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BOOK REVIEWS

THE BOOK OF ACTS IN HISTORY. By Henry J. Cadbury. London: Adam and Charles Black, 1955. Pp. vi + 170. 15s.

Prof. Cadbury, whose *Luke-Acts* as well as his contributions to *The Beginnings of Christianity* are well known to students of the *NT*, has now edited his Lowell Lectures of 1953. His theme is Acts once again, "not the history it relates but its own place in history." His intention is to share with his reader the store of erudition amassed during the twenty years since he collaborated with Prof. Lake in producing the commentary on the Acts of the Apostles. The result is a fascinating and most informative picture of the fourfold cultural milieu, Greek, Roman, Jewish, and Christian, in which apostolic Christianity was born. In a kind of epilogue we have a sketch of the history of the book of Acts during the years immediately subsequent to its publication.

The opening chapter, after a brief catalogue of the various materials available which illustrate the historicity of Acts, is devoted to the discussion of a fifth "cultural strand" woven into the background of the book, which, for want of a better term, may be termed "oriental." The Roman world in the first century of our era was a polyglot, cosmopolitan world, the result of the peaceable invasion of the West by the Near Eastern peoples, as the anti-Semitic attitudes of writers like Juvenal and Sallust attest. The Pentecost story and Paul's missionary career, which begins in Antioch on the Orontes to culminate in Rome, are reflections in Acts of this cosmopolitanism. Similar instances provide C. with an opportunity to recount what is known of this oriental background from secular sources: Philip's encounter with the Ethiopian vizier, Paul's escape in Damascus from the clutches of the ethnarch of the Nabatean Aretas, the Anatolian interlude on the first missionary journey of Paul and Barnabas when they are mistaken for Zeus and Hermes (in the very neighborhood where, according to Ovid, these two gods visited Baucis and Philemon), Paul's encounter after the shipwreck with the "barbarians" of Malta.

The chapter entitled "Greek" deals with Luke's style and vocabulary, and his accurate knowledge of city-life in the Hellenistic centres of the age. C. makes the interesting observation that Luke's style "becomes more cultured, more truly Hellenic when his story, after the middle of Acts, launches out into the Greek-speaking West." Admittedly this is due in part to the "variant degree of semitism in the Greek of his sources." Yet, despite Torrey's well-known hypotheses, our author feels that "the sensitiveness to cultural differences which these chapters are here intended to stimulate,

apparently operated naturally in the original author himself in such a way as to leave its imprint in the very flavour of his language in his ongoing narrative."

The third chapter deals with Roman background. Acts' references to the functionaries, both civil and military, of the imperial government and the indirect allusions to Rome's provision for security and for transportation by land and sea enable us to form a fairly adequate picture of life in the Roman Empire of that day. The most important and very obscure question of Roman citizenship at this period (no comprehensive study of it exists by Roman historians) is raised in connection with the dialogue between the tribune Lysias and Paul in the fortress Antonia. The scene gives rise to a number of problems: how extensive was Roman citizenship in Asia Minor, how was it acquired, what proof of his own citizenship did Paul carry about with him, etc.? The problem of Roman names (nowhere in the *NT* is a man designated by *praenomen*, *nomen*, and *cognomen*) and their relation to Greek or Jewish names is reviewed. Finally, the value of Roman citizenship at this date in the provinces, its privileges and duties, is touched upon.

The Jewish element, with which chapter 4 deals, is principally concerned with the Judaism of the Diaspora, for which Acts is a valuable source. The book witnesses to the extension of the synagogue throughout the Mediterranean world, to the custom of the Diaspora Jews of making pilgrimages to Jerusalem, to the almost universally hostile attitude of Jewry to Christianity. It may at times refer to the well-known tension existing in the Roman world between Jews and pagans (cf. the charge against Paul and Silas at Philippi, the attack by the Greeks on Sosthenes before Gallio's tribunal, etc.). Jewish influence on contemporary magic is illustrated by the story of Sceva's sons and by Elymas. C. makes almost no use of the materials offered by the Dead Sea scrolls or the Zadokite document, on the grounds that it is premature to infer much from them. He does analyze the speeches in Acts to show Luke's familiarity with contemporary Jewish thought and extra-biblical traditions.

In reviewing the Christian background, our author discusses the archeological evidence for Christianity (Pompeii, Herculaneum) as well as that provided by Egyptian papyri, official and literary documents (Suetonius, Claudius' letter to Alexandria and his edict on the violation of tombs), and ossuaries. Modern criticism of the Gospels and of Paul's epistles has also provided us with information about the first-generation Christians.

A final chapter attempts an outline of the subsequent history of Acts. C. suggests that Acts was not recognized as canonical as early as were the Gospels or the Pauline letters. The book did, however, by arousing interest

in Paul, become a factor in bringing about the publication of the Pauline epistolary collection. It also caused Luke's Gospel to be accepted as canonical and was moreover a "keystone" linking together the two earlier collections. The knotty problem of the twofold form of Acts (the neutral and Western texts) is touched upon. The view that Luke published two editions of his work appears to be the one favored by the author. The last chapter is perhaps the least satisfactory part of the book, owing no doubt to its necessarily hypothetical character.

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D. M. STANLEY, S.J.

CONSCIENCE IN THE NEW TESTAMENT. By C. A. Pierce. *Studies in Biblical Theology* 15. Chicago: Allenson, 1955. Pp. 151.

This slight volume is the fifteenth in a series edited by T. W. Manson and other non-Catholic scholars. C. A. Pierce, the author, is chaplain of Magdalene College, Cambridge. He gives the intent of his work in a lengthy subtitle: "A study of *Syneidesis* in the *NT*; in the light of its sources, and with particular reference to St. Paul: with some observations regarding its pastoral relevance today."

It is P.'s thesis that St. Paul introduced the concept of *syneidesis*, "conscience," into Christianity. Not that Paul invented the term or concept. He borrowed it, not from the Stoics (as some have maintained), nor from the *OT*, but directly and entirely from the everyday speech of the ordinary Greek of his day. What it meant to the Greek it meant to St. Paul, namely, "the painful reaction of man's nature, as morally responsible, against infringements of its created limits—past, present by virtue of initiation in the past, habitual or characteristic by virtue of frequent past infringements. It can be secondarily depicted as his capacity so to react, and this capacity in turn can be depicted in terms of a near-personal metaphor." In other words, conscience in the *NT* is the painful consciousness that a man has of his own sins, past or, if present, begun in the past—the reaction of man's nature, as created and so delineated by God, against moral transgressions of its bounds. What is the nature of this pain of conscience? P. finds the two dominant elements to be shame and fear. In a word, guilt—though not guilt legalistically conceived, he maintains. He calls it further "a moral reflex action, parallel but also akin to those reactions that make a man drop a red-hot poker or spew out a poison long before conscious reasoning has been brought to bear on those objects." P. sharply contrasts this concept of *NT syneidesis* with modern popular and theological ideas about conscience. Thus (he elaborates) conscience for the Greeks and St. Paul does not look

to a future course of action, a warning to choose the good and avoid the evil; its reference is to acts at least begun if not irrevocably completed in the past. It is a subsequent pain, indicating that a sin has been committed by the man who suffers it. Then again, the *NT* conscience does not justify, in advance or in general principle, the actions or attitudes of others. It cannot justify. It refers only to the past and to the particular and to the individual's own self. So true is this, says P., that wherever *syneidesis* is to be translated as "conscience," it is the equivalent of *hauto suneidenai*. And as a practical conclusion for right living today, P. inveighs against the modern view which sees conscience as "God—in every man," with the connotation that conscience is the only thing that matters (*conscientia semper sequenda*) independently of anything and anyone else (*conscientia sola sequenda*).

P. arrives at the above conclusions after an exhaustive examination of texts from Greek literature and the *NT* which contain the word *syneidesis* or its derivatives. One cannot help admiring P.'s wisdom in selecting a topic of such interest and importance. Praise is due to the painstaking research which forms the backbone of the little volume. So meticulous was the work, indeed, that it has betrayed the author into using somewhat cumbersome systems of classification, not easily grasped. The reader will be grateful for many sound remarks made in the course of the book. Unfortunately, some of the most important elements of the book merit adverse criticism.

Descending to particulars, we consider first the term *syneidesis*. With the exception of a dubious phrase in the adulterous woman pericope (Jn 8:9), three occurrences in 1 Pet (2:19; 3:16; 3:21) and two in Acts (23:1 and 24:16, where in both instances St. Paul himself is the speaker), the other twenty-five *NT* passages wherein the word occurs are found in Paul's epistles (including the Pastorals and Hebrews). And so P. indicates with good reason that Pauline use of "conscience" is normative for the *NT* and indeed for Christianity as a whole. St. Paul made it a technical term, as Meinertz has pointed out elsewhere (*Theologie des NT* 2, 44). However, P. might have given consideration to the reality of conscience already expressed in various ways by Christ Himself and reported by the evangelists; cf. Mt 6:23 (the eye as "light" of the body), Lk 16:15 (God knowing the heart), etc.

Among the major points on which the reviewer would disagree with the author, is the exact source of St. Paul's concept of conscience. From the fact that *syneidesis* and its derivatives occur only rarely in the *OT*—and at that, in Wisdom literature composed during Hellenic times—must we conclude that the *NT* "baptized a Greek idea" without reference to the *OT*? Hardly. This would seem to limit a generic idea (conscience) to the specific

term which Greek writers used to express it (*syneidesis*). The reviewer believes, on the contrary, that the concept of personal conscience is to be found in the *OT*, although expressed in different terminology and more or less clear and explicit according to the progress of revelation; cf. A. Gelin, *Key Concepts of the OT*, 1955; or the recent article by R. Maritain, "Abraham and the Ascent of Conscience," in *The Bridge: A Yearbook of Judaeo-Christian Studies* 1 (1955) 23 ff. The Jews always had a sense of sin. The sufferer in the Book of Job is puzzled because he cannot reconcile his terrible afflictions with the comparative innocence of his conscience. Then there are passages like Prv 20:27: "The conscience of a man (*nishmath 'adam*) is the lamp of the Lord, searching the whole innermost being"; cf. something similar in 1 Cor 2:11. Or, the notion implicit in Prv 28:1: "The wicked flee when no man pursues." It was a man's wisdom, or a man's "heart"—so frequently referred to—which acquainted him with moral responsibility. Although the spiritual development of the Jews of old was slow, we may not deny them acquaintance with conscience, or the application of the law to concrete cases. So it seems to this reviewer that we have in *syneidesis* a case akin to St. John's *logos*, where the hagiographer borrowed and consecrated a term in current use, the better to explain an idea which had its roots primarily in the *OT*.

A final point would be the precise meaning of *syneidesis* as used by St. Paul. Moral theologians commonly distinguish between antecedent conscience (the judgment of practical reason concerning the moral goodness or sinfulness of an action prior to the action) and consequent conscience (judgment after the action has taken place). When P. restricts the notion of *NT* conscience only to "consequent conscience" (as defined), i.e., the feeling of guilt or remorse for an individual's past sins, surely he has missed the mark. How so restricted a concept is reconcilable with key passages such as Rom 2:12-16 and 1 Cor 8:7-13 remains a bit of a mystery to this reviewer.

One thing is certain. The thoroughness with which P. has investigated the sources makes his book a necessity for future work on this aspect of *NT* theology.

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ERIC MAY, O.F.M.CAP.

RAISON PHILOSOPHIQUE ET RELIGION RÉVÉLÉE. By André Marc, S.J. Paris: Desclée de Brouwer, 1955. Pp. 292.

Eight articles that have appeared in various journals from 1939 to 1954 are united here by Fr. Marc. The title is drawn from the two articles which form the first two chapters, "L'Idée de révélation" and "L'Idée de religion

chrétienne," in which M. follows the line of thought of his earlier works, *Psychologie réflexive* (1949), *Dialectique de l'affirmation* (1952) and *Dialectique de l'agir* (1954). Man discovers that he lives not only in the presence of the world, but of himself and especially of God who calls to him and awaits a reply. Man walks in the presence of God and moves toward an encounter with Him. The desire for this meeting with God is finally expressed in the desire to see God. An analysis of this desire reveals that this meeting can come about only if God freely takes the initiative and makes it possible for us out of His gratuitous love. The hypothesis of this divine intervention in history leads to the duty of seeking whether it has taken place and of preparing for it. This is the point of insertion of the first two chapters of the present work.

In Christianity this divine intervention is seen as a fact, as dependent on an event, as a revelation. Hence the study of divine and supernatural revelation from the viewpoint of reason, to show that there is no contradiction involved, no impossibility in it, and that it calls for the reply of faith. Then the idea of the Christian religion founded on this revelation is logically in place. The problem is to harmonize philosophical reason and faith. Just as philosophers like Kant, Hegel, etc., have submitted these ideas of revelation and supernatural religion to the probings of reason, only to empty them of their proper content, so too the Christian philosopher takes up this examination, but to safeguard their authentic originality, and to guide the spirit towards an attitude of obedience.

The remaining six articles, "L'existence héroïque," "La volonté de puissance," "Assurance et risque," "L'homme et la femme," "Le silence," "Histoire et métaphysique," though due to different contexts and circumstances, are joined by the common thread of the agreement of philosophical reason and faith, and the study of the transformation of ideas in their passage from philosophy to theology. M. has preferred to leave the articles as they were in their original form without attempting to weave them into a strict unity. Thus they have retained their proper balance and context.

