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## BOOK REVIEWS

PRINCIPLES AND PROBLEMS OF BIBLICAL TRANSLATION. By W. Schwarz. New York: Cambridge University Press, 1955. Pp. xiv + 225. \$4.75.

The tension which has long existed between two schools of thought on the interpretation of the Sacred Books is dramatized by Dr. Schwarz, Lecturer in German at University College, London. He orientates his tension around the problem of translations of the Bible, for all realize the wisdom of St. Thomas More's conviction that translation is one form of interpretation.

The two views are based on what the author considers two conflicting principles, the "inspirational" and the "philological." The former, harking back to pre-Christian times and the production of the Septuagint, insists that "the process of rendering is not executed with the help of human interpretation but through God's direct intercession." The philological principle, on the other hand, "recognizes the mystery of God's word but emphasizes that man can through study and human learning arrive at a greater comprehension [of Scripture] and thus produce a better translation which, however, can never be a reproduction of God's word in its entirety."

These conflicting principles engender two diverse views with respect to translations. For the inspirational school the translation possesses a finality and authenticity of the same value and degree as the original. It, too, is a product of both revelation and inspiration. Hence, the translator's text is final and beyond revision and emendation. For the philological school the translation is not authentic and cannot be used as a basis for exegesis.

This tension, thus analyzed by S., is dramatized in the work of Luther as protagonist of the inspirational view against Erasmus and Reuchlin, the philologists. The last two insisted on going to the sources. Only one who knew the original languages could legitimately interpret the Bible. Hebrew and Greek are essential. So is philology, which, as an autonomous discipline with its own principles and method, entitles the expert to discuss the meaning of Scripture. Reuchlin concludes from this that Scripture will be reinstated in the schools only when the Schoolmen leave the Vulgate and return to the Hebrew.

Luther and other reformers believed that they were the recipients of a special gift from God whereby they could penetrate into the meaning of the holy books. Luther called this grace "illuminatio," a gift whereby God revealed the meaning to him. The Holy Spirit operates in a man and gives him understanding of God's word. Luther did not say that he came to an understanding of the whole of Scripture in this fashion, but that whatever he did understand was God's inspiration. For the rest, he would interpret other passages, for which no inspiration was given to him, in the light of the

previous full recognition. Luther himself tried to confirm his views by appeals to St. Augustine, who had engaged with St. Jerome in controversy over the Vulgate. Many students of St. Augustine and Luther would see many differences between their positions. Schwarz aims to harmonize them without success.

Lutheran scholars will also be led to question the author's position that "his [Luther's] theological interpretation of the Bible . . . forced the method of translation upon him." For in S.'s understanding of Luther there is an irreconcilable dichotomy between two positions: the Bible in its original state for the learned theologians and the translation for the congregation who cannot understand the word of God without the help of the theologian. Is Luther to be made a victim of the two-truth theory against which Aquinas fought so strongly three centuries earlier?

Catholic scholars will question the author's position on the Vulgate; for S. seems unaware of the history of the Council of Trent and of the subsequent documents of the teaching Church, especially the *Divino afflante* of Pius XII. Trent never intended that the Vulgate should replace the original in every respect; nor did Trent exclude freedom of research. The Fathers of the Council were themselves well aware of the same defects in the Vulgate which Erasmus noted; that is why they decreed a revision of the Vulgate. St. Robert Bellarmine might well have been mentioned; for he reproved those who rejected the original texts and pointed out the dramatic historical fact that the Oriental Churches in union with Rome were making use of texts and versions other than the Vulgate and yet were acting in accord with the mind of the Tridentine decrees.

Despite these defects in historical scholarship, this study is interesting and valuable. It shows a rich scholarship enhanced by a good sound style and a usually careful logic. More studies of a similar type will add to our understanding of the perennial problem of the human interpretation of a divine and human book.

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JAMES T. GRIFFIN, S.J.

DAS ALTE TESTAMENT DEUTSCH. Edited by Volkmar Hertrich and Artur Weiser. Göttingen: Vandenhoeck & Ruprecht. Vol. 4: DAS ERSTE BUCH MOSE. GENESIS KAPITEL 25,19—50,26. Translation and commentary by Gerhard von Rad. 1953. Pp. 229-388. DM 5.40. Vol. 9: DIE BÜCHER JOSUA, RICHTER, RUTH. Translation and commentary by H. W. Hertzberg. 1953. Pp. 284. DM 9.40. Vol. 12: DIE BÜCHER DER CHRONIK, ESRA, NEHEMIA. Translation and commentary by Kurt Galling. 1954. Pp. 256. DM 8.20.

This valuable series of commentaries continues its course, if not quite at the speed optimistically forecast by the publishers, yet with welcome steadiness. The fascicle on Genesis is the conclusion of the commentary on that book; for reviews of the two earlier parts see THEOLOGICAL STUDIES 12(1951) 99-102; 14(1953) 599-600. In it von Rad brings to completion his admirable doctrinal exposition, a treatment which rests on a first-hand command of critical methods and problems, but concentrates on the interpretation of the sacred writers' doctrine.

The main unity in this fascicle is the Joseph story (cc. 37-50), the longest and most elaborate of the Patriarchal narratives. The commentator draws attention to the great skill of the narrative composition, linking together a large number of "scenes" and drawing on both Yahwist and Elohist sources. In particular, he dwells on the theological intention of the hagiographer (e.g., in 45:5-8) which is to show how Yahweh governs human history and faithfully turns even men's wickedness to His own gracious purpose. In a paper in the *Congress Volume* (*Supplements to Vetus Testamentum* 1; 1953) von Rad has carried further his comparison of the Joseph narrative with the success-stories of the Egyptian wisdom-literature, which were designed for the encouragement of apprentice scribes. The Israelite work, though apparently modeled on this genre, nevertheless teaches quite a different lesson—not self-improvement for ambitious young men, but the guiding and guarding power of divine providence, which protects God's faithful servants and brings good ultimately out of human malice or misfortune.

The translation, in which the JE and P sections are typographically distinguished, is clear and vigorous but does not overmodernize; i.e., it is sufficiently literal to preserve the tone and atmosphere of an ancient story. In 47:7 the word *segnele* has been accidentally omitted.

Hertzberg's volume conveniently combines the three books that deal with the period when "there was no king in Israel." At the beginning he places three useful bibliographies, in which the only surprising omission is that of Lagrange's *Le livre des Juges* (1903). In his introduction to Joshua H. acknowledges, as must every commentator on this book, his indebtedness to the work of Alt, especially as regards historical and topographical analysis; nevertheless, he exercises his own critical judgment, and is in fact far more inclined than Alt or Noth to grant the existence of genuine historical traditions underlying the various *ortsgebundene* narratives. (It is a relief to be spared, almost entirely, the word *ätiologisch*!) In line with the modern trend of scholars such as Engnell, Noth, von Rad, he refuses to continue the strands of Pentateuchal sources into Joshua; rather, its raw material was a collection of local cult-legends gathered in Jerusalem and skilfully

edited by Deuteronomic "preachers"; there are also some later additions by a priestly editor.

