of true Aristotelianism" (p. 46). In other words, Ockham refused to accept Augustinian-Thomistic exemplarism and consequently "the idea of a natural law which is in essence immutable" (p. 104); only his fideism saved his theological nominalism from outright agnosticism. Like Descartes, Ockham substituted divine voluntarism for divine exemplarism, and yet at the same time he attempted to maintain the Aristotelian principle that "right reason" is the ultimate norm of morality. Hence there are two moral theories implicit in Ockham's ethical teaching, one Aristotelian and the other an authoritarian ethic based on the divine will and knowable only through revelation. I find myself in agreement with this conclusion of the author, though it is disputed by so eminent an authority on Ockham as Fr. Boehner. But here I think that the author should have pointed out the fundamental reason why Ockham had recourse to divine voluntarism, namely, his realization that, once Aristotle had rejected Platonic exemplarism, his norm of right reason lacked any genuine metaphysical basis.

The last three chapters of Part 1 treat of the scientific and mystical movements of the fourteenth century and of the century's foremost political theorist, Marsilius of Padua, a thoroughgoing Erastian who espoused state absolutism for practical rather than theoretical reasons. The author rightly maintains that fourteenth-century science, which was chiefly preoccupied with the problem of motion in relation to Aristotle's distinction between natural and violent motion, was more an outgrowth of thirteenth-century science than a new point of departure inspired by Ockham. One must also agree with his contention that writers on mysticism, such as Eckhart, Tauler, and Suso, were not consciously heterodox in their philosophical speculations but rather inadvertently imprecise and extravagant in the formulas they used in attempting to rationalize their personal mystical experience.

Part 2 under the general title, "The Philosophy of the Renaissance," embraces the classical revival of Platonism and Aristotelianism, the beginnings of modern positive science, the so-called philosophers of nature, such as Campanella, Bruno, Telesio, and Gassendi, and a special consideration of the philosophies of Nicholas of Cusa and Francis Bacon. The influence of all these philosophers on subsequent thought and their adumbration of many doctrines of modern philosophy are pointed out, but the author is careful not to confuse doctrinal similarities with personal indebtedness.

Part 3 affords the most complete and penetrating exposition and analysis of the doctrine of Suarez that, to this reviewer's knowledge, is available

in English, especially his teaching on the distinction between the essence and existence of creatures. Though he refuses to take sides in this celebrated controversy, the author effectively refutes the oft-voiced canard that Suarezianism is an eclecticism and "essentialism." It is in the field of political philosophy, where the Doctor Eximius is admittedly preeminent, that the author's presentation is of special value. Suarez' legal theory is shown to be dominated by two ideas—his insistence on the preceptive will of a personal legislator as an essential requirement of natural law over and above the rule of right reason, and his conception of the law of nations or *jus gentium* as the expression of a "moral and political unity" that binds together all humanity in mutual love and mercy, though it is not deemed cohesive enough by Suarez to render a world-state either practical or desirable.

Loyola College and Seminary

JAMES I. CONWAY, S.J.

PROTESTANT—CATHOLIC—JEW. AN ESSAY IN AMERICAN RELIGIOUS SOCIOLOGY. By Will Herberg. Garden City, N. Y.: Doubleday and Company, 1955. Pp. 320.

Will Herberg, the author of that exceptional work, *Judaism and Modern Man* (New York: Farrar, Strauss & Young, 1951), in his latest book has attempted to synthesize and evaluate the religious reality of the United States. The author is an important observer and molder of contemporary American religion, so that his work is highly significant for American theologians, Catholic and non-Catholic alike. This book is primarily sociological but it does more than present us curves derived from statistics. Sociological data are synthetically arranged and interpreted with lively insights. There is also a theological critique which makes the study highly relevant for the student of theology.

According to H. the old manner of identifying individuals in American society by classifying them under the immigrant ethnic-groups to which they belonged is no longer used by the Americans themselves. Because of the thorough Americanization of the second and especially third generations of immigrant descendants, and because of the closing of the doors to large immigration waves, the old method of identification has become meaningless. Yet the American inevitably looks for a way of identifying himself particularly within the general national pattern. Today he does so by referring to three religious classes, which are accepted as the differentiating categories of one American reality. The classes are the Protestants, the Catholics, and the Jews.

One of the factors producing this sociological classification is the psy-

chology of the third generation of the descendants of the immigrant. The second generation was schizoid in its Americanism, really hyphenated, for it lived in a milieu heavily tinged by alien folk-ways. Members of this generation, so eager to be recognized as genuine Americans, were ashamed of the alien coloring of their home lives. They dropped all they could. The third generation, in its own mind as well as in the minds of all others, is undoubtedly and securely American, so that it is spared the problem of its fathers. But it has a new problem. Each member of this class wishes not only to be American but also to regard himself in terms of a tradition. In consequence he returns to the life of his grandfather, whose language and ways he does not know and cannot recapture. However, he can still find today the grandfather's religion, and here he finds his own tradition. Herberg calls this process Hansen's law for the third generation: "What the son wishes to forget, the grandson wishes to remember."

However, this description of the American religious upswing of our day needs an X-ray photo and Herberg gives it. The grandson, secure in his Americanism, can return to his grandfather's religion because America today is willing to call Protestantism, Catholicism, and Judaism equally valid expressions of the basic religiosity inherent in the vision of the American Way of Life. According to Herberg, the religious commitment nuclear to the American vision can be formulated in the phrase: religion is a good thing. Religion is taken generically, and deliberately avoids further differentiation. In the beginnings the religion contemplated was any form of Protestant faith and the nativists of the nineteenth century insisted on this interpretation. With time, by the sheer force of the numbers of non-Protestants in the American community, the concept of religion was reduced to even greater vagueness by admitting two other religions as valid expressions of the religious note nuclear to the American Dream. The American believes in belief—no matter what kind. His prime urgency is toward secular activity, and he thinks that religion is valuable for such secular pursuits. Hence, unlike other peoples, Americans do not oppose secularism to religion, but include religion in their secularism. This explains the paradox that America is simultaneously the most secularistic and the most religious nation in the world.