The deep and vigorous thought, the clarity of expression, and the personal treatment that we have come to expect of Fr. Marc's works are clearly manifested.

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VINCENT T. O'KEEFE, S.J.

THE DEVELOPMENT OF THE THEOLOGICAL CENSURES AFTER THE COUNCIL OF TRENT (1563-1709). By John Cahill, O.P. Fribourg: University Press, 1955. Pp. xix + 194.

Fr. Cahill, of the Theological Faculty of Fribourg, has filled a need that

perhaps every professor and every student of theology has felt in his work: a treatise on the nature of theological notes and dogmatic censures. One seeks in vain among the manuals to find an alignment of notes which will bring unity and harmony into the disparate interpretations and bewildering divergence of opinions and doctrine found among theologians.

The author seeks to clarify the usual censures, *error in fide*, *haeresi proxima*, *de haeresi suspecta*, *haeresim sapiens*, *male sonans*, and *piis auribus offensiva*, by tracing their development especially in the period after the Council of Trent, not merely by an historical study but also by a dogmatic investigation into their nature, searching out the most authoritative interpretations in a gradation from the more serious to the lesser censures.

The period from 1418 (Council of Constance) to 1563 was the period of experimentation, where a mere beginning was made by theologians who discussed mainly the wording of the condemnations of Constance. The second period, dating from Trent to 1709, witnessed a considerable advance in this development. Melchior Cano in his *De locis theologicis* laid the groundwork on which others were to build. This second period closed with the publication in 1709 of Antonia de Panorma's *Scrutinium doctrinarum*. The third and final period was concerned with the works of more modern theologians, who were usually content merely to quote from their predecessors, adopting the terminology of this or that theologian whose authority was accepted in preference to the others.

This chronological procedure adds clarity and order to the investigation but does not make the dissertation primarily an historical treatise. Various opinions are weighed against the relatively few official documents of the Church which touch directly upon the matter; and from these conclusions a final comprehensive résumé is drawn up (pp. 173-88), which supplies a ready guide for theologians who seek to evaluate a given censure or note.

C. has rendered no small service to theology in his lucid and penetrating study of this most recondite topic. One might perhaps regret that he did not devote more space to the ever perplexing *sensus ecclesiae* or *persuasio ecclesiae et fidelium*. Authors agree on its existence and importance but generally do little to clarify its precise meaning. In this matter there is still room, even great need, of further theological research. At present there seems to be no adequate critical evaluation of the theological tradition of the common teaching and of the *sensus ecclesiae* or *sensus fidelium*. Perhaps C. will find it feasible to enlighten us on this matter and to indicate the dogmatic force of these notes in some future article or brochure.

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EDWARD BRUEGEMAN, S.J.

TRACTATUS DE VERBO INCARNATO. By Bartolomé M. Xiberta, O.Carm. 2 vols. Madrid: Consejo Superior de Investigaciones Científicas, 1954. Pp. 766.

For several reasons this voluminous work should be accessible to every professor of Christology. It represents many years of research and teaching on the part of a distinguished Roman theologian. With the exception of Galtier's *De incarnatione ac redemptione*, it is the only recent full-sized treatise (as distinct from manuals, popularizations, and commentaries on St. Thomas). Best of all, it concludes with a seventy-page annotated bibliography which, despite its general and intentional omission of non-Catholic titles, may well be the most useful available.

These qualities help to counterbalance a number of disadvantages, which are due chiefly to the author's methodological convictions. In fact, we are informed in the preface that the work is intended as an application of norms established in his *Introductio in sacram theologiam* (Madrid: Consejo Superior de Investigaciones Científicas, 1949). The statements of doctrine are tortuously prolix. The unusual division of material results in a confusing redundancy; for example, the constitution of Christ is discussed on three successive dogmatic levels and then on the theological level. Though Fr. Xiberta is admirably well read in his field, the work is virtually without footnote references to modern authors, and the texts supporting the patristic arguments must be sought by the reader in a separate volume, *Tractatus de Verbo incarnato fontes*, soon to be published (a most welcome anthology, however).

The stress throughout is on the unity of Christ, as in the author's other recent and more popular work, *El Yo di Cristo* (cf. *TS* 16 [1955] 463-65). Especially in what concerns the influence of the Word on the properties and operations of the human nature of Christ, he is an ardent critic of what he considers a dangerous neo-Antiochene Christology; on the other hand, it has lately been suggested that his own position is possibly too reminiscent of Eutyches (cf. F. Lakner in *Zeitschrift für katholische Theologie* 77 [1955] 228). So, by a fresh title, the work has its importance and interest.

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THOMAS E. CLARKE, S.J.

THÉOLOGIE ET MYSTIQUE DE GUILLAUME DE SAINT-THIERRY. Vol. 1: LA CONNAISSANCE DE DIEU. By M. M. Davy. Paris: Vrin, 1954. Pp. xiii + 341.

To examine the historical development of the dogmas of the Church is no less important or interesting for the theologian than the study of the

content and meaning of the dogmas themselves. In fact, the two should go hand in hand. It is no easy task to read through the often voluminous writings of a particular author, to extract the essential ideas that he has helped to develop, and to set them down in a logical and lucid manner. Yet this is what must be done if the exposition of revealed truth which is constantly being restated with new meaning or new emphasis for a given milieu is to be seen in its proper historical perspective. And it is especially true with regard to the writers of the pre-Scholastic period who followed no schematic method in presenting their ideas.

What Etienne Gilson has done so admirably in this way in the case of Duns Scotus and Bernard of Clairvaux, M. M. Davy has now done for another twelfth-century mystic and theologian, contemporary and friend of St. Bernard, William of Saint-Thierry. It was Gilson himself who, in an appendix to his analysis of the mystical theology of St. Bernard, expressed the hope that this study of the thought of William of Saint-Thierry might be made. There can be no doubt that the present work can be set alongside those of Gilson as a model of its kind.

William of Saint-Thierry, first a Benedictine, later a Cistercian monk, stands midway for us between the early theologians who occupied themselves with explaining the spiritual life in a fixed terminology, especially the Cappadocians and Origen (Louis Bouyer has an interesting chapter on the influence of Origen on William of Saint-Thierry in his recent book, *La spiritualité de Cîteaux*), and the growing number of writers of our own decade who are seeking to arouse a stronger interest in contemplative prayer. For William, as for those of an earlier and a later age, the problem presented itself as a practical one: how to place man's search for union with God in this life through contemplative prayer on a firm theological foundation, so that the extremes to which human nature is prone, rationalism, quietism, puritanism, indifferentism, may be avoided, and seeming contradictions between the natural and supernatural resolved.

In this first volume explaining William's mystical theology (a second volume, *L'Amour de Dieu*, is to follow), we have his doctrine on faith as distinguished from other forms of knowledge, on the development of revealed truth by the activity of the mind into what we know as theology, and on the consummation of faith in this life, with the help of charity infused by the Holy Spirit, in contemplation. Always we find that the spheres of intellect and will, of understanding and love, are safeguarded, though both are mutually dependent. "Contemplation has two eyes with which to see God: reason and love. Both must be simultaneously employed and applied: contemplation is not born of reason alone, any more than it is born of love

alone. Both must cooperate, and cooperate so closely that they form but a single eye. This oneness emphasizes the mutual help which love and reason must contribute in contemplation" (p. 305). Faith, however, is not vision and must always be obscure; man's desire for union with God can be fulfilled in this life only by possessing Him, savoring Him through love. *Ratio transit in amorem*. This expression from William's own writings would seem to sum up his teaching on the spiritual life.

There is here none of the anti-intellectualism with which the medieval mystics are so often credited. William of Saint-Thierry is shown to be a precise theologian. He was without doubt a true contemplative as well. "The theologian who combines reason with the perfection of charity is the unexcelled model of the contemplative" (p. 309). These words might well be applied to William himself.

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DAVID HURST, O.S.B.

THE RELIGIOUS ORDERS IN ENGLAND 2: THE END OF THE MIDDLE AGES. By Dom David Knowles. New York: Cambridge University Press, 1955. Pp. xii + 407. \$8.50.

Medieval English religious are fortunate to have discovered as their historian a contemporary representative of the best traditions of Benedictine scholarship. This third volume of a synthesis, begun fifteen years ago with *The Monastic Order in England (943-1216)*, concerns the period 1336-1485, a time of lesser intrinsic interest, and for that reason so lean of comprehensive studies that the present book ranks by itself. Carried over from the previous efforts so often praised are a vast, well-integrated erudition; balanced, urbane judgments; and polished literary craftsmanship. Dom Knowles, also Regius Professor of History at Cambridge, has his gaze on the broader sweep of his panorama; yet he does not neglect to scrutinize an infinitude of details with singular skill and precision. Both the footnotes replete with valuable comments, and the bibliography reveal a familiarity with all pertinent published material (sources, books, articles) and with many unpublished dissertations. The peculiar merit of this work rests in its collation of specialized knowledge widely dispersed and familiar to few.

The tome is divided into two parts, of which the first, "The Historical Framework," is more narrative, and the second, "The Institutional Background," more analytical. Primarily a monastic historian, of black monks particularly, K. focusses mainly on this group in the first part, almost exclusively in the second. Regular canons, not as prominent numerically or historically, are much less in evidence. And surprisingly, so are the friars, who preempted nearly half the preceding volume, and who remained active

and almost as numerous as the monks. Of their apostolic endeavors and inner life we hear little; but more of their controversies. For the continued neglect of the nuns the plea of dearth of records is valid. Topically the proportioning is admirable, and the coverage complete, with the exception of architecture, which is not regarded as within the scope of these chapters, and which has, in any case, been adequately treated by others.

After surveying the orders in their religious, political, social, and economic relationships with the world, and then scanning their intellectual accomplishments, their spiritual stature, and organizational developments, the reader retains little to impress him in a positive way. Several competent and exemplary figures appear, but none, male or female, of commanding importance in public or ecclesiastical circles. Literary production was at a low ebb, despite a few worthy spiritual writers. We do meet a plenitude of harmful controversy within and between orders; new directions to philosophical and theological speculation disruptive of the great Scholastic edifice; and lively criticism of religious, notably friars. An unfortunate characteristic of the disputes of this era, outside England as well, was the fervid pursuit of ideas to what seemed like their logical issue, but to what was in fact a never-never region of unreality. Monks and friars battled over the famous question, pregnant with practical intimations, whether the state of grace is necessary for the exercise of dominion. This cut across another problem concerning the meaning of apostolic poverty, which agitated the friars, and set some extremists to assailing the holdings of monks and canons, and indeed of all churchmen. The triumphant invasion of Ockhamism, with its dangerous technique of thought and tenets, is summarized. Seen in the van of the outcry against religious are Chaucer and Langland, and above all, Wyclif, ferociously hostile to the very existence of the mendicants.

The Black Death in its effects is appraised with more restraint than is usual, falling short, e.g., of the conclusions of Philip Hughes in his recent study of the English Reformation. Although the plague may have halved the total of religious to some 8,000, the late fifteenth century saw a rise to around 12,000. In such scant testimonies as are left the monks do not speak as if an epoch had ended. In this Knowles is inclined to concur.

Monastic economy is found undergoing a profound change owing to renting or leasing property instead of exploiting it directly. One effect was the virtual extinction of the Cistercian lay brothers, once the vital factor in that order's phenomenal rise. Other phases of monasticism are illumined in sections on the recruiting of candidates, the daily routine, election and privileges of superiors, pastoral efforts especially as affected by vicarages, and libraries.

On religious observance (among monks) the author's summation is: "The monasteries were not notably less observant or more decadent in the fifteenth century than before, but the age was undoubtedly marked by a lack of distinction" (p. 364). No great reform or revival is listed; no new foundations. Signs of unusual fervor are few; and the one saint, a regular canon, was the obscure John of Bridlington (d. 1379). A gradual slackening of discipline, perceptible since the thirteenth century, crept in. Proofs of the decline of common life are scattered through the book: the physical estrangement of superiors from communities, the increased number of private chambers for monks not superiors, abandonment of the common refectory, the obedientiary scheme, the mounting practice of paying monks for services, etc. Visitation records, which are studied extensively, indicate that decadence was uncommon, but that fervor fell several degrees from that in 1300, while visitors were very lenient in punishing infractions.

If within this picture of monks as honest, if mediocre, country gentlemen is not discernible the shadow of disaster which took shape half a century later in the Dissolution when it was to be combatted weakly by religious, one can ponder the remark of the Jesuit Louis Lallemant, selected approvingly to close the book: "A religious order is verging upon its final decline when the number of the lukewarm begins to equal that of the perfect." Dom Knowles will place us more deeply in his debt if he publishes a fourth volume to complete his classic.

Weston College

JOHN F. BRODERICK, S.J.

THE DOCTRINE OF THE CHURCH IN ANGLICAN THEOLOGY: 1547-1603. By H. F. Woodhouse. New York: Macmillan, 1954. Pp. v + 223. \$4.25.

Dr. Woodhouse, Principal of the Anglican Theological College, Vancouver, originally prepared this book as a thesis for the degree of doctor of divinity at the University of Dublin. Its aim is to state the idea of the Church held by certain Tudor Anglican divines: Cranmer, Hooker, Jewel, Field, Andrewes, Morton, Hooper, Ridley, among others.

Ample use is made of primary sources in the footnotes but quotations from these sources could be given at greater length in order to present the teaching of these Anglicans on ecclesiological subjects. W. admits that a good deal of historical and theological matter has been omitted from his original thesis in this work. Notwithstanding these shortcomings, however, the author has achieved a scholarly synopsis of the teachings of the Tudor divines on the Church.