Like von Rad in the Genesis volume, H. does not dwell on technical minutiae, but is constantly concerned to bring out the sacred author's intentions and interests. He stresses that the book contains religious history—practically, divine history, and its literary characteristics will be misjudged unless this point of view is understood. For example, because Yahweh is Lord of history, and no more confined in time than He is in space, chronology and history can be compressed, the long-drawn-out conquest can be seen as happening practically all at once, later territorial arrangements can be connected with Joshua's activity because they were willed by Yahweh at that time. It is not the material, external aspect of human affairs that the hagiographers are interested in, but the metahistorical reality, the Event willed and accomplished by Yahweh. To this their chosen means of expression is perfectly suited. The *genus litterarium* adopted and their constructive arrangement of the historical materials at their disposal are not due to incompetence or naïveté; this is the adequate technique of a mature religious and literary art, in full consciousness of its purpose and the means of attaining it.

H. attributes the Book of Judges to the same Deuteronomic editors, and—here differing from the majority of modern commentators—says nothing of any double redaction or post-exilic expansion. He again draws attention to the respect which the authors show for the traditional material they were handling; e.g., they left their intended chronology of 480 years and the schema of 12 judges, one from each tribe, incomplete, rather than invent names or numbers for which there was no warrant in their sources. The first chapter of the book, with its picture of a piecemeal and partial "conquest," poses a problem: not of historicity in the modern sense (everyone agrees that it corresponds, better than does Joshua, to the external aspect of the reality), but of intention. Why did the authors include it, in such obvious contrast to the glowing picture of success in the previous book? H. shows that this can be well explained by the character of the following chapters. Joshua had concentrated on Yahweh's faithful execution of His promise; Judges is going to set against that the sinfulness of Israel, which continually impeded the full effectiveness of Yahweh's blessing. The difference is not in the history but in the theological point of view.

On literary questions, it may be noted that H. holds that the Song of Deborah was composed immediately after the event, and that the prose narrative is independent of it; that the curious confusion between Ammon and Moab in c. 11 is due not to combination of sources but to the early identification of the two peoples; and that the appendices, cc. 17-18 and 19-21,

contain genuinely ancient traditions, combined and edited by the Deuteronomists.

In his introduction to the Book of Ruth, H. rejects the prevalent conception that it is a pamphlet attacking the post-exilic mixed-marriage policy; he would date its composition about the middle of the regnal period. Though the final genealogy, 4:18–22, is of course a late addition to the text, he regards 4:17, in which the connection with David is already affirmed, as original. Nor is the work intended as a defence, or recommendation, of Levirate marriage. He sees the author's lesson as strictly religious: a demonstration of Yahweh's loving fidelity even towards individuals, who are loyal to their faith pledged to Him. Therefore he agrees with Rudolph that the key verse of the book is 2:12: "May you receive full reward from Yahweh, the God of Israel, to whom you have come to take shelter under His wings!" The speaker, Booz, is unaware that he is to be the instrument whereby this prayer is answered, just as the other characters—even Noemi—cannot foresee the full effects of their actions. Thus the hagiographer develops the idea of Yahweh's hand controlling apparent coincidences and guiding the plot to its happy conclusion.

In Galling's contribution also, it is a welcome convenience to have the Chronicler's complete work presented in one volume: a precedent that other commentary editors might well take note of. The commentator transmits discussion of the historical background to the forthcoming *ATD* commentaries on Samuel and Kings, insofar as they cover the same period, and is thus able to devote most of his limited space to the Chronicler's distinctive outlook and contribution. However, it cannot be said that his doctrinal treatment is as satisfactory, or corresponds as well to what we expect of *ATD*, as the work of von Rad and Hertzberg. The publication of G.'s book was quickly followed by that of Rudolph's *Chronikbücher* in Eissfeldt's *Handbuch zum Alten Testament*, and the inevitable comparison is all in favor of Rudolph, even in what concerns religious and theological values. Even the modest popular presentation by Bückers in Herder's *Bibelkommentar* (1952; not mentioned in G.'s bibliography) offers, in spite of its conservatism, a clearer portrayal of the doctrinal intentions of the Chronicler and the place of his work in the development of revelation. The merits of G.'s work, which are of course considerable, lie rather on the conventional literary level, and here he is original and stimulating.

Like Rothstein-Hänel, and more recently Granild, G. holds for a double authorship, but with minimal dating: so we have Chron. I writing about 300 B.C., and Chron. II issuing a much expanded "second edition" soon after 200 B.C. Their supposed respective contributions are typographically

distinguished, with the greatest precision, throughout the translation, so that constant prominence is given to this hypothetical reconstruction. Since Chroniclers, like other beings, should not be multiplied without necessity, one would like to see a much fuller demonstration of this duality than is here supplied in a few lines of the introduction. Certainly there are many additions to the primary text, but it remains doubtful if these should be attributed to a systematic revision by a particular redactor.

G. attributes to his Chron. II the addition of all the Nehemiah material (here, in the translation, the boldface and plain type distinguish Nehemiah's original memoir from Chron. II's insertions), and also makes him responsible for the date "seventh year" in *Ezr* 7:7, which he intended as a follow-up of "sixth year" in 6:15. But surely even the much abused Chronicler would have had the wit, in that case, to make the accompanying kings' names agree. Further, G.'s own suggestion for the date of Ezra's expedition, which he plausibly links up with the collapse of Persian authority in Egypt (dated to 402-401 B.C. by the recently published Brooklyn Museum papyri), is "about 400"; is it only a coincidence that the 7th year of Artaxerxes II would be 397 B.C.? For the dating of Chron. I, G. appeals especially to the hostility shown towards Samaria, which he says first became acute (p. 15: "der eigentliche Gegensatz brach erst auf") after the building of the temple on Garizim between 350 and 330 B.C. Again, this seems to be putting the cart before the horse; surely it was the exclusion of the Samaritans from the Jerusalem temple that preceded and occasioned the erection of the rival sanctuary.

On these and many similar points there is room for disagreement or doubt. But this shows, after all, that G. has provided a highly stimulating and useful study on a section of *OT* history that still remains tantalizingly involved and obscure.

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THE HOLY BIBLE. Translated from the original languages with critical use of all the ancient sources by members of the Catholic Biblical Association of America. Vol. 3: THE SAPIENTIAL BOOKS: JOB TO SIRACH. Paterson: St. Anthony Guild Press, 1955. Pp. viii + 710. \$5.00.

The qualities, scholarly and literary, of the Confraternity *OT* are by now well known and require no comment here. This third volume, the second to be published, continues to fulfil the promise given in the first, that upon completion it will be without question the most accurate and critical version of the Sacred Scriptures in the English language. This statement is made advisedly. If in individual renderings the Revised Standard Version, with

which *CCD* invites comparison, is superior, *RSV* remains in the analysis a far more conservative translation still too much hemmed in by the tradition of the Authorized Version. Catholics have no cause to take pride in having no comparable tradition to impede a clean break with the past, but that is by the way. The *CCD* has thus far given us an honest and reverent reproduction of the inspired word, translated rather than transmuted, in the idiom of our day, which is admittedly not an age of great literature.

This volume may prove to be the one that will do most to establish the *CCD* as standard and to reintroduce Catholics to the reading of the Bible. When the Bible is read "as literature," it is most often that we turn to the wisdom books with their concern for man's perennial problems and their delight in the fundamentals of life. It is hard to resist the cheerful pessimism of Qoheleth or to be immune to the capsulized common sense of Proverbs. The simple and direct speech into which these books have been put should make them acceptable to every reader, and through them should reveal anew the treasures that are to be found in the *OT*.