H. gives a rapid survey of the histories of the three accepted religions of America. In the Catholic survey he gives to the Irish the credit of having organized and Americanized originally heterogeneous Catholic groups. He also outlines the tensions which today exist between the three faiths without destroying their union.

Last of all a criticism is offered of American religiosity. Here a theologian is speaking. Herberg finds that American religiosity, in contrast to the teach-

ings of the religions themselves, is shallow and not genuine. American religiosity is activist, optimistic, and naturalistic. It does not measure up to biblical faith, which is the heart of Judaism, Catholicism, and Protestantism. By and large, American religiosity is a shabby *Ersatz* for the real thing. However, Herberg sees a hopeful sign of change in the widespread yearning for something better as manifested by the contemporary youth living and working in our university halls and fields.

I have elsewhere pointed out certain objections which might be raised to some features of Herberg's brilliant work. Here let us point out one more which concerns the theologian. A Catholic theologian will find H.'s conception of biblical faith misleading. As a Catholic sees it, H. can be interpreted as doing in his own way what he criticizes in Americans in general. He seems to reduce to identity the three faiths "officially" recognized in this land. His reduction is biblical faith. There is no call to quarrel with the word, but the word suggests that genuine Protestant faith, genuine Jewish faith, genuine Catholic faith are identical. A Catholic theologian will admit that the three faiths have analogous elements, but the three things are totally different. The Jew cannot be religiously Jewish unless he denies that Jesus of Nazareth is Lord, Judge, Saviour and Redeemer. What the Jew denies, genuine Protestantism and genuine Catholicism affirm, each in a different way. For the Catholic, the affirmation includes the assertion that Jesus lives on exclusively in His Mystical Body, which is the People of God, the Roman Catholic Church. This the genuine Protestant resentfully denies. The three faiths admit no reduction to an identical nucleus.

Woodstock College

GUSTAVE WEIGEL, S.J.

DESCRIPTIVE NOTICES

LES VIES ANTÉRIEURES DU BOUDDHA. By Alfred Foucher. Paris: Presses Universitaires de France, 1955. Pp. viii + 370. 1200 frs. From the cycle of legends serving to commemorate the innumerable previous existences of Buddha, F. has selected those tales he considers of most interest. After an introduction on the nature of Indian tales and on the theory of transmigration of souls, F. groups his selections into three categories: fables, metrical tales, and short stories. Sprinkled throughout the book are 47 illustrations by Jeannine Auboyer.

A BIBLIOGRAPHY OF BIBLIOGRAPHIES IN RELIGION. By John G. Barrow. Austin, Texas: The Author, 716 Brown Bldg., Austin 1, Texas, 1955. Pp.

xi + 489. \$15.00. Within the scope of the author's purpose this bibliography is truly outstanding. It is a classified index of thousands of bibliographies in religion. Within each class the order is chronological and there is a full index of authors and topics. However, only bibliographies published as separate books have been included and no selection has been attempted; there are no critical annotations. An important feature is the full description given of complicated sets, series, differing editions. Since many of the titles listed are rare books, the locations which are indicated make the work doubly valuable; two hundred and twelve libraries are listed. Many of these were visited by the author but many other locations were copied from the Union Catalog without a personal check of the reported copies. Compiling a complete bibliography of bibliographies in religion would be an impossible task but it might be possible to rework this compilation by weeding out less useful or unreliable works and adding recent important bibliographies which are not separates.

THEOLOGY, A COURSE FOR COLLEGE STUDENTS. VOL. 4: CHRIST IN HIS MEMBERS. By Bernard J. Murray, S.J., John J. Fernan, S.J., Edward J. Messemer, S.J. Syracuse, N.Y.: LeMoyné College, 1955. Pp. 270. With this volume Fr. Fernan and his associates complete the college theology series projected some years ago by the Jesuit Fathers of the New York Province. Known as the LeMoyné Plan, the series constructs in organic fashion the whole of Christian dogma and practice around the central idea of "the new life we have in Christ." Volumes 1 and 2 presented "the life that is in Christ," while Volume 3 dealt with "the life of Christ communicated to the Church." This fourth volume focuses attention on the individual member of Christ's Body. Pursuing the scriptural approach employed throughout the series, Fr. Murray begins with St. Paul's summary of justification as recorded in the historical context of the Epistle to the Romans. Fr. Fernan takes up a more analytical study of the life of grace, tracing the theological synthesis fashioned by the magisterium. In the last section Fr. Messemer endeavors by a primer in asceticism to help the students make grace operative in their lives. Fr. Fernan neatly sums up the purpose of the course: "After the vision comes the struggle for its full realization."

LE MYTHE MARXISTE DES CLASSES. By René Bertrand-Serret. Paris: Les Editions du Cèdre, 1955. Pp. 234. The classification of all society into two antagonistic categories, bourgeois and working, whose opposition of interests since the advent of technics and industrialization is permanent and irreducible and, moreover, the basis of all economic and social evolu-

tion—this is the Marxist myth. Its artificiality and distortions of reality are made evident by an analysis of the true characteristics of social classes as contrasted with the elements of the myth.

TREASURE UNTOLD. By Albert J. Shamon. Westminster: Newman, 1955. Pp. xv + 222. \$3.50. The truths of the Catholic faith found in the Apostles' Creed are the subject matter of this book. In his inspirational commentary S. presents the thoughts of theologians such as St. Augustine and St. Thomas Aquinas, through a medium of anecdotes and simple explanations.

CHASTITY. By various authors. Translated by Lancelot C. Sheppard. Westminster: Newman, 1955. Pp. x + 267. \$4.00. The fifth volume in the *Religious Life Series* to help religious meet problems created by modern conditions. A collection of papers by leading experts, first printed in *La vie spirituelle*, presents basic notions concerning chastity from the Old and New Testaments, history, theology, canon law, medicine, and psychology. The papers are concerned also with applications, and are directed to nuns.