The subjects with which W. deals are the doctrine of the Church in the

later Middle Ages, the sixteenth-century Anglican approach, the nature of the Church, the idea of the predestined, the marks of the Church, the ministry, succession and ordination, the polity of the Church, Church and state, the Anglican and the Roman Church, the Anglican and the non-Roman Churches, the Anglican idea of the Church.

The method employed by the author is to relate the thought of the Tudor divines not only among themselves and to the times in which they lived, but also to the Catholic "Romish" ecclesiologists. Historical data, however, is at a minimum and in the main the work concerns the teachings of the defenders of the Establishment. In the exposition of their ecclesiologies many references are made to the Church as the Mystical Body of Christ. It is unfortunate, however, that more attention is not given to the traditional channels through which these orthodox notions were passed on to the sixteenth-century Tudor divines.

W. shows acquaintance with the writings of Thomas Aquinas, Robert Bellarmine, John Torquemada, and also Thomas Stapleton, perhaps the most brilliant of the English theologians of this period. No real evaluation, however, is effected through a comparison of the writings of the officials of the Establishment and these Catholic theologians. Many notable Catholic ecclesiologists of the period have been omitted: Peter Soto, professor of theology at Oxford in the reign of Queen Mary, the English theologian Nicholas Sander, Cardinal du Perron, the Douai professor Matthew Galenus, John of Louvain, Hosius, Gregory of Valentia, among many other renowned Catholic ecclesiologists.

Commenting on the nature of the Church according to the Tudor divines W. observes: "What appears to be the greatest weakness perhaps of this period in regard to the doctrine of the Church is the idea of invisibility . . ." (p. 190). This notion of the pneumatic Church which the Anglicans derived from the Continental Protestants enabled the very visible Erastian designs of the Crown to establish the new nationalism in a national Church of England. "One God, one King, one Faith" was the cry of the times.

W. stresses the fact that the Tudor divines were men of their age, who thought and acted in accordance with the movements of the age. A moral relativism is evident in this assertion. It is difficult to understand how W. could derive an ecclesiology pertinent to present-day Anglicanism from men who were so perfectly creatures of the sixteenth century. In a widely divergent sense contemporary Anglicanism has adapted itself to the movements of our age and so the writings of the Tudor divines are of interest, in Belloc's terminology, as "Characters of the Reformation."

THE BEGINNINGS OF UNITARIANISM IN AMERICA. By Conrad Wright. Boston: Starr King, 1955. Pp. 1 + 305. \$4.00.

Theologians as well as students of Americana will welcome this study. Its author, Conrad Wright, winner of the Carnegie Award of the American Historical Association, traces the rise of Unitarianism in New England in the last century. The period covered runs from 1735, known as the Great Awakening, to 1815, the year in which the Unitarian controversy was precipitated by the election of Henry Ware as Hollis Professor of Divinity at Harvard College. The work is well documented throughout. A biographical appendix on Arminians and "the new Divinity men" is especially helpful. Chapters include: Arminianism before the Great Awakening, Original Sin, The Freedom of the Will, Justification by Faith, The Salvation of All Men, Anti-Trinitarianism.

Unitarianism belongs to the general category of religious thought which is labelled "liberal." W. notes three trends of these liberals in revolt against the stern Calvinism of the New England Churches of the Standing Order. These trends he calls Arminianism, supernatural rationalism, and anti-trinitarianism (p. 1). Arminianism in this context is a term given to the first phases of Unitarianism. It should not be taken to mean that these men were directly influenced by Jacobus Arminius (1560-1609). It simply indicates that their revolt against Calvinism was similar to the revolt of this Dutch remonstrant. Arminianism asserted that men are born with the natural ability to be sinners or righteous. It is a form of Pelagianism.

Supernatural rationalism is rationalism with a respect for the Bible as a supplement to natural religion. In the last analysis, however, reason is the guide. W. is careful to point out the opposition between these "supernaturalists" and the deists. Arminians, supernatural rationalists, and anti-trinitarians are not three distinct groups of liberals but rather three characteristic trends of the same liberals who came to be known as Unitarians. They regarded Christ as a great man, who performed a moral redemption by His wonderful example. The doctrine of the Trinity was looked upon by them as unscriptural.

The movement spread through the elite classes of Boston, Salem, and Worcester. This fact is especially stressed by W. He observes that "the liberal ministers had more than their share of the old families of wealth and prestige in their congregations" (p. 259). The sense of worldly achievement by the merchants of New England was a definite factor in moving them away from the pessimism inherent in the Calvinist doctrine of total depravity.

The Great Awakening aided in breaking down the exclusiveness of the

Churches of the Standing Order. Itinerant ministers regarded the world as their parish. In this period of change, ministers such as Charles Chauncy of the First Church, Boston, Ebenezer Gay of Hingham, Jeremy Belknap of Dover, Jonathan Mayhew of West Church, Boston, opposed the emotionalism of the Great Awakening. They showed rationalistic tendencies influenced by such English philosophers as John Locke and John Taylor.

The retreat from stern Calvinism embodied in this movement is a study in neo-Pelagianism, a denial of original sin, as it was taught in the Calvinist doctrine of total depravity, and a stress on natural goodness and an all-benevolent deity, which ended in the liberal humanism of Unitarianism. The strong confessionalism of the Churches of the Standing Order necessitated such a fracture. Congregationalism in the eighteenth century had a given body of doctrines which would not admit peaceful coexistence within the sect with this liberalizing trend. In many of the sects today on the American scene there would be no need for the formation of a new sect, because the liberals would be accepted within "the Gathered Church."

As a historian W. has done a real service in presenting this detailed study of the rise of Unitarianism. It is a work that should be read by students of religious trends in America. The Catholic theologian will find much material here toward understanding the background of Unitarianism in America and the early beginnings of the liberals' departure from the teachings of the Reformers.

Atonement Seminary, Washington KENNETH F. DOUGHERTY, S.A.

THEOLOGIA MORALIS 2: DE VIRTUTIBUS IN SPECIE. Part 1: DE VIRTUTIBUS THEOLOGICIS AC DE RELIGIONE. By Antonius Lanza and Petrus Palazzini. Turin: Marietti, 1955. Pp. xx + 425.

Manuals of moral theology have been criticized rather severely in recent years for several defects in their presentation of doctrine. Allegedly the speculative phase of the science is being abandoned in favor of a preponderantly casuistic method; a preoccupation with the analysis of sin is resulting in neglect of positive virtue; and the discipline itself threatens to become little more than a natural ethics. Whatever general truth may be contained in these indictments, certainly no such criticism is warranted with regard to this nascent summa, coauthored by the late Archbishop of Reggio Calabria and his successor to the professorship of moral theology at the Lateran Seminary in Rome. Here rather is a wealth of positive and speculative theology which will be welcomed not only by moralists but by dogmatic and ascetical theologians as well.

The authors' treatment of the theological virtues and of the virtue of religion manifests the same general excellence that characterizes the two volumes previously published, *Theologia moralis fundamentalis* and *Appendix de castitate et luxuria*; cf. *TS* 11 (1950) 647; 14 (1953) 634. General principles are formulated and applied with painstaking exactitude; moral judgments are conspicuous for their prudent reasonableness; and in disputed matter respect for extrinsic authority is exemplary without ever savoring of servility. No theological font is neglected, and every chapter leaves one with an abiding impression of true theological genius and scholarship.

Perhaps in acknowledgment of a criticism offered by one reviewer of a previous volume, bibliographical references have now been broadened so as to include a representative number of American titles. There are still, however, some noticeable lacunae. It is doubtful, for instance, that the authors could have failed to concede at least extrinsic probability for the lawfulness of some organic transplantation from healthy donors (p. 176), had they been aware of the thesis published over ten years ago by B. J. Cunningham, C.M., and of the sympathetic hearing which it subsequently received from other theologians here and abroad. And surely the contributions made by such moralists as Gerald Kelly, S.J., to the concept of ordinary and extraordinary means of preserving life should not be ignored when that problem is discussed now. In fact, if any one part of this volume can be termed less than completely satisfactory, it is this brief section (pp. 170-82), *De peccatis contra caritatem in seipso*. One reason for the deficiency might be found in the fact that some of the better literature emanating from this country has apparently been overlooked.

But if these are defects, they are indeed minute in comparison with the over-all theological excellence of the book in which they are found. While Lanza-Palazzini will probably not supplant the textbooks now in use in seminary classrooms, it certainly represents a most valuable source of material for professors and graduate students of moral theology, and deserves a conspicuous place on the shelves of any theological library. Even though it might prove too strong a steady diet for average seminarians, an occasional reading assignment from such a text as this would be effective prophylaxis against the impression on their part that moral theology has degenerated in our day to the extent alleged by some of its critics.

Weston College

JOHN J. LYNCH, S.J.

TRUE MORALITY AND ITS COUNTERFEITS. By Dietrich von Hildebrand with Alice M. Jourdain. New York: David McKay, 1955. Pp. 179. \$3.00.

True Morality and Its Counterfeits is a critical analysis of existentialist morality in the life and literature of the present day. The author examines

the meaning and implications of circumstantial ethics, described by Pope Pius XII as not being founded on universal moral laws but based on "the concrete conditions or circumstances in which a person must act, and according to which the individual conscience has to judge and choose. This state of things is unique and valid but once for each human action" (p. 4). Corollary to circumstance ethics and also evaluated by the author is the so-called "sin mysticism," which by a strange perversion glorifies moral weakness and depravity as a means of human purification.

The principal source from which the author draws his evidence for existentialist morality is the modern novel, as exemplified in such writers as Evelyn Waugh, François Mauriac, Graham Greene, and Jean Genet. A striking feature in these writers is the fact that the roles of saint and sinner seem to be exchanged. "Whereas in former times, the saint was opposed to the sinner, or at least the converted sinner to the mediocre man, now the sinner assumes the role of the hero" (p. 3). Recognizing that this trend is becoming widespread, even among Catholic writers, how to explain it? Von Hildebrand is not satisfied with Karl Rahner's theory that this is due only to modern social and psychological instability. He prefers to see circumstance ethics as a reaction against the "heresy of ethos," which manifests itself in pharisaism and self-righteousness; and against the policy of some Christians to substitute legality for morality, to replace moral values by rights, to adapt morality to the juridical sphere, and to make of the latter the *causa exemplaris* of all conduct and spiritual perfection. He also sees circumstance ethics as a protest against overemphasis on actions in the abstract, implying a disregard of the individual's entire personality; and as a rebellion against oversimplification and impersonalization in the solution of moral problems, whether by professional moralists or in the everyday attitude of reputable Christians towards their erring and less righteous neighbors.

The author first analyzes these reasons which seem to justify existentialist ethics, and then turns on the proponents of this new system of morals. He finds that their antipathy to legal pharisaism is itself a "blind" for certain basic errors in the conception of man's duties towards God. "First there is the misinterpretation of the freedom of the children of God" (p. 134). Circumstance ethicists mistakenly identify the spontaneous response of love in generous souls with an existential instinct without moral awareness or ethical value, "on the same level with our extramoral value responses or even our likings" (p. 134). Secondly, they deal "with the case of arid obedience, of a submission to the moral law *à contre coeur*, as if this were a wrong kind of morality" (p. 134). The supposition is that a struggle in obeying objective rules of conduct is a derogation from true sanctity. Finally, the neo-moralists forget that "arid obedience is, in general, the way

leading to that kind of obedience we have called blissful" (p. 135). Consequently, while opposing self-righteous pharisaism, which consists in mere external conformity with the law, they go to the other extreme of depreciating all such conformity and base morality on a spontaneous, instinctive reaction to the de facto situation in which a man finds himself, as "a confrontation of the 'I' of the person with the 'I' of God" (p. 135).

Von Hildebrand, in collaboration with Alice Jourdain of Hunter College, has made a valuable contribution to the science of literary criticism. His evaluation of circumstantial ethics, which he calls a "tendency" in certain Catholic novelists, is not only objectively useful but particularly timely, as evidenced by the warning of the Holy Father against the dangers of this "new morality," and by the recent pastoral of the German bishops who expressed "anxiety" over the production of some Catholic writers "in the first rank," who are "chiefly attracted to the negative side of reality," while "the Christian's opportunity to dominate his lower powers . . . rarely finds satisfactory treatment" in their novels (*London Tablet*, Nov. 12, 1955).

West Baden College

JOHN A. HARDON, S.J.

MORALE ET MÉDECINE. By Jules Paquin, S.J. Montreal: L'Immaculée-Conception et Comité des Hôpitaux de Québec, 1955. Pp. 489.

The rapid advance of medicine in modern times is constantly uncovering new moral problems connected with the practice of the profession. These problems have been receiving considerable attention from moralists for the past two decades. Besides the timely treatment of special questions which Gerald Kelly, S.J., has been publishing for the past fifteen or more years, several general treatises on medical problems have appeared both in this country and abroad. The Holy See itself has shown a special interest in these problems. In the present volume Fr. Paquin lists more than forty allocutions and messages of Pius XII to the medical profession and to the sick over the past ten years. The importance, then, of an up-to-date, systematic treatment of medicine from a moral viewpoint need hardly be mentioned. The author has provided such a treatment for French-speaking members of the profession. The book is meant to provide a text for a course in medical ethics for medical students and for nurses, but it should have a much wider appeal.