Those familiar with the problems of biblical translation will not be surprised at the forty-one pages of textual notes in this volume as against the nineteen of Volume 1. The most liberties have been taken with Job, accounting for nearly as many notes as the entire Book of Psalms. The faulty Hebrew text has been freely corrected and the order of verses rearranged where necessary. The reconstructed Hebrew underlying the Biblical Institute's *Liber psalmorum* has been used for the basic text of the *CCD* Psalms (slightly revised from the preliminary edition of 1950), but without any detriment to originality, since the translators have applied their own independent criticism. Unobtrusive marginal B(ride), D(aughters of Jerusalem), and G (for Bridegroom) have been used to mark the Canticle as a lyrical dialogue. One of the most revolutionary aspects of the translation is the version of Sirach, made from the extant Hebrew rather than the "canonical" Greek followed by the *Bible de Jérusalem* and the Pirot *Sainte Bible*, among other modern Catholic translations.

Canon 1391 requires vernacular editions of Scripture to be supplied "cum adnotationibus praecipue excerptis ex sanctis ecclesiae Patribus atque ex doctis catholicisque scriptoribus." The reviewer does not believe that the letter or spirit of this law was well served in the introductions and footnotes of the first volume. He does not believe that they are well served in the present instance by such a statement (p. 83) as "the Davidic authorship of some of [the Psalms] is confirmed in the NT and, at least in these cases, cannot prudently be called into question"—implying, as it does, that not a few *docti catholici scriptores* are neither the one nor the other, and imprudent in the bargain.



Granted that footnotes do not take the place of a commentary, they should reflect a stage of Catholic scholarship in keeping with that of the translation. In the first volume they certainly do not: the principle of literary forms is almost totally ignored (as in the statement just cited), along with any interpretation unknown to Bishop Challoner. This can hardly be by chance; the effect appears to be studied. If the editors really believed that a true picture of modern Catholic interpretation would be to the scandal of the weak, they could at least have kept silence and refrained from scandalizing those who "have knowledge."

Happily, there is a vast improvement in this respect in Volume 3. The introduction to sapiential literature is very good and clear, though necessarily brief. The introduction to Job brings out the book's didactic nature. Something perhaps should have been said of its date and the distinction between the prose story of 1—2:10, 42:7 ff., and the rest of the book, but on the other hand hardly any of the real difficulties are dodged. The obscure 19:25 f. is rightly given an obscure translation with a footnote ruling out a reference to the resurrection. Less apt is the failure to note the evident interpolation of the Eliu passage. The footnote to 32:2 insists that "fundamentally his position is the same as that of the three friends" and that "he does locate more definitely, though not perfectly, the place of suffering in the divine plan." The first statement is certainly misleading; the second is true enough, but it should be said that Eliu's solution is foreign to the teaching of the author of Job. The footnote to 42:7 explains that "the three friends of Job are criticized by the LORD because they had (even in good faith) levelled false charges against him"—which is, of course, not what 42:7 says at all.

The mythological allusions of Jb 3:8, 7:12, Ps 67:5 (correcting the *Liber psalmorum*), Ps 73:13—17, etc., are correctly brought out in footnotes. Unfortunately, opportunity was not taken at the same time to explain the background of "the north" in Jb 37:22, Ps 47:3, and the titles of the angels in Jb 1:6, 21:22, 25:3, 38:7, Ps 28:1, etc. A good chance was lost in the last instance, since the footnotes to Ps 28:3, 6, 8, advancing beyond the *Liber psalmorum*, correctly indicate the Phoenician geography and literary influence behind the Psalm.

Apparently no notice is taken of the fact that the footnotes to Ps 6:6, Sir 11:26 ff., are blithely contradicted by the footnote interpretation of Ps 16:15. But Ps 16 is "messianic," and the reader finds it hard to discover whether the editors acknowledge any messianism that is not literal. Thus, too, the translation of Ps 21:17, "they have pierced my hands and my feet," is stronger than the *Liber psalmorum*, and the notation "so in the ancient versions" is not really correct.

These are minor blemishes and I would not have them taken as anything else. The introductions to Proverbs, Ecclesiastes, the Canticle, Wisdom, and Sirach are solidly helpful, as are the notes. The question of dating is squarely faced, and the literary form of pseudepigraphy is explained.

If one more criticism may be permitted, I would suggest that the misleading "according to the order of Melchisedec" of Ps 109:4 be changed to something else. This "traditional" rendering manages to imply that there is some physical connection between the priesthood of Melchisedec and our Lord's. Wherever else *'al-dibrat(i)* occurs (Eccl 3:18, 7:14, 8:2) the translators have given "as for," "so that," and "in view of." Here we would expect simply "like." The footnote's "main points" of resemblance omit what to the psalmist was probably cardinal (a priest-king of *Jerusalem*), while it includes what he gives no hint of, the priesthood by divine appointment signaled out by the author of Hebrews, and the "offering" of bread and wine created by the allegorism of patristic interpretation.

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THE UNITY OF THE BIBLE. By H. H. Rowley. Philadelphia: Westminster Press, 1955. Pp. x + 201. \$3.50.

The six Whitley Lectures assembled in this attractive volume were delivered in both England and the U. S., and first published in 1953. Reviewers have already acclaimed the work as a significant contribution to biblical theology and have noted how R. combines a fine historical sense in handling the biblical record with a perception of those underlying elements which give enduring value and continuity to biblical revelation as a whole. Granted that R. has made his mark in the *OT*, he shows a sure and firm grasp of questions in the *NT* and scholars in that branch should not overlook this thoughtful synthesis.

In the opening chapter, "Unity in Diversity," R. lays the groundwork for subsequent essays by showing that there is a dynamic unity or set of recurring patterns running through both Testaments. Modern critical study of the Bible has sufficiently demonstrated the diversity of viewpoints in our documents, their varying emphases and different levels of value; but a correlative need to appreciate the unity of biblical thought has been increasingly felt. Until this need is met it is idle to speak about either a Christian interpretation of the *OT* or a biblical theology which will do justice to the totality of biblical revelation. Beyond that, anyone tempted to compartmentalize biblical study into two separate and unrelated fields may well heed R.'s warning that neither Testament is fully intelligible without the other. Apart from allegorical and typological considerations, the *OT* constantly points

ahead to something beyond and greater than itself, while the New looks back to the Old as the seedbed of some of its profoundest ideas.

A comparison of prophetic and priestly religion in the *OT* dispels the once common opinion that the two were fundamentally antithetical; underlying the acknowledged diversity in their viewpoints there is now commonly recognized a real value in sacrifice offered by a man of contrite and humble heart. R. sees in the Suffering Servant the finest word on sacrifice in the *OT*, and another chapter develops the significance of this figure. "Of no other than Christ," says R., "can the terms of the fourth Servant Song be predicated with even remote relevance; it would be hard for even the most sceptical to declare them absurd in relation to Him" (p. 106). The author suggests that the Psalter is the binding force between Law and prophets, inculcating in the Israelite those dispositions which made sacrifice spiritually fruitful.