1954 PROCEEDINGS OF THE SISTERS' INSTITUTE OF SPIRITUALITY. Edited by A. Leonard Collins, C.S.C. Notre Dame, Indiana: University of Notre Dame Press, 1955. Pp. viii + 275. \$3.00. The content of the issue is substantially that given in the various lectures and workshops held at the Institute. Here we find a treatment of the psychological problems of the religious life by G. Kelly, S.J.; of the adaptation of the religious life to present-day needs by Fr. Plé, O.P.; and of the vows of obedience and poverty by Charles Corcoran, C.S.C. Canon law for the superior or novice mistress is handled by A. Riesner, C.S.S.R. Lastly, the life of prayer is discussed, with Fr. Diefenbach, O.F.M.C., as the lecturer.

EASTERN RITE PRAYERS TO THE MOTHER OF GOD. Translated and edited by John H. Ryder, S.J. New York: Fordham University Press, 1955. Pp. viii + 46. This booklet will serve to introduce the western Catholic to the devotion to the Mother of God of his brethren of the Byzantine rite as well as to furnish an English translation of the prayers used in their liturgy for those of this rite who are not familiar with the traditional language. The prayers selected are from the vigil service of the greater feasts of the Mother of God and from the Holy Liturgy (Holy Mass) and are used by the Catholic and Orthodox Russian Churches alike.

THE PRIESTHOOD: A TRANSLATION OF THE PERI HIERSYNES OF ST. JOHN CHRYSOSTOM. Translated by W. A. Jurgens. New York: Macmillan, 1955. Pp. xxv + 133. \$2.50. A dialogue between St. John Chrysostom and his friend Basil sets forth the glories of the clerical state and the duties of persons with ecclesiastical authority. This new translation has extensive footnotes, an index of biblical references and a complete subject index.

NEW LIGHT ON THE PASSION. By Rev. P. O'Connell. Dublin: M. H. Gill and Son, Ltd., 1955. Pp. viii + 76. The story of the passion revealed by the Holy Shroud of Turin compared with the account found in the visions of St. Bridget of Sweden and other contemplatives, including Teresa Neumann. The first section deals with the history of the Holy Shroud, and the second with its interpretation and a comparison with visions of the passion. The object is to show that the sufferings of Christ in His passion were far worse than they are generally represented and thereby to arouse greater devotion and love.

SUMMA OF THE CHRISTIAN LIFE. Vol. 2. By Venerable Louis of Granada, O.P. Translated and adapted by Jordan Aumann, O.P. New York: Herder, 1955. Pp. vii + 428. \$4.95. Unity is given these selected passages from the complete works of Fray Louis by their arrangement in the order of the *Summa theologica* of St. Thomas. The three books in this volume treat man's final end, sin, and grace, the theological virtues and their opposite vices, the moral virtues, and the states of life.

BISHOP OF THE WINDS. By Gabriel Breynat, O.M.I. Translated by Alan Gordon Smith. New York: P. J. Kenedy & Sons, 1955. Pp. 266. \$3.75. In April, 1892, less than two months after his ordination to the priesthood, young Gabriel Breynat left France for Canada where he was to labor as an active missionary in the frozen wastes of the Athabaska and Mackenzie Vicariates for the next fifty-one years. For ten years he lived among the Indians known as the Caribou Eaters, sharing their hardships and their mode of life. Thereafter, as Vicar Apostolic of the Mackenzie District—a diocese that covered 889,000 square miles—he travelled to the scattered members of his flock by snowshoe, dogsled, canoe, and airplane. He established new missions, schools, hospitals, and churches and made many trips to Ottawa to champion better conditions for the Indians and the Eskimos. He was made titular Archbishop of Garella in 1940. Three years later ill health forced his retirement; he died in 1954 at the age of 86 near Lyons, France.

THE SCHOLAR AND THE CROSS: THE LIFE AND WORK OF EDITH STEIN. By Hilda C. Graef. Westminster: Newman, 1955. Pp. 234. \$3.50. Edith Stein was born of wealthy Jewish parents in Breslau in 1891 but early turned away from the faith of her childhood. At the age of thirty, aided by her studies with Edmund Husserl, she broke away from the agnostic paganism of contemporary German philosophy and found her way into the Catholic Church. From the start she longed for the austere life of Carmel; but her intellectual gifts made it imperative that she should continue her scholarly work. In 1933 a law barring all "non-Aryans" from the professions ended her academic career; but the way was now open for her to become Sister Teresa Benedicta of the Cross. Later the Gestapo sought her out and she died in the gas chambers of Auschwitz. Hilda Graef develops this brief outline into an excellent biography of a heroic and saintly woman. With characteristic insight and depth, Miss Graef captures the spirit of the life and work of a person who combined a perfect openness to every question of modern life with an utterly supernatural outlook; who as teacher, philosopher, Carmelite nun taught and lived the highest Catholic ideals.

EL VENERABLE LUIS DE LA PUENTE DE LA COMPAÑIA DE JESÚS. SUS LIBROS Y SU DOCTRINA ESPIRITUAL. By Camilo María Abad. Comillas (Santander): Universidad Pontificia. 1954. Pp. xv + 619. This is a serious, if somewhat imperceptive, attempt at the full-length study which Luis de la Puente (1554-1624) has so long deserved. Detailed attention is accorded successively to the doctrinal milieu, to the life of the Venerable (largely from manuscript sources), and to each of his seven chief works. For the student of the history of spirituality the volume's value will lie in the amount of material, otherwise difficult to come by, which the author has managed to include.

THE KEY CONCEPTS OF THE OLD TESTAMENT. By Albert Gelin. Translated by George Lamb. New York: Sheed and Ward, 1955. Pp. xiv + 94. \$2.00. A short, popular presentation of Old Testament concepts. Among others are included: God as a unique and spiritual being, messianic expectations and notions, personal salvation, the idea of retribution, and the sense of sin. The author has compiled a simple, clear outline of Old Testament chronology, and traces the Jewish mentality through its gradual preparation for the Incarnation.

THE OUTSPOKEN ONES. By Dom Hubert Van Zeller, O.S.B. New York: Sheed & Ward, 1955. Pp. 195. \$3.00. In catering to the casual reader

who has a shrewd guess that there is more in the Bible than ever came out of it (Preface, p. x) Z. in this improved revision presents short biographies of the twelve minor prophets of Israel and Judah. Each story, pictured in its proper period, tells us as far as possible what the prophet was like as a man, and what his message contained not only for the Old Testament peoples but also for us.