The first section deals with the general principles governing objective and subjective morality. P. goes on to consider some general duties of doctors and nurses. Becoming more specific, he takes up the doctor's and nurse's obligations connected with the spiritual welfare of the patient. He treats their relations with the physical and mental good of the patient,

dealing in this latter section with the moral problems connected with psychiatry. Finally he considers the medical obligation regarding truth and secrecy, and then takes up some of the vexing problems concerning fees.

It is gratifying to see the stress which P. has put on principles throughout the book. This approach, while perhaps less popular in appeal, has a much more permanent value. It is also safer than the casuistic approach. Arguing from cases, besides being more tempting, is also a more risky procedure than arguing from principles.

Particularly impressive for clarity and comprehension is P.'s treatment of the subjective aspects of morality. In handling the very touchy problem of moral liberty, he takes a firm but understanding approach toward modern attitudes. Although insisting on both theoretical and practical freedom, he takes cognizance not only of the ordinary impediments to liberty found in the moral manuals but also of those disturbances which modern psychiatry and endocrinology have brought to light. While he admits that it is not always easy to make a judgment of responsibility, he maintains that there are times when moral guilt can be assessed with considerable accuracy. He prudently avoids any estimates of the rarity or frequency of formal sin.

Another gratifying section of the book is that dealing with sex and purity. Here, although he bases his treatment of the subject primarily on principles, P. does not fail to make very clear applications of these principles to the various sex stimulants. Some might have preferred a little less technical treatment of this subject. The author could have achieved this, perhaps, without any serious sacrifice by omitting the section on the danger of consent.

In dealing with some of the more controversial issues P. shows a sympathetic attitude toward the opinions of others even when he does not share them. For instance, he feels that in the case of hydramnios the opinion which will allow an amniotic puncture for the relief of the mother even when it would result in abortion has very little probability. But in an extreme case he would not blame a doctor who would perform such an operation. Also, though he seems to feel that a couple who practiced rhythm without reason for the whole of their married lives would be guilty of serious sin, he allows for the divided opinion which prevails among theologians on this subject.

In considering the case of the uterus so *délabré* that it can no longer fulfil its primary function, the author does not feel that he can deny all probability to the opinion of Gerald Kelly, S.J., which allows a hysterectomy. He would not blame a surgeon who would perform such an operation in an extreme case. Finally, he would allow organic homografts as a procedure which is probably licit as long as it does not involve danger of death or result in sterility.

The conditions which P. sets down for the liceity of mutilation might have been stated more clearly. He says that for a mutilation to be allowed it must be ordered to the good of the whole body, it must be necessary for the good of the whole body, and it must be actually necessary. While these three conditions are all essential to licit mutilation, the wording of the last two might be found somewhat confusing. It might be clearer to combine them simply in some such statement as: it must be a necessary means to a necessary end.

The present reviewer would have preferred a different approach to the subject of sterilization. P. handles it from the standpoint of mutilation. There is certainly good precedent for this approach but to my mind it fails to bring out the importance of the distinction between direct and indirect sterilization. If the treatise is built around this distinction, it is also much easier to handle the morality of the various types of sterilization, e.g., eugenic, therapeutic, etc.

In dealing with the question of *copula reservata* he makes a distinction between the occasional practice and the habitual practice. The occasional practice, while it may be gravely sinful for other reasons, is not sinful in itself. The habitual practice, however, is ordinarily forbidden. He seems to argue to this conclusion by equating the habitual practice of *copula reservata* with rhythm. It will be permitted only when there is a reason excusing one from his obligation to make a contribution to the good of the species. Most will agree with P.'s conclusion but some might want to question the reason. They might argue that when the Pope was speaking of this obligation he was referring to those who made *complete* use of the marriage right.

But these are just differences of approach and in no way detract from the value of what this reviewer considers the most thorough treatment of medical ethics which has appeared in French or English since Payen's *Déontologie médicale*. The book will be an important asset to anyone studying, teaching, or counseling in the field of medical ethics.

West Baden College

JOHN R. CONNERY, S.J.

GESCHICHTE DES KIRCHENRECHTS 1: DAS RECHT DES ERSTEN CHRISTLICHEN JAHRTAUSENDS. By Willibald M. Plöchl. Munich and Vienna: Herold, 1953. Pp. 439.

In recent years several studies in the history of canon law have been published. Some of these studies have appealed mostly to seminarians and graduate students in canon law, where a concomitant course in the history of the sources was deemed advisable. Dr. Plöchl's work, however, is mostly

directed to the actual study of history itself. It is true that the history of the Church is inextricably bound up with the development of its legislation and, on this score, the development of the organization of the Church is clearly seen in the development of its laws. P. is particularly competent to indicate the growth of canonical legislation, since he is not only an historian but also a philosopher of law. Talents such as these may in some constitute a hazard because of the danger of stressing philosophy over history or in underestimating philosophy in the history of canon law. Hence, not only must the development of canon law be accurately described but the influence of philosophy, theology, and social experience must also be considered along with the actual steps in the improvement and extent of legislation. P. avoids the pitfalls where his diversified talents could possibly lead him and he has produced a book of lasting interest and value.

Only the first thousand years of Church law are considered in this volume. It is, however, during this period that most of the major institutes of canon law were inaugurated and to a large extent developed. The more important collections of law were not yet compiled, so that the author was obliged to seek his material in comparatively minor collections of law. These for the most part were local in scope. All this evidently required considerable labor and concentrated endeavor, and the author must be commended for his devotion to a task which at times must have been discouraging.

The plan of this book is basically chronological. Naturally, a suitable introduction is provided in which such general points as collections of laws, bibliography, and periodicals are presented and briefly discussed. The principal division consists of books considering the history of canon law in three periods of its development: from the origin of the Church to the peace of Constantine; from this time to the Council of Trullo (692); and from this Council to the critical years of the Eastern Schism (1054). Each period considers in turn the canon law in regard to persons, things, penalties, and, where found, procedures. The underlying canonical institutes which control all subsequent development are, of course, discussed in their proper places in the first period of the history of canon law. These are important points both in theology and in canon law. Institutes such as the organization of the hierarchy, its jurisdiction, and its territorial circumscription are properly outlined. In this period not much more could be said by the author. Discussions of pertinent collections of laws close each period.

The first period of the history of canon law will appeal most to historians of the early age of the Church. But theologians, too, will find it interesting. Canonists who must consider as established the fundamental organization of the Church, will find the third period of greater appeal. This period should

be examined in great detail to learn how far the various institutes in canon law had developed by the year 1054.

The papacy and the episcopate are the fundamental points to consider in this third period. P. deals with the rights and influence of the supreme pontificate. He also discusses the origin of the cardinalate. There are more detailed points of diocesan organization to be considered in this period, and P. recounts in turn the emergence of synods, the establishment of episcopal visitation, the institution of archpriests, archdeacons, and pastors. Patriarchs and primates are also discussed.

Persons, things, and penalties are considered in detail in this third period. Celibacy and physical residence were troublesome points of discipline and P. adequately describes these items indicating the law of the time and the obedience or disobedience to it. Clerical immunities and exemptions are discussed.

The consideration of things is mostly limited to sacraments and the origin of benefices. Perhaps the best example for studying the development of the laws regarding the sacraments can be found in their discipline, which attended the administration of the sacraments, principally the sacrament of penance. Various rules are outlined. Benefices were the specific support of clerics in this third period of the history of canon law. It was the desire of the Church that every cleric have adequate support so that he could give his full attention to spiritual duties. This high purpose was not always achieved but the valiant effort to relieve clerics of pecuniary difficulties must be accounted as one of the finest goals of the Middle Ages.

Mention was made above of the collections of laws closing each of the three periods. It is to P.'s credit that he places in proper perspective the genuine and spurious collections. It is an error to consider every document found in a spurious collection as utterly unreliable. Many collections of pseudo-laws compiled for a specific purpose contain documents of undoubted genuinity. It is the task of the historian to separate the true from the false. P.'s efforts along this line are commendable. Worth particular mention are the analysis of the pseudo-Isidorian decretals and P.'s remarks on Hincmar of Rheims.

The Catholic University of America

EDWARD ROELKER

CHURCH AND STATE BEHIND THE IRON CURTAIN. Edited by Vladimir Gsovski. New York: Frederick A. Praeger, 1955. Pp. xxxii + 311. \$5.00.

As Prof. Gsovski points out in the Introduction, there is a fundamental difference between the idea of separation of Church and state in American

and in Communist countries. The American concept does not imply suppression of worship but is designed to safeguard liberty in the exercise of one's faith. The state is presumed not to be hostile or beneficent to any specific Church, but is equally benevolent to every Church.

The Communist principle of the separation of Church and state is inspired by quite different ideas. It is not aimed towards religious freedom or tolerance, but is designed to undermine the very existence of the Church. In the Soviet Union, state and Church were formally separated as early as the third month of the Soviet rule. The extension of the Soviet sphere of influence since the war has put additional tens of millions of believers at the mercy of the atheistic Communist regime. The laws and decrees relating to the Church in the countries behind the Iron Curtain were drawn up and enacted by Communist leaders trained in the Soviet Union or inspired by the ideas that motivate the Soviet government.

The volume under review is a compilation of the most significant of such decrees, regulations, court decisions, declarations of officials, and other material, affording a comprehensive survey of the two problems arising from the coexistence of organized religion and Communist government. The volume is one of the research studies of the Mid-European Law project at the Library of Congress; we must not be surprised, therefore, that only four satellite countries (Czechoslovakia, Hungary, Poland, Romania) have been investigated. Nevertheless, the absence of the Balkan countries must be deplored in a study such as this.

Vladimir Gsovski, chief of the Foreign Law section of the Library of Congress and the general editor of the project, contributes an introductory essay on the separation of Church and state in the Soviet Union. It is incomplete and was intended mainly to outline such situations in the Soviet Union which may throw some light on the policies pursued toward the Church by the satellite governments. The publishers intend to cover the situation of the Church in the Soviet Union in detail in a companion volume.

The authors of each section are lawyers who were formerly native to the lands they discuss but who have found refuge in the United States. The non-specialist will be particularly grateful for the background information on the history of the Churches, country by country, and the ample comments which accompany the study of the satellite legislation of the Church. The expert will greet the book as a most important source book on the subject and, at the same time, as a lucid and scholarly evaluation of religious life as it now exists behind the Iron Curtain.

L'ÉGLISE EN ÉTAT DE MISSION. By Léon Joseph Suenens. Bruges: Desclée de Brouwer, 1955. Pp. 208. 60 fr. belg.

In *L'Église en état de mission*, Mgr. Suenens, Auxiliary Bishop of Malines, sounds a fervent call to Catholic Action. He points to the fact that Communist organizers and the champions of a secularized society are making a determined effort to win the allegiance of the four-fifths of the world which still remains outside the Catholic fold, and warns that they constitute a threat to even the fifth of the world which is nominally Catholic. This threat is a challenge to the Church, a challenge which can be met most effectively through the directed efforts of an organized and apostolic Catholic laity. Each member of the Mystical Body is by the very fact of his membership called upon to make his contribution to the apostolic and missionary work of the Church.

S. makes a strong appeal for the "direct apostolate." This is primarily a religious apostolate. Political, social, and intellectual effort is indispensable, but the preaching of the gospel must not be postponed until these have succeeded in preparing a human culture which will support a Christian culture. Rather, men must first hear the gospel, the whole gospel, and be led to a life which is truly Christian. The integration of the Catholic way of life into the daily living of the masses will prove a leaven by which the whole of humanity will be Christianized. This direct method was the method of Christ with His Apostles. This was also the method of the Apostles in a world which was seemingly unprepared for the gospel. S. challenges the Catholic of today to continue this great apostolic tradition, openly and courageously offering to his fellow men the Catholic way of life.

An increasing use of the potentially apostolic laity offers the greatest prospect for a more effective apostolate. Laymen must be used in the work of the Church, not only because they multiply the efforts of the clergy, but especially because through them every stratum of society can be impregnated with the spirit of Christ. In the work of organizing and directing the laity the part of the priest is paramount. The priest must seek out and inspire potential lay apostles, form them in the techniques which will make their apostolate fruitful, and use them to extend his efforts to every corner of his parish.

S. stresses the role of religious and members of secular institutes in this work. These are the first auxiliaries of the clergy and an organic element in the apostolate. Much of the work of training in the apostolate will fall on these auxiliaries. In schools, orphanages, hospitals, wherever they exercise influence, they must strive to build up an apostolic Catholic laity. Today this work is an integral part of the religious vocation. Hence, religious must know

the conditions of the people among whom they work, must be conscious of the need of an educated and apostolic laity, and must be prepared to make sacrifices to form such a laity.

The final chapters are devoted to a practical program, which involves greatly increasing the apostolic work done by seminarians during their years of training. This program is based on the premise that too many teaching religious and too many seminarians are almost totally unprepared to deal with adults because of a lack of contact with the world and a lack of knowledge of its ways. Where such conditions exist S.'s practical suggestions should prove useful. One acquainted with teaching religious and seminarians in this country would question the existence of such conditions here.

This book is, however, first and foremost an appeal to the clergy, urging them to enlist all the faithful in the missionary work of the Church. Its success will be measured by its ability to inspire the clergy to an increasing use of the agencies of Catholic Action. S. excels on this inspirational level.

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ERNEST V. MCCLEAR, S.J.

LITURGICAL PIETY. By Louis Bouyer. Notre Dame, Ind.: University of Notre Dame Press, 1955. Pp. x + 281. \$4.75.