Unity may be found in the whole biblical doctrine of God and man. God is one, merciful, and just; He who delivered Israel from the slavery of Egypt has, in the fulness of time, freed men from the bondage of sin. The divine initiative in grace pervades all, and the God who has compassion on Israel in her weakness is the same Lord whose life, passion, and death redeem us from our sins. In fact, the person and work of Christ resume and bring to a new level of perfection the initiative of Yahweh with His people; finally, the mission of Israel to mankind has been assumed and carried out, not by post-biblical Judaism, but by that Church which has brought countless souls from many nations to worship the God of Israel. These are but some of the unifying themes developed at some length by R., with all the pertinent bibliographical help which is characteristic of his writing.

A final essay takes up the sacraments of baptism and the Eucharist, studied from principles already discussed in the earlier part of the book. While R., a devout and convinced Baptist, does not recognize infant baptism as a vehicle of grace, it must not be thought that his argument proceeds along confessional lines. Yet, while conceding that decisive evidence for the practice of infant baptism in the first Christian century is wanting in the *NT*, the words of Christ in Jn 3:5 indicate that a new, universal, and indispensable means of salvation, without distinction between adults and infants, has been instituted. A debate of this nature may never be satisfactorily settled by an appeal to Scripture or on purely historical grounds. I have no fear of being misunderstood. R., who is unsurpassed among non-Catholics for his knowledge and sympathetic treatment of Catholic literature, knows well the primacy we accord, in our assent to articles of faith, to the living tradition of the Church in its communication of Christian revela-

tion. I cannot terminate a review of this book without reiterating my admiration for the learning, religious sense, and depth which are found on almost every page. Dogmatic theologians as well as biblical scholars stand to gain much from this brilliantly integrated work.

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SACRAL KINGSHIP IN ANCIENT ISRAEL. By Aubrey R. Johnson. Cardiff: University of Wales, 1955. Pp. viii + 155. 2/6.

This monograph, like the writings of the same author which have preceded it, is a notable contribution to biblical theology. The subject of the book has been extensively treated by recent writers, who have come to widely divergent conclusions. Johnson's hypothesis will hardly be accepted by all scholars; but the sanity of his approach, the soundness of his method, and the restraint of his conclusions make his contribution a necessary study for anyone who wishes to pursue the question.

Johnson defends the vital part played by the king as a messianic figure in the ritual and mythology of the Jerusalem cultus during the Israelite monarchy. This approach is the approach of the Scandinavian school, but J. is too original to be classified with this school. The king, he believes, played this vital part in an autumnal feast of the New Year. The Canaanites celebrated such a feast as an agricultural festival; the Hebrews, in taking over this festival, transformed it by giving it a historical significance as a commemoration of the deeds of Yahweh in the history of Israel. The feast celebrates the triumph of Yahweh in creation, which is a prelude to His final triumph in the establishment of His kingdom. The feast does, therefore, celebrate the kingship of Yahweh, but not His "enthronement"; the same point, that Yahweh "is king" rather than "becomes king," is made by Diethelm Michel, *Vetus testamentum* 6 (1956) 40-68. This kingdom is a kingdom of righteousness and peace. The king, as the man in whom the hopes of Yahweh and His people rest, is the leading actor in the drama of the establishment of the kingdom, "in whom the life of the nation as a corporate whole finds its focus." He is also the leading actor in the ritual. The terms of the covenant of Yahweh with David are enunciated anew, with emphasis on the king as the agent of righteousness. The festival fostered the corporate sense of Israel, whose election was directed to the ultimate establishment of the universal kingdom of righteousness. Features of Canaanite mythology have been transformed into the historical (not mythological) process of salvation.

This reviewer finds J.'s thesis most stimulating. The above summary does

not do it justice; J.'s arguments are not facile, but close and involved. At the same time, his presentation of such important ideas as messianism, the kingship of Yahweh, righteousness as the basis of cosmic peace and order, the king as the representative of his people, is spacious and solidly founded. Messianism, as J. describes it, rises from Israel's great historical experiences and is deeply engaged with them: Yahweh, who has saved, can do what He promises. This is much more intelligible than the theory of many writers that messianism is a bookish dream-world imposed upon the literature of Israel by a few fugitives from history. No other writer who has dealt with the subject has better shown how the Hebrews could assimilate features of Canaanite ritual and mythology without adopting the beliefs implicated in the mythology, and transform them into externalizations of its own faith. It is only by such treatment that the rather considerable place of Canaanite elements in the *OT* becomes intelligible; otherwise, we are left with a vague syncretism which fails to account for the uniquely distinctive character of Israelite belief. J.'s splendid presentation of such ideas does not depend on his reconstruction of the autumnal festival; and it is this hypothesis which will be questioned.

J. is the first to admit that he follows a path which has been opened by the Scandinavian school; but his own procedure is much more reasoned and disciplined than the procedure of other writers who have argued to such a festival. He adheres to biblical sources very strictly, principally the Psalms (72, 132, 89, 82, 29, 93, 95, 99, 24, 47, 68, 48, 149, 46, 97, 98, 84, 101, 18, 118, 2, 110, 21). This list includes some Psalms which have been only touched, or entirely omitted, in the discussion of kingship and enthronement. And it must be remarked that one of the most valuable contributions of the book is the wealth of textual and lexicographical material introduced into the discussion on the Psalms. But when I say that J. adheres strictly to biblical sources, I do not mean to imply that he ignores comparative material—far from it. But the comparative material is handled critically, as it should be, and J. is never misled by easy superficial parallels. It is an additional pleasure to note that he inclines to the reviewer's position on Psalm 89, and that his discussion of the kingship of Yahweh is substantially in accord with the position which the reviewer took independently.

Whether the existence of a festival can be demonstrated by these methods is another question; certainly there are many who do not think so. But it would be a mistake to take no account of J.'s hypothesis on that account; as a hypothesis, it casts much light on some obscure problems, and opens up a number of avenues which may be profitably explored.

EVANGELICAL NONCONFORMISTS AND HIGHER CRITICISM IN THE 19TH CENTURY. By Willis B. Glover, Jr. London: Independent Press, 1954. Pp. 296. 17s. 6d.

Dr. Glover, assistant professor of history at Southern Methodist University, has given us the fruit of his researches in the British evangelical movement of the late nineteenth century. He is in particular interested in the reaction of English (and Scottish) nonconformism towards the new historical and philological approach to the *OT* as it was presented in England by the representatives of Continental thought in the last two decades of the nineteenth century. The period is an extremely complicated one, and only an historian as dedicated as G. would have attempted it. As it is, he has had to delimit his material severely, and this is responsible for the peculiar vagueness of the title. For the meaning of "evangelical"—used here in the German-American and not the British sense—I must refer to Weigel's *Survey of Protestant Theology in Our Day*, especially p. 36 ff., although it is not always clear in what sense G. understands it. As for "nonconformist," he tells us that he is limiting his study "to the four most important nonconformist bodies: Baptists, Congregationalists, Methodists, and Presbyterians" (p. 8). It is precisely this limitation, however advised from a methodological point of view, which makes it difficult for G. to present a clear picture of the movement as a whole, in which (as he himself admits) Anglican and nonconformist groups shared alike. But relying as he does on contemporary or near-contemporary source material, Glover fills in an extremely important period in the history of modern Protestant thought; and the movement which he traces has had its counterpart in Anglican and Roman Catholic thought. Glover notes three phases: the first, in which the "higher criticism" of the *OT* (it is, admittedly, an unfortunate term) had but few defenders; the second, in which people and non-professional churchmen showed more interest and, with that, more opposition; and the final phase, which was characterized by almost complete acceptance.