THE PSALMS: FIDES TRANSLATION. Introduction and notes by Mary Perkins Ryan. Chicago: Fides, 1955. Pp. xxxvii + 306. \$3.95. This new translation of the Psalms has been made in accordance with the new Roman Psalter. Its special purpose is to provide a clear, modern translation that gives due attention to the requirements not only of individual reading but also of recitation aloud and of singing. The introduction and notes are by a layman to guide laymen in appreciating and praying the Psalms. The arrangement of the Psalms in the Roman and Monastic Breviaries as well as an index of first lines is placed in the back of the book.

PROPHETIC REALISM AND THE GOSPEL: A PREFACE TO BIBLICAL THEOLOGY. By John Wick Bowman. Philadelphia: Westminster Press, 1955. Pp. 288. \$4.75. In the first of the book's three parts B. discusses current positions in biblical theology: humanistic optimism, apocalyptic pessimism, and prophetic realism. Acknowledging the roots in man's nature for the first two positions, B. opts for prophetic realism, or revelation theology, "a theology of the Spirit . . . upon which man may not impose limiting categories, such as those of time and space, of race or class, or even of creed in the historic sense of the word." The second part deals with the themes of prophetic realism, beginning with Paul's theology of history, an account of God's redemptive acts on man's behalf, and culminating in Christ, the supreme divine act in the line of redemptive history. In Part 3, B. considers the content of Scripture's prophetic realism under the four headings of Jesus Christ, God, the Kingdom, and Salvation; these headings, D. states, "are sufficiently comprehensive to include the entire sweep of the field of Biblical theology."

TOWARD A THEOLOGY OF EVANGELISM. By Julian N. Hartt. New York: Abingdon Press, 1955. Pp. 123. \$2.00. Inspired by a desire to grasp the meaning of the Church's evangelical commission, H. presents his reflections on certain fundamentals of Christian life. These fundamentals of belief in God, Jesus Christ, the Holy Spirit, the Kingdom, the nature of man are analyzed in light of the commission to evangelize the world. These reflec-

tions are neither a systematic theology, nor a biblical theology in any strict sense of the word, but might prove to be points of productive contact with those inside Christianity as well as outside.

REVELATION AND REDEMPTION: A SKETCH OF THE THEOLOGY OF ST. JOHN. By William Grossouw. Translated and edited by Martin W. Schoenberg, O.S.C. Westminster, Md.: Newman, 1955. Pp. ix + 133. \$2.25. G., who was universally praised for his intelligent study of the theology of St. Paul, *In Christ*, has given us an equally praiseworthy sketch of the thought of St. John. By way of introduction he explains three characteristics of John's manner of expression and thought, and the special literary character of his Gospel. Two chapters are devoted to the four principal ideas—faith, life, the Christ, and the Son of Man. Faith, the revelation of divine truth, is considered under the metaphor of light, and the Christian and pagan concepts of love are sharply distinguished. Christian existence is inspiringly portrayed as a divine sonship and possession of God, a surrender of self by faith, and love, the living out of faith.

THE PROBLEM OF JESUS. By Jean Guitton. New York: P. J. Kenedy & Sons, 1955. Pp. xiv + 239. \$3.75. An abridgement for English readers of the two-volume work, *Le problème de Jésus*. In the first part of the book G. aims at supplying the historical evidence for the content of the Gospels. A further aim is to supply a philosophy of biblical criticism. After having vindicated the reliability of the documents, G. goes on to consider two fundamental issues: the divinity of Christ and His resurrection. All this is done in the form of a "diary." G. postulates a hypothetical free thinker, a rationalist. This literary form enables the reader to follow the progress of this true rationalist as he gradually passes from a state of negation and doubt to increasing assurance and eventual certitude.

DISCOVERING BURIED WORLDS. By André Parrot. Translated by Edwin Hudson. *Studies in Biblical Archaeology* 7. New York: Philosophical Library, 1955. Pp. 128. \$3.75. Opening with a brief introduction to the archaeological method of excavation, P. continues with a historical survey of archaeological endeavors during the period 1841–1952. In the third chapter he presents a conspectus of the political history of the five thousand years of pre-Christian civilization in the Near East as it is revealed in the monuments which have been discovered to date. The final chapter is devoted to the importance of archaeology for biblical studies. The text is supplemented by thirty plates, five maps, a brief bibliography, and an index.

ANCIENT NEAR EASTERN TEXTS. Edited by James B. Pritchard. (New Material from the second, revised edition, 1955.) Princeton University Press. Pp. 499 + 516. \$1.00. This is a supplementary fascicle to the well-known collection of texts (cf. THEOLOGICAL STUDIES 12 [1951] 104-108) which now appears in a second and enlarged edition. New northwest Semitic material is represented by Canaanite and Aramaic inscriptions, translated by Franz Rosenthal. Fr. Albert Jamme presents South-Arabian inscriptions with selections from the Sabaeen, Minaean, Qatabanian, and Hadrami dialects. Prof. Speiser, already a generous contributor to the original volume, provides new portions of the Creation and Gilgamesh Epics and the Myth of Zu. An index of names found in the above inscriptions enhances the value of this supplement.

RELIGIONS OF THE ANCIENT NEAR EAST. SUMERO-AKKADIAN RELIGIOUS TEXTS AND UGARITIC EPICS. Edited by Isaac Mendelsohn. New York: The Liberal Arts Press, 1955. Pp. xxix + 284. \$1.75 (paper); \$3.00 (cloth). This is the fourth volume in the Library of Religion, a series devoted to the publication of readings in the sacred scriptures and basic writings of the world's religions, past and present. Substantially, this volume is a reprint of the Sumero-Akkadian and Ugaritic religious texts which already appeared in *Ancient Near Eastern Texts*, ed. J. Pritchard (Princeton, 1950). There are, however, two notable and welcome additions; the editor has supplied a translation of the Accadian *Maqlu* and *Shurpu* texts, which had been omitted in the Pritchard volume, and has given brief bibliographical references. There is also a short introduction by the editor to the religious thought of the ancient Semitic world.

INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE, 2 (1953-1954), nos. 1-2. Edited by F. Stier. Düsseldorf: Patmos Verlag, 1955. Pp. xi + 248. \$8.10. Another volume of this valuable contribution to the bibliographical literature of biblical and related fields is most welcome. Since vol. 1, no. 2, did not quite cover the whole of 1952, this issue fills the lacunae, and continues the survey to about the middle of 1954.

GUIDE TO THE BIBLE, 2. Edited by A. Robert & A. Tricot. Translated by E. P. Arbez, S.S., & M. R. P. McGuire. New York: Desclée & Co. Pp. xv + 622. With the publication of this second English volume the translation of *Initiation biblique* is now completed. The translators have continued to supply very worthwhile bibliographical and explanatory addi-

tions. The result is not only a very up-to-date translation for English readers but practically a brand new edition.

THE HISTORY OF ISRAEL. 2 Vols. By Giuseppe Ricciotti. Translated by Clement della Penta, O.P., & Richard T. A. Murphy, O.P. Milwaukee: Bruce, 1955. Pp. xii + 430; x + 476. \$15. The translation has been made from the fourth and latest Italian edition (1949). Fr. Murphy has added some new sections without, however, disturbing the numeration of the paragraphs, and has increased the footnotes to bring the work up to date and make it more serviceable for English readers.

IRRWEG ODER HELLSWEG. By Hermann Schmidt. Paderborn: Ferdinand Schöningh, 1954. Pp. 112. An apology and justification of devotion to Mary. It concentrates on the Protestant and Catholic position on the role of our Lady as Mediatrix of all graces, and its reconciliation with revelation, as well as a clarification of some still open questions, and a unification of Mariology.

THE DOCTRINE OF JUSTIFICATION BY FAITH. Edited by G. W. H. Lampe. New York: Morehouse-Gorham Co., 1954. Pp. 95. \$2.25. The five essays in this book had their origin in a series of papers read at a conference on the problem of justification and the sacraments, the object of which was to clarify the views of different schools of opinion in the Church of England and to see how far such divergences can be solved. The book clearly presents the general interpretations and history of the main controversies on justification.

GRACE AND ORIGINAL JUSTICE. By William A. Van Roo, S.J. Rome: Gregorian University, 1955. Pp. 212. This study was originally a doctoral dissertation. The author presents an historical investigation into St. Thomas' position on the relation of sanctifying grace to original justice. With frequent reference to the works of Martin, Bittremieux, and Kors, he analyzes man's condition in the state of innocence, the role of sanctifying grace and the infused virtues in original justice, and the vexing problem of whether grace is to be considered, according to St. Thomas, as the formal or efficient cause of original justice.

PROPER RELATIONS TO THE INDWELLING DIVINE PERSONS. By William J. Hill, O.P. Washington: The Thomist Press, 1955. Pp. xvii + 120. \$2.00. In a speculative approach "to discover the dogmatic limits which must be

set to the soul's contact with each of the distinct Divine Personalities" (p. 116) the author establishes the foundation of the soul's reference to the Trinity, explains St. Thomas' doctrine on appropriation, and then examines the possible bases for proper relations. Among his carefully worked-out conclusions: "There appears to be no intrinsic repugnance in admitting a proper exemplarity on the part of each of the Persons. . . . As for more intimate communications of the formal order—quasi-formal causalities on the part of the distinct Persons—all the theories which have been suggested so far appear to go beyond the doctrine of St. Thomas" (p. 115).

THE CHURCH OF THE WORD INCARNATE: AN ESSAY IN SPECULATIVE THEOLOGY. VOL. 1: THE APOSTOLIC HIERARCHY. By Charles Journet. Translated by A. H. C. Downes. Sheed and Ward: London and New York, 1955. Pp. xxxi + 569. \$7.50. Msgr. Journet describes his volumes as "a comprehensive work in which I hope to explain the Church from the standpoint of speculative theology, in terms of the four causes from which she results—efficient, material, formal, and final." This first volume considers the efficient cause of the Church—its hierarchical power, sacramental and jurisdictional. The question of apostolicity is considered by way of corollary. And two Excursus have been added for the English translation of the first volume: some recent views on the sacrament of orders, and the origins and transmissions of political power.

ESSAI DE BIBLIOGRAPHIE SUR SAINT JOSEPH. By Aimé Trottier, C.S.C. Montréal: Centre de recherches et de documentation, Oratoire Saint-Joseph, n.d. Pp. 283. \$4.00. (Extrait des *Cahiers de Joséphologie*, 1953–1955.) This partial bibliography of books written about St. Joseph is based on the author's examination of the resources of 127 libraries in Europe and America and of numerous catalogs, periodicals, and books. More than two thousand different titles by more than twelve hundred different authors are listed; they have been published in twenty-five languages and forty-three countries. The works are arranged alphabetically according to author and, in the case of anonyms, title; a topical and a geographical and chronological cross index have been appended. The books listed under each heading of the topical index have been further subdivided according to the languages in which they were written.

A THEOLOGICAL GERMAN VOCABULARY. By Walter M. Mosse. New York: The Macmillan Company, 1955. Pp. viii + 148. \$2.50. A German-English theological vocabulary of words used in basic theological expressions

and in theological contexts, exemplified in quotations from Martin Luther's Bible and the Revised Standard Version.

SANCTI BENEDICTI REGULA MONACHORUM: TEXTUS CRITICO-PRACTICUS SEC. COD. SANGALL. 914. Cura D. Philiberti Schmitz. Editio altera emendata. Maredsous, 1955. Pp. 234. This beautifully printed edition of the Rule of St. Benedict is meant for everyday use. The text, however, is critical; ms St. Gall 914 furnishes the base, corrected where necessary to accord with the fruits of modern research, and lightly retouched to make the text intelligible to those familiar with classical Latin. Wherever the body of the text has been changed, the original reading of the base manuscript is given in a footnote. A study by Christine Mohrmann of the syntax and terminology of St. Benedict and a concordance of the words found in the Rule have been included in this edition.