This inaugural volume of the Notre Dame Liturgical Series under the knowledgeable zeal of Fr. Mathis, C.S.C., is remarkable for the extraordinarily intuitive and scholarly (in the best broad sense of the word) contribution it makes to the liturgical revival and for stimulating the largest assortment of superlatives used by liturgists in many a year. All of which comes easily to those who are familiar with the learned Oratorian's studies in *Maison-Dieu*, *Dieu vivant*, and his book, *The Paschal Mystery*. To those for whom the present liturgical movement is still, in the main, sentimental estheticism in the sanctuary or a bemused preoccupation with the molds of an ancient worship, this work will be a troubler of their tight little symmetries.

Caselian in its theme, yet persuasively critical of its relations to the mystery religions, B. studies the organic unity of liturgy with the sacraments and Scripture; it is the cultural embodiment of the Christian Mystery—the salvific design and action of God made known to us in time and consummated in the death and resurrection of Christ. The insertion in ritual gesture of that physical reality, which extends the definitive renewal and reconstitution of reality, is not the historical presence of the redemptive act, though the act is substantively present in the forms. However, it is not, as neither Casel nor his disciple, Dom Warnach, would allow, Söhngen's attenuation

whereby the rite is not the theandric act, but the application and creative power of the mystery.

This seventh chapter and the following one on St. Paul's conception of *mysterion* as the apocalyptic wisdom of God should have been expanded, since they are the necessary keys to the full intelligence of the theme. Though Jungmann finds B.'s idea of *mysterion* Pauline rather than Caselian, this is not too clear. Certainly the diffusion of the theme is Caselian; for, if Casel can be said to have had one controlling concept, it was that the Paschal mystery is the cultural expression of the essence of Christianity. B. studies this in the celebration of the Eucharist, the other sacraments, the ministry of the priest, the divine office, and the Church year. The Paschal resonances in these ring with a new beauty and significance. The opening chapters offer rare insights into the history of the liturgy and liturgical movement.

Ecumenically, this book will have much to offer in the demonstration of the falsity of a mechanistic view of Catholic sacramentalism that was due to an apologetic still current and to an excessive insistence on the *ex opere operato* effect; pastorally, it could help to terminate the continuing and lamentable divorce of liturgical piety from personal devotion; intellectually and spiritually, the reader is rewarded by B.'s rich inscapes of the externals of worship.

Like Guardini in his *Spirit of the Liturgy*, B. has thoroughly engaged the real problem of the liturgical revival—a problem not solved by an ever-growing use of the vernacular, leaflet missals, dialogue Masses, etc., but by a profound initiation of the Christian soul into the necessity and meaning of the service of worship and, especially, the concorporate worship with Christ in the liturgical extension of the redemptive act. Without such a developed sense we shall produce only another form of externalism. Amid the applause it will, perhaps, not be dissonance nor contretemps to mention that the history of the invocatory prayers of the canon (p. 140) is at odds with the best liturgiological studies of that matter. The use of "Word of God" for both Scripture and sacramental action is, if not questionable, at least unnecessarily difficult.

Woodstock College

EDWARD J. MURRAY, S.J.

HOMOSEXUALITY AND THE WESTERN CHRISTIAN TRADITION. By Derrick Sherwin Bailey. New York and London: Longmans, Green, 1955. Pp. xii + 181. \$2.25 (15s).

With the purpose of examining those factors "which have helped to mould the attitude towards homosexuality expressed in our public laws and public

opinion," Dr. Bailey has noted and weighed references to homosexual acts found in the Bible, pre-Constantinian legislation and practice, patristic writings, the Penitentials, and the various forms of canonical legislation down to the end of the thirteenth century. To this he has added a special chapter on the law concerning this practice in England. The author exercises remarkable critical sense and restraint while unearthing a vast amount of informative detail for his readers in this brief historic survey of the Western Christian tradition. Then come his conclusions, and the reader begins to wonder how objective the author was in the selection of documents for consideration. Moreover, the conclusions drawn do not flow logically from the evidence presented; they betray a preconceived notion that our modern legislation on homosexual acts is antiquated—the product of prejudices that have no justification in the light of modern psychological studies.

In the introduction B. says that, if it can be shown that "this attitude is based upon presuppositions, some of which are now untenable, the case in favor of legal reform would be strengthened and public opinion might become more sympathetic and enlightened." Then he sets down the evidence which he believes proves that our laws on homosexual acts need drastic revision. He begins with an investigation of the Sodom and Gomorrah story (Gn 19:4-11) and its traditional interpretation by the Jews and early Christians, who dreaded the divine wrath for similar practices. It is no longer possible to believe that God destroyed these two cities with fire because of homosexual practices; accordingly, reasons B., England should rid itself of the fear which led to overseverity in the laws against homosexual acts. His assumption, of course, is that the popular fear of God wreaking His vengeance upon a city that allowed homosexuals to remain in its midst was the chief cause of the drastic penalties which many Christian states have decreed for such acts.

Another unproven assumption of the author is that the Western Christian tradition, from Moses down to modern times, was ignorant of the distinction between the condition of the true invert and the wilful lust of the pervert. Neither St. Paul nor St. Thomas offers us any guidance in the moral evaluation of the sexual conduct of the genuine invert; we must turn, then, to modern psychiatric findings for help in this matter. Accordingly, our laws which are based on this "ignorant" tradition must be revised in the light of new insights into the nature of inversion as distinct from perversion.

B. does bring out some of the positive aspects of the tradition. In fact he exposes some of the errors committed by such writers as Havelock Ellis and Westermarck in their portrayal of the Church as an unduly harsh punisher of the homosexual who had given in to his impulses. History shows

that, by and large, churchmen were more merciful than civil rulers in punishing homosexual acts; indeed, ecclesiastics often shielded the homosexual from the full rigor of the civil law. In England, for example, it was only after Henry VIII had become the head of the English Church that the death penalty was prescribed for this felony.

Again, B. is careful to point out that Pope Leo IX refused to accept the excessively harsh punitive measures proposed by St. Peter Damien in his *Liber Gomorrhianus*. He also praises St. Thomas for his "dispassionate treatment" of the question, and develops some of his arguments. The Angelic Doctor states that the homosexual act is contrary not only to right reason but also to the natural order of the venereal act as becoming to the human race (*Sum. theol.* 2, 2, q. 154, a. 11). Appropriately, then, it is called *vitium contra naturam*. Like St. Peter Damien and Leo IX, St. Thomas considers this unnatural vice as the most sinful kind of lust.

These arguments are cited accurately by B., who stresses that they apply to consenting adults. He states the reasoning of St. Thomas: Since the order of nature derives from God, its contravention is always an injury done to the Creator. The fact that *both* adults consent does not change the malice of the action, which remains a transgression of the divine law governing man's sexual nature.

B. does not consider St. Thomas to be unduly swayed by the Sodom story, terming his arguments "a rational and logical proof" which is based upon the universally accepted premise that the primary purpose of the sexual organs is procreation. Regrettably, he is a mere narrator of the thought of Aquinas, incapable of applying the principles of Thomas to the topic under discussion. Among other points, he has missed the crucial distinction between the objective morality of an action considered in its basic relationship to a rule of morals, and the subjective responsibility of the person performing the action. Had B. grasped this distinction, he could not speak of an "intrinsic difference between the acts of the pervert and those of the invert." From the viewpoint of objective morality they are identical, although from the standpoint of evaluation of subjective responsibility it is obvious that the invert should not be judged as severely as the pervert. His condition does lessen his freedom, but his actions remain *contra naturam*.

Unfortunately, B. is not concerned primarily with the morality of actions, but rather with the tortuous problem of subjective guilt. If the invert cannot help acting in the way that he does, then for him that way is "natural," and St. Thomas is begging the question when he says that all such actions are contrary to nature.

B.'s recommendations on the revision of the law on this problem are not

surprising in the light of his premises. Here are the more salient. No account should be taken by the law of homosexual acts when they are committed in private by consenting adults. The penalties in the present law should be mitigated in accordance with the dictates of humanity, and should include some psychiatric treatment of inverts. Such penalties should apply only to (1) acts committed by an adult with someone under the "legal age of consent," (2) acts involving assault, violence, fraud, and duress, and (3) acts committed under circumstances that would constitute a public nuisance or a public indecency. Finally, in all these cases women should be punished with the same impartiality and severity as men. Why should the law prosecute the Sodomite and ignore similar offenses by the Lesbian?

With reference to B.'s recommendations, let us suppose that the law allowed all apparent inverts to express their deviate tendencies. Would not this toleration contribute to the further decay of modern society? Would not those whom B. calls perverts decide that they were really inverts, and feel themselves within the law? Would such individuals be in other respects virtuous citizens contributing to the common good by their otherwise upright lives? From the personal histories of many deviates who have given in to their sexual desires can it be said that they were men who were weak only in this one feature of their character and strong in every other? Why then do the armed services get rid of them as soon as they possess proof of their activities?

Like many other authors on the subject, B. slips into the fallacy of treating the condition of the invert in terms of either cure or indulgence. If after psychiatric treatment he is found to be incurable, he should be allowed to find others of the same tendency with whom he can live in private, and in this way no harm is done to society. Although B. had stated in his introduction that he considered the invert capable of self-control, he forgets this moral truth when he comes to make his recommendations. Surely, as an Anglican clergyman, he should agree to the truth that the common good is promoted best when each of its members is encouraged to practice virtue.

Were inverts and perverts alike convinced of the necessity of controlling their tendencies, this would be a step in the right direction. The *Catholic Medical Quarterly* of London (Jan., 1954) has understood the issue clearly: "The important question is not therefore whether homosexuality indicates abnormality in some sense but whether those who practice it can be held responsible in law for their behaviour. . . . It has yet to be shown in a convincing manner that the emotional urges of homosexuals in general are uncontrollable." Indeed it is a fact that many inverts have been able with the help of divine grace to practice continence, and their practice of virtue is

as great a contribution to the welfare of society as their self-indulgence would be to its detriment.

Furthermore, B. fails to understand that criminal law protects the members of the commonweal. The laws punishing murder, rape, adultery, and homosexuality consider primarily the action, not the condition, of the agent. Though some of those who commit such acts may be victims of various neuroses or psychoses, the law must prosecute the acts committed. The law continues to condemn murder, while she may judge it wise to place this individual murderer in a mental institution instead of a prison.

Likewise, the law must continue to penalize homosexual acts as destructive of the common good. The law must remain a healthy deterrent to others similarly inclined. It must be granted that B. is correct that the application of the law is too lax in regard to female homosexual acts; it should be enforced with impartiality. Obviously, there will be difficulties, at once delicate and repugnant, for those who would enforce the law against Lesbians. (As a point of fact, the American law makes no distinction between the sexes when it comes to the felony of homosexual acts.)

Again, B. is correct when he asserts that the law's application can be made more humane and constructive through various forms of therapy wherever this is possible. The placement of a person convicted of homosexual acts in a prison group where the practice flourishes benefits neither society nor the individual.

In summary, the law against acts of homosexuality is based upon the natural moral law. It must be maintained as one form of protection of the common good. At the same time constructive measures must be taken to prevent the spread of homosexual practices by renewing vigor in the promotion of the virtue of supernatural chastity and by restabilizing Christian family life. With frightening truth B. observes that the extent of homosexual practice is one of the more striking manifestations of the moral decadence of a civilization. It is the result of "the abandonment of moral responsibility in the field of heterosexual relations. . . . Homosexual perversion, therefore, is not itself a fount of corrupting influence, but only, as it were, the ineluctable consequence of a corrosion which has already left its mark upon marriage and family life, and, if not checked, may ultimately undermine the whole social order and lead to sexual anarchy."

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JOHN F. HARVEY, O.S.F.S.

GRACEFUL REASON: THE CONTRIBUTION OF REASON TO THEOLOGY. By J. V. Langmead Casserley. London: Longmans, Green, 1955. Pp. xxii + 163. 12/6.

Dr. Casserley is an Anglican priest and dogma professor at the General

Theological Seminary in New York. In accordance with his view that Anglicanism has a providential mission to mediate between Roman Catholicism and Protestantism, he here undertakes a modest apologia for natural theology, which has been under attack from the Protestant camp. Rejecting the view that man's power to reason about God has been totally corrupted by the Fall, C. particularly deplores the recent marriage between fideistic Protestantism and agnostic Kantianism which has issued in existential neo-orthodoxy. Writers of this last school, he maintains, tend to confuse finitude with sinfulness, and thus induce man to despise his nature rather than repent of his sins.

The longest chapter deals in popular fashion with the proofs for God's existence. Without setting forth any of these proofs in rigorous form, C. comments on three types of approach: a cosmological argument based on the datum of contingent reality, an existential argument based on the primacy of personal and conscious values, and a pragmatic argument based on the social need for religion. With reference to the cosmological argument, he wisely points out that its strength is in its abstract logic, and that it has no need to be presented in scientific dress as an argument from the principle of entropy, or from the expansion of the universe, or some such scientific fact. The existential argument, he observes, is more concrete and alluring than the cosmological, but in its essential structure it too is an argument from contingency—the contingency of my own existence. In discussing the social need for religion, C. makes good use of the conclusions of Dawson and Toynbee; he is also careful to point out the danger of looking on religion as a mere instrument for social betterment.