G. finds that the chief objection to the new approach to *OT* studies among nonconformist circles was theological; and that, as soon as it was shown that a "reverential" approach was possible (the school of *Vermittlung* which had developed at Oxford), and that it was not essentially connected with a complete denial of the supernatural, only then did higher criticism win a real foothold in Victorian England. The exact date of the change in attitude he would place around the year 1880, about the time of the heresy trial of William Robertson Smith by the Free Kirk of Scotland (Smith later became professor of Hebrew at Cambridge). I shall not here develop in detail the various stages in the transition; but, as G. shows, there was not, in evangeli-

cal circles, any split along fundamentalist-modernist lines, and by 1895 the transition had safely been made.

One of the most interesting chapters in the book is the treatment of Peter Taylor Forsyth (d. 1921), a Scottish Congregationalist, who in his preaching as well as his writing (e.g., in *Positive Preaching* [New York, 1907]) anticipated the existentialist approach of Karl Barth and other neo-evangelicals. Forsyth stressed the importance of guilt in modern theology and tended to emphasize the "power and life" that come from revelation (rather than the doctrinal content) in a way which, for all its restraint, was remarkably close to Kierkegaard. But this, like Forsyth's alleged resemblance to the teaching of Barth and Brunner, may be no more than coincidence.

In the entire discussion G. stresses the individual congregations to which each of the British biblical scholars belonged: A. S. Peake and W. T. Davison to the Methodists; Archibald Duff, S. Davidson, A. Cave, G. Buchanan Gray, and J. Parker to the Congregationalists; Skinner and G. A. Smith to the Presbyterians; and so on. But, as I have suggested earlier, this does not give a fair picture, for the precise reason that denominational lines were not, in this controversy, finely drawn. In fact, it would appear that the greatest scholars in the entire British biblical movement were Anglicans (and, indeed, canons of Christ Church, Oxford) like S. R. Driver, William Sanday, R. L. Ottley; others were connected with the Free Kirk of Scotland, like A. B. Davidson and his pupil, W. Robertson Smith. G., too, has not sufficiently emphasized the intellectual centers of the biblical movement, which were Oxford, Cambridge, and the University of Aberdeen. For, when Julius Wellhausen's *Prolegomena to the History of Israel* was first published in German in 1878, it inevitably came to the attention only of those who were specialists in the fields; and these were the Cambridge School (e.g., the Anglicans Westcott, Lightfoot, and Hort); the Oxford School, which then consisted of Samuel Rolles Driver (then a fellow of New College, Oxford), T. K. Cheyne, and R. L. Ottley, all Anglicans; and others like Andrew Bruce Davidson, who was lecturing at the University of Aberdeen. By 1885, Wellhausen's work was translated into English and thus reached a wider audience. Davidson's pupil at Aberdeen, W. Robertson Smith, was to be even more extreme than his master, but Cambridge would open its doors to him in 1883 after his trial by the Free Kirk. At Oxford, Driver was the most intelligent and literate of the "reverential" school; but he himself, in his *Introduction to the Literature of the Old Testament*, could point to Cheyne, Ottley, and Sanday as intelligent scholars who agreed with his point of view. Two of Cheyne's most prominent students at Oxford were A. S. Peake, the Methodist scholar, and G. Buchanan Gray, the Congregationalist. And thus we begin to see somewhat of

a pattern: the initial opposition to the new approach to biblical studies was largely the result of ignorance of its aims and methods, or rather, perhaps, the regular opposition that Oxford and Cambridge had experienced in many fields when faced by the hard-headed criticism of the provinces. The "higher criticism," as it was called, was felt to be another scholarly plot hatched by German pedants and reared in the hothouses of the English universities. It was, therefore, naturally greeted with suspicion by the local Church of England and by the nonconformist clergy and their flocks.

What G. does not sufficiently emphasize is that the men who formed the bulk of the opposition to the new movement could hardly be compared in scholarship or in ability to the group around Driver, Cheyne, and the Cambridge Kirkpatrick. They were, most of them, good men and ministers of religion without deep reading or wide scholarship, and their defence of the traditional position was foredoomed at the outset. Even the attacks of the best of the "traditionalists" of the period, the Oxford Assyriologist A. H. Sayce, J. Orr, J. Robertson, A. Cave and many others, were more in the nature of stage fulminations without substantial threat. It was true that many of the lesser followers of Driver and Robertson Smith went to extremes: there were, for example, a number of extremists, as G. points out, connected with the *Encyclopædia Biblica* (the names of the Scot, Archibald Duff, and the Congregationalist, Samuel Davidson, come to mind). But when the lines were finally drawn, it would appear that the critical reverential movement prevailed; and it may be said that the spirit of Driver and of the others who were his disciples, both in England and in the United States at the turn of the century, is still very strong today.

But by 1915, Driver, Cheyne, and A. B. Davidson were dead. Driver's *Introduction to the Literature of the Old Testament* (1st ed.; Edinburgh, 1891) still remains as a classic monument of this great British biblical movement. In the preface to his eighth edition Driver mentions, of those who were sympathetic with his views, among "other learned and thoughtful Roman Catholic theologians . . . the eminent Dominican scholar, Père Lagrange" (p. xvi); this was in 1909. Now the instructive part of G.'s book is that it may well be suggested that there has been a somewhat parallel movement of *Vermittelung* within the Catholic fold, not indeed in the direction of the existential kerygmatic of Barth and Niebuhr, but towards a critical, yet moderate, reverential approach to biblical scholarship under the guidance of our present Holy Father, Pius XII. It is for this reason, because of the wide-reaching significance of the movement so closely studied by G., that his book will be read with extreme interest by scholars of all faiths.

*Bellarmino College, Plattsburgh, N.Y.* HERBERT A. MUSURILLO, S.J.



A PORTRAIT OF ST. LUKE. By A. H. N. Green-Armytage. London: Burns Oates, 1955. Pp. 204. 12s. 6d.

Though not an exegete by profession, Mr. Green-Armytage has devoted much time and study to the third Gospel; in the present volume he shares with us the fruit of his labors and meditation. The classics on the subject, Lake and Cadbury, Creed, Lagrange, Maclachlan, Plummer, and Ramsay, have been assimilated, and their findings and his own are presented in this attractive introduction to the third Gospel. As an adequate description the title serves very well, because the book does not attempt to cover all the phases of an ordinary introductory manual but takes certain features and discusses them briefly and interestingly. From the introduction of Msgr. Knox one could judge that the author will keep our attention, and the reader will perceive that the presentation is distinctly personal, as if one were conversing with a scholar enthusiastic about his subject and original in his thinking, but at the same time not wishing to silence those who disagree.

A mere listing of the chapter headings would not do justice to the book; therefore a few items are selected which may be more characteristic. From constant reading of the Gospel and Acts Green-Armytage felt that Luke was not at all imaginative; but in order to test this impression he asked one of our greatest living poets to read the "we-sections" and give an opinion. The answer was, "I should say without the least hesitation that this writer has that precision and clarity of precise observation, and fidelity to what he sees which is impossible without imagination. And the economy and vividness! And how interesting is his *intentness* concerning data!" (p. 63). Thereupon Green-Armytage reread St. Luke once more and came to the conclusion that the evangelist, being a Greek, gives us, as Greek artists do, information which is intellectual rather than visual.