THE RECRUITMENT AND FORMATION OF THE NATIVE CLERGY IN INDIA. By Carlos Mercés de Melo, S.J. Lisbon: Agencia Geral Do Ultramar Divisao De Publicacoes E Biblioteca, 1955. Pp. xxii + 358. This book is an historico-canonical study of the sixteenth to nineteenth centuries. There are three divisions: a general historical introduction on the Catholic Church in India; the native clergy under the *padroado* or Portuguese patronage; and the evolution of the native clergy under the Sacred Congregation of the Propagation of the Faith. In each of the two parts on the native clergy the author considers three aspects: the Councils of Rome; the Provincial Councils; and the situation in India. The book is a partial historical commentary on canon 305 showing how the Church practiced the recommendation of the canon before legislating on it.

LES RÉFORMATEURS ET LA FIN DES TEMPS. By T. F. Torrance. Translated by Roger Brandt. Paris: Delachaux & Niestlé S.A., 1955. Pp. 41. 3 frs. A translation of the article entitled, "The Eschatology of the Reformation," which appeared in *Eschatology*, Scottish Journal of Theology. After a brief historical survey of the evolution of the problem, T. presents the respective positions of Luther, Zwingli, Bucer, and Calvin. He then discusses the differences between Calvin and Luther.

MEN WHO SHAPE BELIEF. By David Wesley Soper. Philadelphia: Westminster Press, 1955. Pp. 224. \$3.50. Like its companion volume, *Major Voices in American Theology*, this book serves to introduce the reader to the life and thought of several of the more important leaders of American

Protestant theology. In addition to brief biographies and an appraisal of the lives and writings of each subject, various passages of the theologians' own words are cited which are felt to be representative of present-day schools of theological thought. Among the eleven theologians treated are: James Luther Adams, Douglas V. Steere, John A. Mackay, and W. Norman Pittenger.

BERGSON'S MYSTICISM. By John J. Kelley, S.M. Fribourg: St. Paul's Press, 1954. (Distributed by Marianist Publications, Dayton, Ohio.) Pp. 151. \$2.50. This study is an attempt "to see how Bergson evaluated the mystics and their experience, and to what extent he presents a coherent explanation of the reality of mysticism" (p. 5). He first presents a biographical sketch and summarizes the sharper lines of Bergson's philosophy as found in *Creative Evolution* and in the first two chapters of *The Two Sources of Morality and Religion*. Part 2 is devoted to what the author calls Bergson's principal thesis, viz., "that mysticism is true dynamic religion open to all men" (p. 6). After translating Bergson's categories into scholastic terminology, he analyzes the properties of Bergsonian mysticism, draws its different elements into a synthesis, and concludes with a critical evaluation.

ON AUTHORITY AND REVELATION. THE BOOK ON ADLER, OR A CYCLE OF ETHICO-RELIGIOUS ESSAYS. By Søren Kierkegaard. Translated with an introduction and notes by Walter Lowrie. Princeton, N. J.: Princeton University Press, 1955. Pp. xxvii + 205. This work of translation and editing of the unpublished original excels the only other translation of the same work by Haecker (in German), which lacks the three prefaces of S. K. and the *Postscript* to the work. Arguing *ex concessis*, S. K. at his satirical and argumentative best exposed Magister Adler's claim that he had a revelation. The work balances an exaggerated impression of S. K. which readily may be inferred from his *Attack Upon Christendom*. Familiar themes of his *Postscript*, *Fragments*, and *Three Stages* ("Speculation and Hegelianism," "Becoming a Christian," and "Inwardness") are neatly woven into the work. Particularly noteworthy are the "minor treatise" on the difference between an apostle and a genius—which appeared in *The Present Age*, edited by Chas. Williams—and the section on the "upbringing of children."

PHILOSOPHICAL PSYCHOLOGY. By J. F. Donceel, S.J. New York: Sheed and Ward, 1955. Pp. xiii + 363. \$4.50. A psychology textbook for the use of college students and their professors. The main lines follow the

pattern which has become traditional in Thomistically inspired courses. But besides giving new expression to the traditional matter, D. has devoted almost a third of his pages to positive science's contribution to the study of man's sense life, rational life, and personality. A brief explanation of the main features of psychoanalysis and its derivative systems is given, together with brief evaluations of the theories and methods outlined. These scientific sections of the book are clearly marked off from the philosophic contents and hence can be treated either as class matter or as required reading. The book is rounded out with ample suggestions for allied reading and a multi-language bibliography.

BERGSONIAN PHILOSOPHY AND THOMISM. By Jacques Maritain. Translated by Mabelle L. Andison in collaboration with J. Gordon Andison. New York: Philosophical Library, 1955. Pp. 383. \$6.00. This is a re-edition of Maritain's early work critically analysing Bergson's philosophical system. In his early days he was a student of Bergson and a sympathetic admirer. Here he measures against the background of Thomist thought the degree of success with which Bergson avoided the prejudices and limitations of post-Cartesian scientism. His first part discusses the general aspects of Bergsonism with a deeper critical examination following. The next part juxtaposes the Bergsonism of fact with the Bergsonism of intention, and he concludes his work with an essay of appreciation.

BELIEF AND UNBELIEF SINCE 1850. By H. G. Wood. Cambridge: University Press, 1955. Pp. viii + 143. \$2.75. The essays in this book were first delivered as lectures under the sponsorship of the Faculty Board of Divinity in the University of Cambridge. The first chapter contrasts the religious beliefs, attitudes, and practices of Victorian England with those prevalent in the same country today. The next two chapters briefly highlight some of the important factors making for the change, especially the impact of natural science. In the concluding essays, W. deals with the questions of literary and historical criticism, religious experience, the relation between ethics and religion, and the quest for the Jesus of history and the return to the Christ of faith. The volume concludes with a bibliography of the most important English works published during the period under discussion.

THE EVANSTON REPORT: THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES 1954. Edited by W. A. Visser 't Hooft. New York: Harper and Brothers, 1955. Pp. 360. \$5.00. This official report, edited by the

Secretary General of the World Council of Churches, is composed of descriptions of daily events at the Assembly, reports of sections and committees, and statistics about delegates and member churches. All reports are detailed and complete, and final resolutions are interspersed with pertinent excerpts of preliminary discussions. Appendices on various by-subjects brought up at the Assembly, as well as the Constitution of the World Council, complete the volume.