C. is modest—unduly so—in his claims for natural theology. Taken singly, he holds, the various arguments yield only high probability; but their mutual convergence, combined with the implausibility of atheism, renders theism, for all practical purposes, certain. Natural theology, in C.'s opinion, is powerless to give man a religion, even natural religion; for it ends up with a concept, it does not confront us with the living reality of God. Thus it stands in need of something corresponding to "verification" in the natural sciences. Just as the empirical fact is always richer than the theory which it confirms, so the actual encounter with God in revelation immeasurably transcends the bare notion achieved by natural theology. God's active self-revelation not only confirms the theories of the theist; it transforms him into a Christian.

Written primarily for an audience imbued with positivism and fideism, this book succeeds in showing that natural theology has a rightful place in the realm of human knowledge. But C.'s position is too much of a com-

promise to do justice to his theme. Like the positivists, he is somewhat skeptical about the capacity of metaphysics to cope with ultimate reality. Like the Reformers, he considers that the Fall essentially consists in a corruption of man's rational nature, rather than in the loss of gratuitous gifts. It is not surprising, therefore, that he reproaches St. Augustine and St. Thomas for being too prone to admit that fallen man can achieve "complete rational integrity." While conceding that God can be analogously known, C. takes the position that the Thomistic *analogia entis* cannot be validated without recourse to "evangelical experience." C.'s natural theology, then, is not precisely that of the Scholastic philosophers; but his book is worth reading for its many stimulating insights and for its fresh and pleasing style.

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AVERY R. DULLES, S.J.

LEX NATURAE. By Josef Fuchs, S.J. Düsseldorf: Patmos, 1955. Pp. 189.

Some scholars in recent years have said that a new and positive appreciation of the natural law may be found in Karl Barth's dialectic theology or the theology of crisis, as it was called. By now this theology has taken root in many different schools, though the original Barthian theses still prevail. The opinion that dialectic theology could and would contribute to a revival of natural law in Continental Protestantism was based mainly on that theology's doctrine of *Schöpfungsordnungen*. This opinion seems somewhat optimistic. The fundamental presupposition of a doctrine of natural law that is based firmly in philosophy—not one that calls simply for adherence to the natural law in the practical order—is once and for all the *analogia entis* and an epistemological principle, as stated by the Vatican Council, which does not deny natural theology.

However much we might regret the fact, it seems clear that the new theology with its outspoken doubts about these philosophical bases—if not direct denial of them—cannot contribute very much to a revival of natural law. This does not mean that the new theology in any way favors moral and legal relativism, although the "situation-ethics" doctrine might imply this. No, for dialectic theology the *Schöpfungsordnungen* are divine "positive" law, and not primarily natural law.

It is the great merit of Joseph Fuchs, S.J., that in his *Lex naturae* he studies just these questions in an irenic sense and with a profound understanding of the foremost writers of dialectic theology, such as K. Barth, E. Brunner, H. Thielecke, and G. Wünsch. (W. Künneth, *Politik zwischen Daemon und Gott*, although not mentioned, belongs also to this group.) Of

all these writers E. Brunner comes nearest to the natural law, though, as F. shows, he, in common with the others, reveals a profound distrust of the possibility of natural theology and the ability of man's reason noetically to conceive the natural law clearly also as God's will.

F. first treats natural law in revelation according to the testimony of the Church and of the Bible. He shows that the magisterium of the Church and the Bible both firmly teach that, besides the supernaturally revealed positive divine law, there exists a natural law independent of the first. This is based on the *natura humana*, absolutely or ontologically conceived—that is, as it is present, though in different modes, in the *natura integra*, the hypothetical *natura pura* and in the *natura lapsa*. Both Bible and magisterium also teach that, on the noetic side, this *natura humana* as a *norma* fundamentally can be recognized by man's reason. Theologically, the natural law is possible and real for the Catholic because of the distinction between *natura* (including the *lapsa* or *vulnerata*) and the *supernatura*. *Natura* as ethical norm, and as the ontological basis of the natural knowledge of the norm, does not mean the *natura integra* of the paradisaical state, the *Totalwirklichkeit des Schöpfungsplanes Gottes*, but the *natura absoluta et metaphysica* as it exists in all the theological states. Protestant theology, which denies this distinction of natural theology, of *analogia entis* of the natural and the supernatural as being noetically possible for man, has then the greatest difficulty even to understand—not to speak of accepting—the meaning of the terms of Catholic theology.

In the *Schöpfungsordnung* as well as in the *Erhaltungsordnung* of God, the *natura deleta* doctrine does not acknowledge as noetically possible a distinction between the natural and the supernatural. It may be that the autonomous nature as it was propagated by the "naturalist" post-Grotian doctrine of natural law, which was most certainly anthropocentric and not theonomous, is partly the cause of all this. But F. can easily show that in Catholic theology the natural law is decidedly theonomous, that it has its place in the *Heilsgeschichte*, and that, theologically speaking, it is "secondary" natural law, related to the state of *natura lapsa*, yet staying within, and remaining an essential part of, the all-comprehensive *Heilswille* of God. A mere situation-ethics is not possible; it would be highly subjectivist and thus relativist. God is the Lord also of history, which is a concatenation of concrete situations calling for the concrete and singular ethical decision, yet in accord with the immutable, objective natural law.

The natural law thus has its place and function in the *Heilsgeschichte*, which is a revelation of God's love. Law and love (*carietas*) are not polarized oppositions (cf. Church of law, Church of love in *Mystici corporis*), but

coordinated like *natura* and *supernatura* in the full reality of the order of creation and redemption.

I have already mentioned that the book is irenic and not polemic; thus it will be able to help in the dialogue with our separated brethren that is so necessary in these times of confusion and trial.

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HEINRICH A. ROMMEN

THE CHRISTIAN IMAGINATION: STUDIES IN RELIGIOUS THOUGHT. By Justus George Lawler. Westminster, Md.: Newman, 1955. Pp. xxiv + 199. \$3.00.

The Christian Imagination is an accurate title for Mr. Lawler's book; yet it can be a deceptive one, for not everybody conceives of the imagination working in such a near alliance with the intellect as it does in these pages. A respect for tradition, for objective reality, for the historical continuum is the thread which binds the chapters into a unity. This respect, however, is patently neither a slavish nor a stultifying adherence to a petrified body of old truths and consequently the Christian imagination is most in evidence when the human mind simultaneously apprehends the vivifying elements in a tradition and capably applies them to its present concerns. The same steadfastness to tradition along with the prudent flexibility which the author repeatedly endorses is discernible in his own approach. What is demanded is a mental quality analogous to the physical skill of the tightrope artist. Unless that skill is present those strange divagations mentioned in "The Reformer in the Church" occur, and as a caution against all such future lopsidedness it is recommended that "People of strictly unilateral views—whether of the right or of the left—should not be entrusted with the development of young minds."

Although the germ of L.'s thought is deeply rooted in the Christian past, the blossoming which most interests him has taken place in the past decade or so among European theologians. His basic themes are largely derivative but this does not prevent him from playing some interesting, if not always precise, variations of them. He subscribes to de Chardin's conviction that modern man is passing through a "crisis of puberty," demonstrably in the three areas of philosophy, theology, and education. The adolescent turmoil described, however, is not unique to the twentieth century nor does his "loss of continuity" differ considerably from the more familiar and much overworked "dissociation of sensibility" which is said to have occurred in the seventeenth century. Although it may be true that "We are living in an age of subjectivism in doctrine, and of anti-authoritarianism in morality," would the historian of ideas agree that this distinguishes the modern spirit?

His emphasis on tradition might seem to brand L. as *laudator temporis*

acti. To claim he is that, however, is to say precisely what he is not. His intent is not to return to the past but rather to make the past contemporaneous with the present. The slighting of either is disastrous and it is this comprehensive vision which inspires some of his finest essays. In the chapter on "The Religious Life" he shows that it is only what is essential in any institute's spirit which is capable both of survival and of incorporation with the present. To preserve the envelope which the "spirit" was forced to adopt in its temporal wanderings is not only to indulge in an anachronism; it also either blunts or buries that quality which was intended to outlive innumerable historical moments.

L. is a layman and he treats many of those matters which most pertinently affect people of a similar vocation. In "The Christian Formation of Youth" he presents in a singularly fresh way the classic distinctions between "to do" and "to be" and between "otium" and "neg-otium," and he demonstrates how an education concerned "merely with material relationships" renders the student insensitive to those *mysteria* which comprise his unique heritage and which it is his paramount duty to appreciate. The concept of the Mystical Body is ubiquitous and L.'s comprehension of this concept is especially effective in his deft and delicate treatment of marital society. The emphasis, *Mystical Body*, decidedly marks the author as an incarnationist in his theology of history and it would seem that all whose task it is to eternalize the temporal and to spiritualize the material must inevitably share his opinion.

L. refers to his chapters as "meditations on various aspects of that Spirit in which we have our freedom." Although he may disclaim the fact, they are, nevertheless, "essays" in the etymological sense of the word, for they are attempts, and very laudable ones at that, to show how Christ and His teachings can be incarnated in the modern world and more particularly in the daily life of modern man.

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JAMES L. TYNE, S.J.

DESCRIPTIVE NOTICES

LA PAROLE DE DIEU DANS LE MYSTÈRE CHRÉTIEN. By Divo Barsotti. Translated by A. M. Roguet. Paris: Editions du Cerf, 1954. Pp. 368. The first part considers the unfolding of the mystery of the Word in the OT. In Genesis the Word is creative: God speaks and the world and man are drawn from nothingness. In the next stage the Word speaks more clearly and directly to man. The Word of God in the Law and the prophets directs and shapes the nation of Israel, and turns the eyes of the chosen people to the promise of the future. The pattern of the revelation of the Word in the

OT is an exterior one, but in the *NT* this is changed when "the Word is made flesh." God is no longer the God of battles and armies; rather He reveals Himself in the hearts of men, and there begins His new creation, a spiritual one. All the promises of the *OT* are fulfilled in the *NT*, and history reaches its culmination in the Incarnation.

THE EUCHARISTIC WORDS OF JESUS. By Joachim Jeremias. Translated by A. Ehrhardt. 2d rev. ed.; New York: Macmillan, 1955. Pp. ix + 195. \$3.75. Was the Last Supper truly a Passover meal? Focussing his attention on this point, Jeremias has labored to give the most precise exegesis possible of the Eucharistic words. A weighty and indispensable contribution for any discussion of the background, nature, and interpretation of the Last Supper.

CECI EST MON CORPS: EXPLICATION DE CES PAROLES DE JÉSUS-CHRIST. By F. J. Leenhardt. *Cahiers théologiques* 37. Neuchâtel: Delachaux & Niestlé, 1955. Pp. 73. 4 fr. What relation did Christ wish to establish with us? Did He intend, besides the medium of a spoken word, another relation of a different type? Leenhardt, a professor of theology at the University of Geneva, acknowledges that the answer to this question provides a distinguishing characteristic between Protestantism, the Church of the word, and Catholicism, the Church of the sacrament. In defence of the Protestant position, L. discusses the nature of the word and of a sacrament, transubstantiation, the Last Supper as a sacrifice, and the grace conferred by a sacrament.

SYMBOLS OF CHRIST. By Damasus Winzen, O.S.B. New York: Kenedy, 1955. \$2.50. A strict scriptural interpretation of symbols of Christ in the Old and New Testaments. The Christian and cosmic origins of each symbol are explored, giving the reader a harmonious and unified picture. William V. Cladek's formal designs preface each chapter.

ASPECTS OF THE CHURCH. By Yves de Montcheuil, S.J. Translated by Albert J. LaMothe, Jr. Chicago: Fides, 1955. Pp. 197. \$3.75. Before his death in 1944 at the hands of the Gestapo, de Montcheuil was a spiritual adviser for students at the Sorbonne and for Catholic Action groups, as well as professor of dogma at the Catholic Institute of Paris. In this series of twelve essays he considers, through the eyes of faith, the unique role of the Church in the economy of our salvation. First he explores the nature of the

Church in terms of its traditional designations as the Kingdom of God, the New Israel, and the Body of Christ. Then he deals with the Church's interior life, its Catholicity and sanctity, the role of the hierarchy and of the laity, the relationship of the Church to the separated Churches and to the non-believer. Finally, he discusses the Church in the temporal order and the Church and the missions. This work has been acclaimed as an even finer expression of the author's spirit than its companion volumes, *For Men of Action* and *Guide For Social Action*.

LE TEMPS DE LA PAROLE. By Edmond Ortigues. Neuchâtel: Delachaux & Niestlé, 1954. Pp. 55. Faith is man's response to the revelation of the Incarnation—a historical fact with a meaning outside of time in the advent of the eschatological kingdom where man will be finally and completely justified by faith in Jesus Christ, who is the only way to God. Man, in working out his salvation in time and as yet not completely justified, must accept his finite condition by living his life according to the exigencies of reason, and at the same time wait for the will of God made known by faith.

DEVOTION TO THE SACRED HEART. By Louis Verheylezoon, S.J. Westminster, Md.: Newman, 1955. Pp. xlv + 280. \$3.75. A systematic study of the nature, object, and purposes of devotion to the Heart of Jesus, based on solid theological grounds, together with a thorough examination and explanation of the approved practices connected with this cultus. This is as complete and satisfactory a scientific exposition of the devotion as is available in English. The author not only analyzes the essential elements in their dogmatic foundations and in their ascetical and spiritual consequences, but also sets forth the principles by which are solved such problems as the part played in the object of the devotion by our Lord's divine love for mankind, and by His human love for the Father. As the preface says, this is not a "devotional" book, but it is intended "for all those—priests, religious and laymen—who wish to acquire a reasoned and exhaustive knowledge of the great devotion of modern times, which contains 'the summary of the whole religion, and the rule of a life of greater perfection.'"