One other point concerns the steadfast loyalty to St. Paul, who, according to the author, was unquestionably a difficult man to get on with, a "prickly customer at all times," so that the patriarchs at Jerusalem were apparently not sorry to wash their hands of him altogether. Without any desire to detract from Luke's fame, I think one would have an inadequate picture of Paul unless he realized how utterly devoted to him were Titus and Timothy, how the faithful of Philippi, Corinth, Galatia, and Ephesus showed in different fashions their great love for him, and why a modern Pauline scholar has stated that the Apostle seemed to have a genius for friendship. It so happens that H. Rondet, S.J., in the December, 1955 issue of *NRT* has an excellent article on the friendships of Paul, which assembles and evaluates all the *NT* material.

There are some fine insights into the social gospel of St. Luke and into his

sharp contrast between the pagan and Christian ideas of human virtue and human life. In so brief a volume much had to be omitted; this reviewer could have wished for mention of the Bible of Jerusalem, of the *genera litteraria* as exposed by the encyclicals, and possibly a word or two on the Dead Sea Scrolls, e.g., the hymns as compared with the Lucan canticles. But within the limits of his scope the author has produced a very readable and popular introduction and painted vividly the *scriba mansuetudinis Christi*.

Weston College

JOHN J. COLLINS, S.J.

THE GOSPEL ACCORDING TO ST. JOHN. An introduction with commentary and notes on the Greek text. By C. K. Barrett. London: S.P.C.K., 1955. Pp. xii + 531. 63s.

Dr. Barrett of Durham University has provided the English-speaking world with the third major study of the fourth Gospel to appear during the past fifteen years. Even judged by the high standards set by his two immediate predecessors, Sir Edwin Hoskyns and C. H. Dodd, Dr. Barrett's work deserves to rank with the best products of English biblical scholarship. While it resembles the commentaries of Hoskyns and Dodd in the very personal nature of its approach, nicety of judgment on disputed questions, and the high literary quality of its composition, this latest addition to Johannine studies represents a specific contribution to our understanding of the fourth Gospel. To mention but two points among many, there is the author's insistence on the principle that "the most illuminating background of the fourth gospel is that of Hellenistic Judaism," and his excellent synthesis of John's biblical theology. The value of the first of these two points lies in the solid basis it provides for the comparative studies of the Dead Sea materials with the fourth Gospel, which have been multiplying rapidly since the manuscript of the present volume was completed in 1951. As regards the second point, an enumeration of the subtitles of B.'s essay on the biblical theology of the fourth Gospel may suffice to show the thoroughness which characterizes his treatment of this subject: eschatology, Christology, miracles, salvation, sacraments, mysticism, the Holy Spirit, the Trinity, the Church and its life. If it must be confessed that the discussion of Johannine mysticism suffers from the author's lack of familiarity with the writings of genuine Christian mystics (he is much more at home with those of the *Corpus Hermeticum*), the sections dealing with the sacraments and the Church are, on the other hand, notable for the profound insights they provide. Here we should like to signal out B.'s solution to the problem of John's omission of the institution of the sacraments of baptism and the Eucharist. "The truth (in John's view) seems to be that they hang not upon one par-

ticular moment or command, but upon the whole fact of Christ in his life, death, and exaltation, and that they convey nothing less than this whole fact. To suggest that on certain occasions, however august and solemn, Jesus said, 'Baptize', or 'Do this in remembrance of me', might be misleading. No one, when John wrote, questioned that Jesus had willed, and thus instituted, the sacraments; what was important was to safeguard them from petty and partial interpretations."

Anyone who has to teach St. John's Gospel will find B.'s discussion of the other questions preliminary to its exposition particularly helpful, the more so as he wisely refuses to be drawn into the extreme positions adopted by some modern critics. The Gospel's Aramaisms "are certainly too few to prove that the Greek was translated from an Aramaic Gospel, and probably too few to prove that the Aramaic tradition lies anywhere close to the surface." With regard to the theories concerning the displacement of certain sections of John, "the view taken in this book is that none of them is to be regarded as proven."

The sketch of the literary background of the fourth Gospel takes cognizance of sources both Christian and non-Christian (here one could wish for B.'s considered judgment of the Qumrân literature). John's comparatively rare use of *OT* "proof-texts" as well as his very personal use of *OT* symbolism (cf. the allegories of the Good Shepherd, the Vine) may be taken as an index of the degree to which he has assimilated *OT* themes, particularly those of the divine unity and the command of love, which "are Christologically worked out." To Judaism John is debtor in the realms of both apocalyptic and of rabbinical thought. While there may be terminological contacts with the Hellenistic mystery religions, such parallelism "is much less pronounced than the differences." Similarly, a profound gulf separates the fourth Gospel from Gnostic writings (which exhibit the same interest in the knowledge of God and share with it a series of metaphors, light, life, rebirth, etc.), "the fact that John was concerned with a Logos who had become flesh."

B. finds John more closely related to Mark than to either of the other Synoptics. "The resemblance between John and Luke is much slighter than that between John and Mark . . ." Here one wonders whether the author has given sufficient consideration to many recent studies by Continental scholars on the historical and theological parallelism between Luke and John. Paul and John, the two great theologians of the apostolic age, are mutually independent, although the Wisdom-theology of Colossians (Ephesians being considered non-Pauline) is in much the same vein as that of John. On B.'s view, the fourth Gospel, 1 John and the Apocalypse are the work of three distinct authors, although they may have been pupils of "the

original apocalypticist." Nor is John the Apostle author of any of the *NT* books ascribed to him. The Gospel was written sometime between 90 A.D. and 140 A.D., and while Ephesus, Alexandria, and Antioch are all possible places of origin, "Ephesus remains, perhaps, the best choice because of the residue of weight in the Irenaeus tradition."

While a detailed discussion of the Commentary would be out of place here, we should like to point out that B.'s exegesis reflects the same sober scientific attitude which makes his Introduction so valuable. If he insists more than Hoskyns upon the Hellenistic Jewish background, he does not neglect patristic tradition, which Hoskyns used so tellingly to illuminate the sacred text. The most striking quality of B.'s work is its eminent readability. Here the secret seems to lie in the fact that he does not rest content with what can be a somewhat arid investigation of the letter. He is constantly alive to the deeper, spiritual resonances which are the soul of the fourth Gospel. The preacher not less than the student will find the book a source of ideas and inspiration.

On one point we must differ radically with B. It is an unavoidable corollary of the traditional Christian doctrine of biblical inspiration that every statement in the Bible is unequivocally free from error in the sense in which it was intended by the sacred author. There can, then, be no question of any real contradiction within the fourth Gospel, nor of a "contradiction" of St. John by any other evangelist. Apropos of John's dating of the Last Supper and the death of Jesus, B. finds no difficulty in remarking that "This may not be good history; but it does seem to be Johannine theology." Such an unguarded statement by one who otherwise displays such sound critical, even conservative, judgment calls for the following observations. In the first place, it is an essential consequence of the truth of the Incarnation that Christianity is *de natura sua* an historical religion. There can be no "good theology" which may at the same time be dubbed "bad history." In the second place, it is astonishing to discover such an atavistic conception of history cherished by a scholar who shows by his general scientific method that he is not uninformed on the progress made by modern criticism. To be sure, the Gospel narrative is not history in the now discredited nineteenth-century liberalistic view of what history ought to be; it is *Heilsgeschichte*.