PREBYTERIANISM. By G. D. Henderson. Aberdeen: University Press, 1954. Pp. vii + 179. Presbyterian ecclesiastical polity is the subject treated in this book; that is, Presbyterian church organization in Scotland and to a limited extent in Britain and overseas. H. traces the rise of Presbyterianism, states its essentials, describes its development, notes its straining points, and investigates the possibilities of nearer agreement with other types of church order, and the limits of the modifications to which it can submit, with particular reference to so-called Catholic tendencies. In his study of the origin, development, and future of Presbyterianism H. treats of questions such as the place of the laity and their merely functional difference from the professional clergy.

L'OMBRE DE DIEU. By Etienne Souriau. Paris: Presses Universitaires de France, 1955. Pp. 376. The shadow of God, borrowing from Plotinian terminology, is an ectype which presents to man in the form of an experience its archetype which is not God, but can establish some kind of relation between man and the infinite. Such a relation is necessary to break through the terrible impasse set up by Pascal's wager-argument, which (for the author) is expressed as a search for the concrete, existential act which will give to man the power to respond to the terms of the wager-argument. The nature of this act is revealed in the author's analysis of the "cogito," and absorbed in his theory of creation and realization. The philosopher must be open to all truth; hence any commitment, like the act of faith, would short-circuit the search for truth. The author cannot tell us what is the object of the search, except to warn us not to mistake the shadow of God for God Himself. This is no answer to Pascal's wager-argument and instead of solving the existentialist cry of despair heightens it.

BOOKS RECEIVED

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

Scriptural Studies

- Cadbury, Henry J. *The Book of Acts in history*. London, Adam & Charles Black, 1955. vi, 170p. 15/—
- Díaz, José Alonso, S.J. *El estado de tibieza espiritual en relación con el mensaje del Señor á Laodicea (Ap. 3, 14 ss.)*. Comillas, Univ. Pontificia, 1955. 89p. (Publicaciones Anejas a "Miscelanea Comillas" 7)
- Gelin, Albert. *The key concepts of the Old Testament*; tr. by George Lamb. N.Y., Sheed & Ward, 1955. xiv, 94p. \$2.00
- Glover, Willis B. *Evangelical nonconformists and higher criticism in the nineteenth century*. London, Independent Press, 1954. 296p. 17/6
- Grossouw, William. *Revelation and redemption; a sketch of the theology of St. John*; tr. and ed. by Martin W. Schoenberg, O.S.C. Westminster, Md., Newman Press, 1955. ix, 133p. \$2.25
- Guide to the Bible, II; an intr. to the study of Holy Scripture, publ. under the direction of A. Robert and A. Tricot; new ed., rev.; translation prepared under the direction of Edward P. Arbez, S.S., and Martin R. P. McGuire. N.Y., Desclée & Co., 1955. xv, 622, VIIIp.
- Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Band II (1953-54) Heft 1-2. Düsseldorf, Patmos-Verlag, 1955. xi, 248p.
- Jülicher, Adolf. *Itala; das Neue Testament in altlateinischer Überlieferung*; III, Lucas-Evangelium. Berlin, Walter de Gruyter, 1954. 282p. DM 120.—
- Manson, T. W. *Jesus and the non-Jews*. Univ. of London, The Athlone Press, 1955. 18p. \$.50
- O'Connell, Patrick. *New light on the Passion*. Dublin, Gill, 1955. viii, 76p. 7/6, paper 5/6
- The Psalms*; Fides translation; intr. by Mary Perkins Ryan. Chi., Fides, 1955. xxxvii, 306p. \$3.95
- La Sainte Bible*; traduite en français sous la direction de l'Ecole Biblique de Jérusalem; Les Psaumes, tr., intr. et notes de R. Tournay, O.P., et R. Scwab; nouvelle éd. revue de J. Gelineau, S.J., et Th.-G. Chiffot, O.P. Paris, du Cerf, 1955. 520p. 1.200 fr.
- Van Zeller, Hubert, O.S.B. *The outspoken ones; twelve prophets of Israel and Juda*. N.Y., Sheed & Ward, 1955. x, 195p. \$3.00

Doctrinal Theology

- Berti, Conrad M., O.S.M. *Methodologiae theologicae elementa*. Rome, Desclée, 1955. 251p.

- Cahill, John, O.P. The development of the theological censures after the Council of Trent (1563-1709). Fribourg Univ. Press, 1955. xxii, 194p. Fr.s. 12.50/DM 12.— (Studia Friburgensia, New Series, 10)
- Davy, M.-M. Théologie et mystique de Guillaume de Saint-Thierry, I; La connaissance de Dieu. Paris, J. Vrin, 1954. xiii, 341p.
- Denziger, Henricus. Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum; ed. 30. Edidit Carolus Rahner, S.J. Freiburg, Herder, 1955. xxxi, 716, 5, 5, 71p.
- Evangelisches Kirchenlexikon; kirchlich-theologisches Handwörterbuch, hrsg. von Heinz Brunotte und Otto Weber. Göttingen, Vandenhoeck & Ruprecht, 1955— 1. Lfg. DM 4.80; Lfg. 2/3 DM 9.60
- Guitton, Jean. The problems of Jesus; a free-thinker's diary. N.Y., Kenedy, 1955. xiv, 239p. \$3.75
- Journet, Charles. The Church of the Incarnate Word, I; the Apostolic Hierarchy; tr. by A. H. C. Downes. N.Y., Sheed & Ward, 1955. xxxi, 569p. \$7.50
- Marc, André, S.J. Raison philosophique et religion révélée. Bruges, Desclée de Brouwer, 1955. 296p. 105 fr.
- Shamon, Albert J. Treasure untold; reflections on the Apostles' Creed. Westminster, Md., Newman Press, 1955. xv, 222p. \$3.50
- Theology; a course for college students, IV; Christ in his members, by Bernard J. Murray, S.J., John J. Fernan, S.J., Edward J. Messemmer, S.J. Syracuse, ix, 270p.
- Thomas Aquinas, St. Summa theologiae; cura et studio Instituti Studiorum Medievalium Ottaviensis tomus secundus complectens primam secundae, ed. altera. Ottawa, Commissio Piana, 1953. xl, 1399, 19p.
- Van Roo, William A., S.J. Grace and original justice according to St. Thomas. Rome, Gregorian Univ. Press, 1955. 211p.
- Xiberta, Bartholomaeus, O.Carm. Tractatus de Verbo Incarnato. Madrid, Consejo Superior de Investigaciones Científicas, 1955. 2 v.