GRACEFUL LIVING: A COURSE IN THE APPRECIATION OF THE SACRAMENTS. By John Fearon, O.P. Westminster, Md.: Newman, 1955. Pp. vii + 160. \$2.50. Fifteen sprightly written chapters on the seven sacraments, written for the average Catholic lay reader. The doctrine of St. Thomas is

presented in a popular way through the medium of anecdotes, examples, and comparisons.

SWIFT VICTORY: ESSAYS ON THE GIFTS OF THE HOLY SPIRIT. By Walter Farrell, O.P., and Dominic Hughes, O.P. New York: Sheed and Ward, 1955. Pp. 211. \$3.25. A theological description of the gifts of the Holy Spirit for "serious non-professional readers." It places the gifts in their proper theological setting and treats the nature and function of each.

PROBLEMI SCELTI DE TEOLOGIA CONTEMPORANEA. Relazioni lette nella Sezione de Teologia del Congresso Internazionale per il IV Centenario della Pontificia Università Gregoriana. Rome: Gregorian University, 1954. Pp. vii + 468. A collection of viewpoints on a number of topics in many different fields of theological study, presented by a large group of Catholic theologians whose names are internationally known. The articles are written in Latin and in various modern languages, and are arranged under five general headings: the nature of revelation and scientific theological methods, several aspects of contemporary ecclesiology, the present-day problems of the different senses of Holy Scripture, some few questions on Mariology, and for the moral theologian a series of studies of moral and psychological problems of conscience. There is a wealth of worthwhile theological discussion in this volume, with possibly the most valuable essays to be found in the first section, on the nature of theology and theological methodology, by M. Browne, O.P., on the relation between dogmatic and moral theology, by P. Delhayé, and J. Alfaro's "El progreso dogmático en Suarez." The pages devoted to the senses of Scripture include A. Miller's "Sui diversi sensi della Sacra Scrittura," an article on the "spiritual" sense of Scripture, by J. Guillet, S.J., and one on whether the "typical" sense is a true Old Testament biblical meaning. The mariological section includes a survey of the theology of our Lady from the Council of Trent to the present by C. Balic, O.F.M., and Gabriel Roschini's paper on the principles underlying the development of this theology in modern times.

THE ASCETIC LIFE AND THE FOUR CENTURIES ON CHARITY. By St. Maximus the Confessor. *Ancient Christian Writers* 21. Translated by Polycarp Sherwood, O.S.B. Westminster, Md.: Newman, 1955. Pp. viii + 285. \$3.25. These two classics of ascetical and mystical literature are here presented for the first time in English. The doctrine expounded by the Byzantine author of the seventh century is sublimely simple: love God before all, and extend that same love to all men equally. Poor, sinful men that we are, we

could not begin to fulfil this divine command, had not the Son of God become man and first fought the battle for us and won the victory. In addition to the extensive notes, Dr. Sherwood has prefixed to his translation a sketch of St. Maximus' life and of the whole of his doctrine in the light of his own immediate tradition.

THE MYSTICAL THEOLOGY OF SAINT BERNARD. By Etienne Gilson. Translated by A. H. C. Downes. London and New York: Sheed & Ward, 1955. Pp. ix + 266. \$3.50. A reprint of a work first published in 1940. Against the uncritically accepted view that St. Bernard's mysticism is not systematized or scientific, but essentially practical, Gilson sets out to show that the Saint's mystical theology has a rigorously synthetic structure. He presents it under three headings: the union of the soul with God by love; the doctrine of divinization by ecstasy; and a practical method, drawn primarily from Benedictine asceticism. There are also five appendices on the men and movements contemporaneous with St. Bernard.

LA DOCTRINE DE S. BONAVENTURE SUR L'INSTITUTION DES SACREMENTS. By Hippolyte Baril, O.F.M. Montreal: Editions Franciscaines, 1954. Pp. xii + 80. \$1.25. This thesis, defended in 1952, significantly corrects and extends the work begun by Bittrémieux on the Seraphic Doctor's concept of the institution of the sacraments. From his analysis of the sacramental texts the author maintains that if we use the common, settled terminology of the present, Bonaventure held not only Christ's immediate authorship of the rites, but also His specific determination of the matter in all seven. He would allow the Church much more latitude in the election of congruous forms. Modern terminology, however, if used as the interpretative cadre of the Saint's teaching, is distinctly distorting; his formulas are less categorized—*institutio expressa, minus clara vel perfecta, insinuatio*—and more consonant with present historical studies of Scripture and tradition.

ST. ANSELM AND HIS CRITICS: A RE-INTERPRETATION OF THE CUR DEUS HOMO. By John McIntyre. Edinburgh: Oliver and Boyd, 1954. Pp. viii + 214. 15/-. The Principal of St. Andrew's College within the University of Sydney, New South Wales, Australia, has approached the study of St. Anselm with a freshness of viewpoint and an obvious fascination with the essential goodness and saintliness of the great Archbishop of Canterbury that have resulted in a valuable reexamination of what will always be a classical work on the Incarnation and redemption. There are some striking insights into the methodology of theological science, particularly in the

author's analysis of what he calls the "*credo ut intelligam* principle" as St. Anselm understood it, and as many modern theological studies have interpreted it. In addition there are carefully weighed examinations of the basic concepts of Anselm's Christology and soteriology: sin, satisfaction, punishment and forgiveness, with an especially ingenious interpretation of the Anselmian conception of the nature of God. "It is only by drawing out the full implications of this notion of *aseitas*," the author concludes, "that we can refute the charges that the book is an exercise in Scholastic logic at its worst, that God's justice is overemphasised at the expense of God's mercy, that for St. Anselm God is simply a feudal baron writ large, and that forgiveness is commercialised, if not rendered impossible, by the interpretation he gives it."

I AM A DAUGHTER OF THE CHURCH. By P. Marie-Eugene, O.C.D. Translated by Sister M. Verda Clare, C.S.C. Chicago: Fides, 1955. Pp. xxvii + 667. \$6.75. *I Am A Daughter of the Church* is the consort volume to *I Want To See God*. Both give definite testimony to a successful attempt at a practical synthesis of Carmelite spirituality. The reader follows Teresa of Avila on her spiritual journey from the first delights of contemplation to the sublime raptures of divine union. Well organized chapters help serve as guide markers to follow the Saint's progress in prayer. Here too, one finds clearly analyzed the remaining four Mansions of Teresian prayer; the first three were considered in the previous volume. Also, St. Teresa magnifies the scope of her vision; whereas formerly she was concerned only with God and herself, now her sole objective is to know Christ Jesus and His members, thus setting forth the quality of her love, the characteristic note of the vocation she bequeathed to her disciples. Granted that Teresa is a contemplative addressing herself to contemplatives, nevertheless her followers do become apostles, and apostles second to none, for she makes of them perfect instruments of the Holy Spirit. Thus in default of a method for the apostolate, St. Teresa offers one for the formation of an apostle.

A STUDY OF THE MOVEMENT FOR GERMAN NATIONAL PARISHES IN PHILADELPHIA AND BALTIMORE (1787-1802). By V. J. Fecher, S.V.D. *Analecta Gregoriana* 77. Rome: Gregorian University, 1955. Pp. xxxi + 283. The story of the origins of the German parishes of Holy Trinity, Philadelphia, and St. John's (now St. Alphonsus), Baltimore. The book is divided into three sections: an impartial account of the controversies between Bishop John Carroll and the German clergy and trustees, accurate documentation

of both sides in the arguments, and a critical analysis of the forces which motivated the contestants.

L'ÂME ROUMAINE ÉCARTELÉE: FAITS ET DOCUMENTS. By Pierre Gherman. Paris: Editions du Cèdre, 1955. Pp. 258. A well-documented blueprint of persecution, tracing the history of the Church in Roumania since 1945, and representative of the concerted action of Communist regimes, wherever they are, in ridding themselves of the most formidable obstacle in their path toward the complete domination, mental, moral, and physical, of their subjects. Public opinion is turned against the Church; restrictive laws are enacted, which furnish the excuse for the imprisonment of clerics and the sequestration of ecclesiastical property. Differences of rite and belief are manipulated in order to promote dissension among believers, all for the complete subjection of the Church to the state. And yet, running like a thread through the documents is a story of failure, the failure of the Communist regime in Roumania to win the souls of the faithful away from the Church. It is a story of bravery, of sacrifice, of martyrdom, a story whose last chapter has not yet been written.

CATHOLIC ACTION AND THE PARISH. By G. Michonneau and R. Meurice. Translated by Edmond Bonin. Westminster, Md.: Newman, 1955. Pp. 116. \$2.25. A new work by the author of *Revolution in a City Parish* and *The Missionary Spirit in Parish Life*. This time, in considering how the Church should adapt itself to the modern situation on the parochial level, Abbé Michonneau concentrates on the essential link which should exist between the parish clergy and the local Catholic Actionists. Abbé Meurice concludes the volume with a section on one of the Church's youngest institutes, the Sons of Charity, whose ideal is threefold: the religious life united to parish work, the apostolate of the poor, and the apostolate of the working classes.

HEGEL. By Karl Barth. Translated into French by Jean Carrère. *Cahiers théologiques* 38. Neuchâtel: Delachaux & Niestlé, 1955. Pp. 53. A French translation of the tenth chapter of Barth's work, *Die protestantische Theologie im 19. Jahrhundert, ihre Vorgeschichte und ihre Geschichte*. Hegel claimed that his philosophy was not simply a stage or phase in the evolution of philosophy; rather, it represents the definitive conclusion of that history. Barth expresses his amazement that Protestantism has not recognized the value of Hegel's claim, and that "Hegel has not become for the Protestant world what Thomas Aquinas became for the Catholic world."

This brief study is developed in three sections: Hegel's philosophy is one of self-confidence; this confidence is based on the dignity of man's reason, and has its highest expression in the dialectical method; finally, Hegel has resolved the apparent conflict between reason and revelation.

THE DIGNITY OF THE HUMAN PERSON. By Edward P. Cronan. New York: Philosophical Library, 1955. Pp. xvi + 207. \$3.00. Drawing almost exclusively from Thomistic sources, Cronan discusses the true basis of human dignity and of the inherent worth of the individual. After considering the object to be evaluated (the person) and the standards of evaluation (dignity, goodness, perfection, participation, and likeness), he makes a two-fold evaluation: static (man in relation to creation and his Creator) and dynamic (perfectible factors in man and perfecting relations in society).

CHRISTIANITY AND FREEDOM: A SYMPOSIUM. London: Hollis and Carter, 1955. Pp. xi + 163. How did the idea of freedom originate and on what philosophical conditions does it depend? The fundamental thesis of Gustave Thibon is that all truly free societies have in fact and not coincidentally developed under the influence of the Catholic Church. This argument is enforced by comparison with the Hindu idea of freedom as well as the concepts of freedom of Islam, Greece, and Russia. A chapter follows on the conditions required for a truly Christian society, and a general summation by the Cardinal Archbishop of Paris. Essays were contributed by Fr. D'Souza, S.J., Daniel-Rops, and others.

CONCEPT OF FREEDOM. Edited by Carl W. Grindel, C.M. Chicago: Regnery, 1955. Pp. v + 512. \$10.00. An attempt by professors of St. John's University and members of the Humanities Research Board to clarify the significance of true freedom. After a basic philosophical and psychological study of man's freedom, they endeavor to investigate the application of the concept of freedom to such strategic areas as theology, economics, law, international relations, education, government, and labor. The volume is well annotated and a short bibliography rounds out some of the individual studies.

FAITH, REASON AND MODERN PSYCHIATRY. Edited by Francis J. Brace-land. New York: Kenedy, 1955. Pp. 310. \$6.00. Another bridge between psychiatry and theology. The editor, along with Rudolf Allers, Juan López Ibor, Gregory Zilboorg, and Karl Stern, presents in the first part of the book some basic aspects of man's situation as shown in the clinical

field. The interpenetration of theology, anthropology, and psychiatry is the aim of the second part, with contributions from Vincent Smith, Dorothy Donnelly, Pedro Laín Entralgo, Noël Mailloux, O.P., and Jordan Aumann, O.P.

PSYCHOANALYSIS TODAY. By Agostino Gemelli, O.F.M., M.D. Translated by John Chapin and Salvator Attanasio. New York: Kenedy, 1955. Pp. 153. \$2.95. An exploration of "certain key ideas with a view to appealing not to the specialist but to the general public." The first two sections treat of Freudian psychoanalysis and the analytic psychology of Jung. The fundamental ideas of the various schools of psychoanalysis are considered from the point of view of Christian philosophy and morality, and recommendations made regarding the individual roles of doctor and priest in caring for the mentally disturbed. The third section deals with the teaching of Pius XII on psychotherapy.

FOUNTAIN OF JUSTICE: A STUDY IN THE NATURAL LAW. By John C. H. Wu. New York: Sheed and Ward, 1955. Pp. ix + 287. \$3.75. An exposition of the natural law in terms of philosophy, Anglo-American jurisprudence, and the personality and teachings of Christ. Addressed both to lawyers and to laymen, this study skilfully initiates the reader in the philosophical foundations of the natural law, guides him through its historical expression in English and American legal theory and practice, and brings him to a consideration of Christ as the perfect model of judges and lawgivers. At once scholarly and readable, the text is a treasurehouse of striking evidence for the Christian source and development of the natural law doctrine in Anglo-American law. Essays on justice and truth, justice and the good, and justice and the beautiful fittingly crown this remarkable work.