The truth of the matter is that several of the "contradictions" which B. thinks to find in the *NT* are based upon the quite gratuitous assumption that John or Mark (or any other evangelist) intended to set forth events chronologically. Surely, if Form Criticism has taught us anything, it is this: that a regard for chronology was not one of the principles which presided over the composition of the Gospels. Thus the statement that Jn 4:1 (the baptismal activity of the disciples in Judaea before the Baptist's arrest) "is con-

tradicted by Mark I, 14, 16-20" (Jesus' call of the disciples in Judaea after John's imprisonment) can only be regarded as a deplorable deviation from modern scholarship. The same criticism may be made of B.'s reaction to John's situating the Temple-cleansing in a different narrative-complex from that of the Synoptics ("There is a contradiction here which cannot be completely resolved."). The problem of the dating of the Last Supper and the crucifixion is an even greater stone of stumbling to one with B.'s preconceptions: "Here again there is a real contradiction; it is impossible to reconcile the dates . . ." Surely B. cannot be unaware of the influence of oral tradition upon the formation of our Gospels. Surely his study of the literature of Hellenistic Judaism cannot but have made him acutely conscious of the lacunary state of our knowledge concerning Jewish customs at the precise period covered by the lifetime of Christ (whatever may be known of them in the centuries immediately following). In such circumstances, surely, the only scientific conclusion allowed by the evidence on such a difficult point as the dating of Jesus' death is that there is a seeming, not a "real," contradiction.

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D. M. STANLEY, S.J.

SCHRIFTEN ZUR THEOLOGIE. By Karl Rahner, S.J. 2 vols.; Einsiedeln, Zurich, Cologne: Benziger, 1954. Pp. 414, 399.

These two volumes, each containing eleven essays, represent a collection of articles written by the distinguished Innsbruck theologian between 1939 and 1954. The first volume deals with the general topics of God, Christ, Mary, and grace; the second treats, largely, of the Church and of man.

Two very engaging and profound studies in the first volume should be singled out: the question of the development of dogma, and the relationship of created and uncreated grace. R. lays great stress on the development of dogma as such, not merely on the development of theology. He brings out clearly that what we see in and what we express about any particular revealed truth is conditioned by the historical milieu in which we live. The human expression of the revealed truth in the judgment and in external language, while true, is inadequate, allowing for continual progress, without any objective change of the dogma.

To a degree, the author successfully shows that the relationship between created and uncreated grace can be adequately (as far as that is possible) expressed without going beyond the limits of Scholastic terminology. As with so many others, in the opinion of this reviewer, R. fails to consider created grace as, possibly at least, the soul's passive possession of the three divine Persons.

I should like to discuss more fully an essay in the second volume, "Über

das Laienapostolat." As do we all, R. holds that the Church of today occupies a position in a world that is vastly different from the historical situations in which, ages past, the Church has had to exercise her threefold office of teaching, ruling, and sanctifying. R. maintains that it is quite impossible for the hierarchy in the Church—including in this concept all, whether ordained or not, who exercise a hierarchical function—to penetrate the masses, thus to renew the face of the earth. Such a task can only be accomplished by the layman. And, at once, the question: what is a layman in the Catholic Church?

R. distinguishes the layman from the cleric and from the religious. In short, a layman is one who continues to occupy that particular place *in* the world into which he has entered through birth in a family. On the contrary, the cleric occupies, not the particular place into which he was born as a citizen, but rather a place and position which God alone, by His positive will, has made.

According to R., once a person legitimately and habitually possesses any ecclesiastical power that is not the right of every baptized and confirmed Catholic, he ceases properly to be a lay person in the Church. The layman, in the strict sense, is he who retains in the world that particular place into which he has been born. The lay apostolate will consist in the living of the good Christian, that is Catholic, life there in the world, in so far as this life has reference to the salvation of souls.

From this tight distinction between the layman and the cleric-religious R. draws some interesting conclusions. Catholic Action and the action of Catholics will not coincide in his theory. The former draws its organized form from above, from the hierarchy. Hence, it cannot be called an organization of lay persons, unless it be regarded as a superior organism of coordination of its sub-organizations, for which it is not strictly responsible.

In R.'s theology of the laity, the layman is the only one who can really Christianize the world which the layman has made. The priest, necessary and consecrated as he is, will provide the source which will energize the layman and the power which the layman will introduce into his own world. But the layman will forever live in a world of his own making, the priest-cleric in one made by God alone.

In order better to stimulate and foster the action of Catholics, that is, the strictly so-called lay action in the Church, R. suggests that one should reflect seriously on establishing a code of rights, on at least the diocesan and local plane, for lay persons. This code of rights would correspond strictly to the zone of the activity accorded the layman. It would give him a certain autonomy within a definite, clearly marked-out field of action. R. would,

above all, avoid imposing on the laity an apostolate which is not properly theirs by virtue of their place in the world. Instead, he would have the laity taught to be full Christians in that particular place which is or ought to be theirs, namely, in the world.

Undoubtedly, as with the other essays, there is much here worthy of study and reflection; but I am inclined to think that R. has not pursued his thought quite as far as he might have done. Greater stress could be placed on the finality of the lay apostolate. True, R. says it consists in living the full Catholic life in so far as it has reference to the salvation of souls. But just what does that mean in the concrete? In brief, I should say that this consists of the layman's preparing others to receive what the hierarchy (including, of course, the parish priest) by its divine appointment is prepared to give, namely, incorporation into the Mystical Body of Christ, outside of which there is no salvation.

Generally speaking, the layman will do this in two ways: first, by his good example; secondly, by his apostolic prayers. In many cases the non-Catholic, be he in the state of either original or personal serious sin, will be moved towards the perfect act of contrition in which is contained the *votum implicitum* of the Church, so necessary for salvation. In other cases—and experience bears this out—the non-Catholic will be led on to an explicit desire for, and eventual entry into, the Catholic Church. And this through the lay apostolate.

Outside of an emergency, it is only the hierarchic person in the Church who may licitly administer the sacrament of baptism, by which the non-Catholic (that is, non-baptized person) is incorporated into the Mystical Body of Christ. By his example and prayers, the layman is instrumental in bringing others within the Church either as actual members or as persons pertaining to the Church in desire and intention, the minimum requisite for salvation. And not only this; by his example and prayers the layman can help others remain in the state of grace once obtained.

Had R. developed this point somewhat along the lines indicated, the essay would have been more complete. But what I have said is not to detract from the real excellence of the study. For the theologian and the layman interested in theology, these two volumes are recommended most highly.

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MALACHI J. DONNELLY, S.J.

FUNDAMENTALS OF CATHOLIC DOGMA. | By Ludwig Ott. Translated by Patrick Lynch. St. Louis: Herder, 1955. Pp. 519. \$7.50.

"To present the essentials of Church teaching and the foundation of such teaching in clear and concise form" was the aim of the author, and in the

main he has succeeded admirably. Briefly, and in most cases clearly, the historical background of the development of the various dogmas, the most important of the scriptural and patristic texts, the chief pronouncements of the Holy See, and even significant errors, are recounted. The motivation of brevity inclined the writer to the positive rather than to the speculative establishment of doctrine. Not, however, to the utter neglect of the latter; e.g., throughout are to be found references to St. Thomas as guideposts to more profound study. Within the framework of a basic course, only the most weighty decisions of the magisterium, only significant biblical contexts, and only one or two expressive patristic texts could be cited verbatim. So also with the history of dogma; it has been confined to the minimum limits indispensable for a proper understanding of the Church's teaching.