Moral Theology, Canon Law, Liturgical Questions

- Fuchs, Josef, S.J. Lex naturae; zur Theologie des Naturrechts. Düsseldorf, Patmos-Verlag, 1955. 189p. DM 10.50
- Goyeneche, S., C.M.F. Quaestiones canonicae de iure religiosorum. Naples, D'Auria, 1955. 2 v. \$10.00
- McGrath, Robert Eamon, O.M.I. The local superior in non-exempt clerical congregations; a historical conspectus and a commentary. Wash., Catholic Univ. of America Press, 1954. viii, 123p.
- Melo, Carlos Mercedes de, S.J. The recruitment and formation of the native

- clergy in India (16th–19th century); an historico-canonical study. Lisbon, Agencia Geral do Ultramar, 1955. xxxi, 358p.
- La Messe; les chrétiens autour de l'autel, par Les Prêtres de la Communauté Sacerdotale de Saint-Séverin. Bruges, Desclée de Brouwer, 1955. 207p. 54 fr.
- Pocknee, Cyril E. The French diocesan hymns and their melodies. London, Faith Press, 1954. vi, 162p. 12/6
- Roelker, Edward. Precepts. Paterson, N.J., St. Anthony Guild Press, 1955. xii, 251p. \$3.50
- Theologia moralis. Antonius Lanza, Petrus Palazzini. Tomus II, Pars Ia; de virtutibus theologicis ac de religione. Turin, Marietti, 1955. xx, 425p.

History and Biography, Patristics

- Baur, Chrysostomus, O.S.B. Initia patrum graecorum. Vatican City, Biblioteca Apost. Vaticana, 1955. 2 v. (Studi e Testi, 180, 181)
- Campenhausen, Hans von. Die griechischen Kirchenväter. Stuttgart, Kohlhammer, 1955. 172p. DM 3.60 (Urban-Bucher, 14)
- The Evanston Report; the Second Assembly of the World Council of Churches, ed. by W.A. Visser't Hooft. N.Y., Harper, 1955. viii, 360p. \$5.00
- Fecher, V. J., S.V.D. A study of the movement for German national parishes in Philadelphia and Baltimore (1787–1802). Rome, Gregorian Univ. Press, 1955. xxxi, 283p.
- Gherman, Pierre. L'ame roumaine écartelée; faits et documents. Paris, du Cèdre, 1955. 258p.
- John Chrysostom, St. The priesthood; a translation of the Peri Hierosynes of St. John Chrysostom, by W. A. Jurgens. N.Y., Macmillan, 1955. xv, 133p. \$2.50
- The Jung Codex; a newly recovered Gnostic papyrus; three studies by H. C. Puech, G. Quispel, W. C. Van Unnik; tr. and ed. by F. L. Cross. London, Mowbrays, 1955. 135p. 15/—
- Knowles, Dom David. The religious orders in England, II; the end of the Middle Ages. N.Y., Cambridge Univ. Press, 1955. ix, 407p. \$8.50
- Mischke, Bernard C., O.S.C. Odilia, maid of the Cross. Onamia, Minn., National Shrine of St. Odilia, 1955. 163p. \$2.00
- Nemec, Ludvik. Church and State in Czechoslovakia; historically, juridically and theologically documented. N.Y., Vantage Press, 1955. xi, 577p. \$5.00
- Parrot, André. Discovering buried worlds; tr. by Edwin Hudson. N.Y., Philosophical Library, 1955. 127p. \$3.75

- Royer, Fanchon. St. Francis Solanus, apostle to America. Paterson, N.J., St. Anthony Guild Press, 1955. viii, 207p. \$2.50
- Voillaume, René. Seeds of the desert; the legacy of Charles de Foucauld. Chi., Fides, 1955. xii, 368p. \$4.50

Ascetical Theology, Devotional Literature

- Benedict, St. Regula monachorum; textus critico-practicus sec. cod. Sangall. 914 adiuncta verborum concordantia cura D. Philiberti Schmitz, addita Christinae Mohrmann enarratione in linguam S. Benedicti; ed. altera emendata. Maredsous, 1955. 233p.
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SIGLA

OLD TESTAMENT

Gn	Genesis	Lam	Lamentations
Ex	Exodus	Ez	Ezekiel
Lv	Leviticus	Dn	Daniel
Nm	Numbers	Hos	Hosea
Dt	Deuteronomy	Jl	Joel
Jos	Joshua	Amos	Amos
Jg	Judges	Ob	Obadiah
Ru	Ruth	Jon	Jonah
1, 2 S	1, 2 Samuel	Mi	Micah
1, 2 K	1, 2 Kings	Na	Nahum
1, 2 Chr	1, 2 Chronicles	Hb	Habakkuk
Ezr	Ezra	Zeph	Zephaniah
Neh	Nehemiah	Hg	Haggai
Est	Esther	Za	Zechariah
Jb	Job	Mal	Malachi
Ps	Psalms	Bar	Baruch
Prv	Proverbs	Tob	Tobit
Qoh	Qoheleth (Ecclesiastes)	Jud	Judith
Ct	Song of Songs	Wis	Wisdom of Solomon
Is	Isaiah	Sir	Ben Sira (Ecclesiasticus)
Jer	Jeremiah	1, 2 Mac	1, 2 Maccabees

NEW TESTAMENT

Mt	Matthew	Col	Colossians
Mk	Mark	1, 2 Th	1, 2 Thessalonians
Lk	Luke	1, 2 Tim	1, 2 Timothy
Jn	John	Tit	Titus
Acts	Acts	Phm	Philemon
Rom	Romans	Heb	Hebrews
1, 2 Cor	1, 2 Corinthians	Jas	James
Gal	Galatians	1, 2 Pt	1, 2 Peter
Eph	Ephesians	1, 2, 3 Jn	1, 2, 3 John
Phil	Philippians	Jude	Jude
Ap	Apocalypse		