CALVIN TEL QU'IL FUT. By L. Cristiani. Paris: Arthème Fayard, 1955. Pp. 252. 600 frs. The author continues his set task to make known to the contemporary ecumenical movement the great figures responsible for the break-up of the Church in the sixteenth century. Over and above the historical and theological interest in Calvin's work is added the literary achievement in French prose-writing which was his. The seven chapters treat Calvin's approach to Protestantism, his assumption of leadership, his constitution, his struggles, his other writings, and his death. Practically all the material in this work is made up of actual quotations from Calvin's own letters and writings. There is a lengthy introduction by Daniel-Rops.

BOOKS RECEIVED

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

Scriptural Studies

- Barrett, C. K. The Gospel according to St. John; an introduction, with commentary and notes on the Greek text. London, S.P.C.K., 1955. xii, 531p. 63/—
- Brunot, Amédée. Le génie littéraire de Saint Paul. Paris, DuCerf, 1955. 252p. (Lectio Divina 15)
- Faulhaber, Michael Cardinal von. The women of the Bible; ed. by Brendan Keogh. Foreword by Archbishop Alban Goodier, S.J. Westminster, Md., Newman Press, 1955. 248p. \$3.50
- Féret, H. M. Connaissance biblique de Dieu. Paris, DuCerf, 1955. 218p. The Holy Bible, tr. by members of the Catholic Biblical Association of America, III; the Sapiential Books, Job to Sirach. Paterson, N.J., St. Anthony Guild Press, 1955. vii, 712p. \$5.00
- Lewy, Immanuel. The growth of the Pentateuch; a literary, sociological and biographical approach. Intro. by Robert H. Pfeiffer. N.Y., Bookman Associates, 1955. 288p. \$4.50
- Rowley, H. H. The unity of the Bible. Phila., Westminster Press, 1955. x, 201p. \$3.50
- Sanders, Jim Alvin. Suffering as divine discipline in the Old Testament and post-biblical Judaism. Rochester, N.Y., Colgate Rochester Divinity School, 1955. v, 135p. (Colgate Rochester Divinity School Bulletin, Special Issue.)
- Sutcliffe, E. F., S.J. Providence and suffering in the Old and New Testaments. London and New York, Thomas Nelson and Sons, 1955. viii, 175p. 15/—
- The universal Bible; being the Pentateuchal texts at first addressed to all nations. Tr. and notes by Solomon Schonfeld. Fair Lawn, N.J., Essential Books, 1955. 186p. \$2.40
- Vawter, Bruce, C.M. A popular explanation of the four Gospels. Huntington, Ind., Our Sunday Visitor Press, 1955. 2 v. \$4.00 (Father Smith Instructs Jackson Series)

Doctrinal Theology

- Cameron, Viola Mary. God's plan and man's destiny. Phila., Presbyterian and Reformed Publ. Co., 1955. 159p. \$1.80
- Dibble, Romuald A. John Henry Newman: the concept of infallible doc-

- trinal authority. Wash., D.C., Catholic Univ. Press, 1955. xix, 318p. \$3.50
- Dictionnaire de théologie catholique. Tables générales, par Bernard Loth et Albert Michel. Concordats-Dissimulation. Paris, Letouzey et Ané, 1955. [754]—1007p.
- Doronzio, Emmanuel, O.M.I. De extrema unctione, II; de causis extrinsecis. Milwaukee, Bruce, 1955. viii, 841, 29p. \$17.50
- Enrique del SDO. Corazon, O.C.D. Los Salmanticenses: su vida y su obra; ensayo histórico y proceso inquisitorial de su doctrina sobre la Inmaculada. Madrid, Ed. de Espiritualidad, 1955. xli, 277p.
- Evangelisches Kirchenlexikon; kirchlich-theologisches Handwörterbuch. 4./5. Lieferung. Göttingen, Vandenhoeck & Ruprecht, 1955.
- Krivoshenie, Basil. The ascetic and theological teaching of Gregory Palamas. London, Geo. Coldwell, 1955. 67p. 5/— (Reprint from the *Eastern churches quarterly*)
- Montcheuil, Yves de, S.J. Aspects of the Church. Chi., Fides, 1955. 197p. \$3.75
- La nouvelle Eve, I; Bulletin de la Société française d'études mariales XII (1954). Paris, Lethielleux, 1955. 180p. 1.200 fr. (Études Mariales)
- Ott, Ludwig. Fundamentals of Catholic dogma. Ed. in English by James Canon Bastible; tr. from the German by Patrick Lynch. St. Louis, Herder, 1955. 519p. \$7.50
- Palmer, Paul F., S.J. Mary in Protestant theology and worship. Univ. of Dayton, 1955. 32p. (Marian Library Study 3)
- Parente, Pietro. L'io di Cristo. Brescia, Morcelliana, 1955. 394p.
- Van Noort, G. Dogmatic theology, I; the true religion. Tr. and rev. by John J. Castelot, S.S., and William R. Murphy, S.S., from the 5th ed., ed. by J. P. Verhaar. Westminster, Md., Newman Press, 1955. lviii, 324p. \$6.00
- Zeitler, Engelbert, S.V.D. Die Herz-Mariä-Weltweihe; dogmatisch-zeitgeschichtliche Schau; 2. Aufl. Steyl, Steyler Verlagsbuchhandlung Kaldenkirchen, 1954. xiii, 186p.

Moral Theology, Canon Law, Liturgical Questions

- Calcaterra, Mannes M., O.P. De vicario adiutore. Neapoli, D'Auria, 1955. 178p. \$2.25
- Dlouhy, Maur J. The ordination of exempt religious; a history and a commentary. Wash., D.C., Catholic Univ. Press, 1955. 146p. \$2.00 (Canon Law Studies 271)

Mayer, Suso, O.S.B. *Neueste Kirchenrechts Sammlung 1940-1949*. Freiburg, Herder, 1955. 512p. DM 38.—

History and Biography, Patristics

Andresen, Carl. *Logos und Nomos; die Polemik des Kelsos wider das Christentum*. Berlin, De Gruyter, 1955. v, 414p. DM 32.— (Arbeiten zur Kirchengeschichte 30)

Bihlmeyer, Karl. *Kirchengeschichte; neubesorgt von Hermann Tüchle*. III. Band, die Neuzeit und die neueste Zeit. 12., verb. und erg. Aufl. Paderborn, F. Schöningh, 1955. 287p. DM 12.—

Bierbaum, Max. *Nicht Lob, Nicht Furcht; das Leben des Kardinals von Galen*. Münster, Verlag Regensberg, 1955. 221p. DM 9.80

Burns, Katherine. *Symbolized by a shrine; the story of the Nursing Sisters of the Sick Poor*. [Brooklyn, N.Y., Nursing Sisters of the Sick Poor, 1955] 271p. \$2.50

Combes, André. *Saint Thérèse and her mission; the basic principles of Theresian spirituality; tr. by Alastair Guinan*. N.Y., Kenedy, 1955. x, 244p. \$3.50

Cranny, Titus, S.A. *Father Paul, apostle of unity; a biographical study of the unity vocation of Father Paul James Francis, S.A., founder of the Society of the Atonement*. Peekskill, N.Y., Graymoor Press, 1955. 94p.

Franzen, August. *Die Kelchbewegung am Niederrhein im 16. Jahrhundert; ein Beitrag zum Problem der Konfessionbildung im Reformationszeitalter*. Münster, Aschendorff, 1955. 83p. DM 4.50 (Katholisches Leben und Kämpfen im Zeitalter der Glaubenspaltung 13)

Heymann, Frederick G. *John Žižka and the Hussite revolution*. Princeton Univ. Press, 1955. x, 521p. \$9.00

The Mongol mission; narratives and letters of the Franciscan missionaries in Mongolia and China in the 13th and 14th centuries; tr. by a Nun of Stanbrook Abbey; ed. with an intr. by Christopher Dawson. N.Y., Sheed & Ward, 1955. xxxv, 246p. \$4.00 (The Makers of Christendom Series)

Parker, T. M. *Christianity and the States in the light of history*. London, Adam & Charles Black, 1955. vii, 177p. 21/—

Tierney, Brian. *Foundations of the conciliar theory; the contributions of the medieval canonists from Gratian to the great schism*. N.Y., Cambridge Univ. Press, 1955. 280p. \$5.00

Valentine, Ferdinand, O.P. *Father Vincent McNabb, O.P.; the portrait of a great Dominican*. Westminster, Md., Newman Press, 1955. xvii, 418p. \$4.00

Wentz, Abdel Ross. A basic history of Lutheranism in America. Phila., Muhlenberg Press, 1955. viii, 430p. \$5.00

Ascetical Theology, Devotional Literature

- Benson, Robert Hugh. The friendship of Christ. Westminster, Md., Newman Press, 1955. viii, 167p. \$2.75
- Bouyer, Louis. The meaning of the monastic life. N.Y., Kenedy, 1955. x, 209p. \$4.00
- Fearon, John, O.P. Graceful living; a course in the appreciation of the sacraments. Westminster, Md., Newman Press, 1955. vii, 160p. \$2.50
- Masure, Eugene. Parish priest; tr. by Angeline Bouchard. Chi., Fides, 1955. xv, 255p. \$3.95
- Mauriac, François. Words of faith; tr. by Edward H. Flannery. N.Y., Philosophical Library, 1955. 118p. \$2.75
- Maximus the Confessor, St. The ascetic life. The four centuries on charity. Tr. by Polycarp Sherwood, O.S.B. Westminster, Md., Newman Press, 1955. viii, 284p. \$3.25 (Ancient Christian Writers 21)
- Swift victory; essays on the gifts of the Holy Spirit, by Walter Farrell, O.P., and Dominic Hughes, O.P. N.Y., Sheed & Ward, 1955. 211p. \$3.25

Philosophical Questions

- Antweiler, Anton. Das problem der Willensfreiheit. Freiburg, Herder, 1955. 201p.
- Barth, Karl. Hegel. Trad. fr. de Jean Carrère. Neuchâtel, Delachaux et Niestlé, 1955. 53p. 3.35 fr.s. (Cahiers Théologiques 38)
- Butler, Richard, O.P. The mind of Santayana. Chi., Regnery, 1955. xiv, 234p. \$4.00
- Christianity and freedom; a symposium. London, Hollis & Carter, 1955. 163p. 6/—
- Grindel, Carl W. Concept of freedom. Chi., Regnery, 1955. xii, 512p. \$10.00
- Martinez, Fidel G. De l'authenticité d'une philosophie à l'intérieur de la pensée chrétienne. [Burgos] Publications de la Société Internationale "Francisco Suarez". 66p.
- Ottaviano, Carmelo. Metafisica dell'essere parziale; 3a ed. riveduta e accresciuta. Napoli, A. Rondinella, 1954-55. 2 v.
- Wu, John C. H. Fountain of justice; a study in the natural law. N.Y., Sheed & Ward, 1955. ix, 287p. \$3.75

Special Questions

- Catholic action and the parish, by Abbé R. Meurice; tr. by Edmond Bonin. Westminster, Md., Newman Press, 1955. 116p. \$2.25
- Cicognani, Amleto Giovanni. Addresses and sermons 1951-1955. Paterson, N.J., St. Anthony Guild Press, 1955. xii, 279p. \$3.00
- Cristiani, L. Calvin, tel qu'il fut; textes choisis, traduits du latin et de l'allemand, et annotés. Paris, Fayard, 1955. 252p. 600 fr. (Textes pour l'Histoire Sacrée)
- Demal, Willibald, O.S.B. Pastoral psychology in practice; contributions to a psychology for priests and educators; tr. from the German by Joachim Werner Conway. N.Y., Kenedy, 1955. xii, 249p.
- Dumeige, Gervais. Ives. Épître à Séverin sur la charité. Richard de Saint-Victor. Les quatre degrés de la violente charité. Texte critique avec intr., trad., notes. Paris, J. Vrin, 1955. 206p.
- Duployé, Pie. Rhétorique et parole de Dieu. Paris, DuCerf, 1955. 110p.
- L'Évêque et son église. Bruges, Desclée de Brouwer, 1955. 221p. (Cahiers de La Pierre-qui-vire)
- Gemelli, Agostino, O.F.M. Psychoanalysis today. N.Y., Kenedy, 1955. 153p. \$2.95
- Leenhardt, F.-J. Ceci est mon corps. Explication de ces paroles de Jésus-Christ. Neuchâtel, Delachaux et Niestlé, 1955. 73p. 3.85 fr.s. (Cahiers Théologiques 37)
- Mackay, John A. Protestantism. Princeton Theological Seminary, 1955. 30p. (Reprint from *Great Religions of the Modern World*)
- Mounier, Emmanuel. The spoil of the violent. London, Harvill Press, 1955. 85p.
- Parrot, André. The flood and Noah's ark. N.Y., Philosophical Library, 1955. 76p. \$2.75
- Parrot, André. The tower of Babel. N.Y., Philosophical Library, 1955. 75p. \$2.75
- Winzen, Damasus, O.S.B. Symbols of Christ; the Old Testament; the New Testament. Drawings by William V. Cladek. N.Y., Kenedy, 1955. 103p. \$2.50