The result is a well-balanced, attractive survey of all dogmatic theology. And while the writer generally indicates his preference in controverted questions, his presentation of debated views is laudably courteous and impartial. Obviously, due to the requirements of space, the exposition at times is inadequate, and excessive compression has issued in obscurity. This was inevitable in an attempt to summarize all dogmatic theology within the covers of a volume of five hundred pages. To have devoted more time to the larger problems without crowding the pages with considerations of minor interest would appear to have been preferable. The author seems to have attempted too much within the limits prescribed.

The book was prepared primarily to meet the needs of students. Grave doubt, however, arises relative to the attainment of this primary objective. Even the undergraduate seminarian will find it difficult reading and often beyond his grasp. This is still more true of the layman for whom the book is also intended. But as a manual for a refresher course for the trained priest, or for hurried consultation, it will be very serviceable. The translator has performed what was really a difficult undertaking in turning out a smooth, idiomatic version.

*Woodstock College*

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

**THE MYSTERY OF THE WOMAN.** Essays on the Mother of God, sponsored by the Department of Theology, University of Notre Dame. Edited by Edward D. O'Connor, C.S.C. Notre Dame, Ind.: University of Notre Dame, 1956. Pp. x + 150. \$2.75.

The University of our Lady in Indiana pays, in this beautifully produced volume, a most appropriate tribute to its patroness. Three unusually competent and moving essays examine the theological significance of three of Mary's supernatural privileges: the divine Motherhood, the Immaculate



Conception, and the Assumption. These are followed by two shorter papers surveying the story of devotion to our Lady in the United States and at the University.

In "Theotokos: the Mother of God" Walter J. Burghardt, S.J., develops, with a wealth of erudition and a strong sense of pastoral values, two aspects of Mary's divine Motherhood. As the author says, "the significance of the divine maternity in 431, when it was equivalently defined [at Ephesus], lay in its relationship to the *physical* Christ," while in our own day a further significance reveals itself in the relation of this divine maternity to the *mystical* Christ. A deep insight into the person of Mary's Son was the fruit of Ephesus. A more profound penetration into the redemptive work of Christ would seem to be the goal towards which theological reflection on our Lady's Motherhood is reaching in the twentieth century.

One would be hard put to it to find in English a more soundly scholarly study, couched in most felicitous language, of our Lady's function as type and exemplar of the Church of the faithful, than Fr. Burghardt's examination of this subject, which has absorbed the interest of contemporary Mariologists. The solid theological grounds, scriptural and patristic, for this conception of Mary's relationship to the Church are set forth succinctly and convincingly. Above all, the significance of this doctrine for Catholic theology as a whole, as well as for Catholic life, is presented in a style calculated to move the heart as well as to inspire the mind. This essay may well serve as an impressive model of the way in which profoundly theological truths can be presented movingly and effectively to the Catholic laity, with no air of condescension and no loss of doctrinal depth or subtlety.

Very much the same admirable qualities are manifested in the two other theological essays. Ferrer Smith, O.P., in his paper on the Immaculate Conception, offers a true theological contemplation on the meaning of this *singulare privilegium* of God's Mother. As the author rightly notes, the significance of this exemption of Mary from original sin is finally intelligible only to those who have come to perceive the inner meaning of sin in all its hideousness, and at the same time have come to understand in some small way what it means to be loved infinitely. Our Lady is unique, and may thus appear to us "strange by the singularity of her prerogatives," yet the "sublimity attained by Mary is clearest proof of the heights to which men have been called." Contemplation of the Immaculate Conception leads inevitably to a deeper grasp of the meaning of the life of grace and the impact of redemption on man and on human life in all its aspects.

Scholarship and priestly zeal combine to present the intent of Pius XII's solemn definition of the taking up of our Lady in soul and glorified body into heaven, and its many implications, in Msgr. George W. Shea's "The Assumption." The author's extraordinary familiarity with the literature on our Lady has seldom been shown to such advantage. The result is a compact but pregnant study of the foundations of this recently defined dogma in Scripture, tradition, and Catholic theology, and a very helpful exposition of the reasons why this truth is in no sense merely peripheral in regard to Christian revelation, but of basic import for the follower of Christ and for the world of man today. For in this doctrine we find in a unique way the whole Christian theology of man's corporal make-up and its eternally valid meaning; and this, to any thinking man, has repercussions in the social, political, and international life of mankind which are of no small moment for the men of our time.

*Woodstock College*

JOHN F. SWEENEY, S.J.

PRINCIPLES OF SACRAMENTAL THEOLOGY. By Bernard Leeming, S.J. London: Longmans, Green, 1956. Pp. xiii + 666.

Good theological text-books are rare; rarer still are those translated into English; practically non-existent are those originally written in English. Hence the importance of the present volume. To my knowledge, it is the first of its kind to present in English an historico-speculative development of a standard theological treatise. The treatise in question is general sacramental theology, what is technically known as *De sacramentis in genere*.

Fortunately, Fr. Leeming's text-book is more than novel; it is more complete, more aware of contemporary discussion and debate, more progressive in the solution of domestic problems than any textbook that attempts to cover the same field. Admittedly, the field is limited, but a glance at the size of the present volume will indicate that there is nothing limited in the author's treatment. In a sense, it is more an encyclopedia of sacramental theology than a student's handbook; and yet, it follows much the same order that we find in our standard manuals.

The book is divided into six sections: (1) The Sacraments and Grace; (2) The Sacraments and the Character; (3) Sacramental Causality; (4) The Institution of the Sacraments; (5) Requirements in the Minister; (6) The Sacramental Economy. There is a general bibliography and particular bibliographies for each section, followed by a detailed index. A study of the bibliographies will indicate the stuff of which this book is made. The numerous books and the abundance of periodical literature listed are not mere window-dressing; they represent bona fide goods which can be seen, handled, and appraised within the text itself.

I said earlier that the book is aware of contemporary discussion and debate. This is evidenced in the very first section, which deals with the efficacy of the sacraments. Most text-books discuss the problem in the light of the great Catholic-Protestant controversy of the sixteenth century. L. shows that the debate still continues, particularly among Protestants themselves. Diversity of views on the sense in which the sacraments are the causes of grace is one of the major theological issues that divide Protestantism and postpone anything resembling a Protestant-Orthodox accord. The history of this debate and the views of its participants are illustrated by statements of leading non-Catholic theologians and divines, and the issue is seen joined in extracts from the reports of the World Conference on Faith and Order for the years 1927, 1937, and 1952.

More important for the positive development of sacramental theology is L.'s awareness and knowledge, which he shares with his readers, of the vast amount of recent research and writing centering around the sacramental character and sacramental causality. In many manuals these questions are handled by way of scholia. To each question L. devotes a whole section, some 250 pages in all, over a third of the book. Nor is the author wholly engaged in cataloguing the opinions and systems of others. Although dependent on the researches of others, whom he graciously names and often cites, he concludes each section with a synthesis of his own.

Quite rightly, the master idea governing the nature and function of the character is that given by St. Thomas, a participation in the priesthood of Christ and a share in Christ's priestly mediatorship. Unfortunately, L. did not judge it to his purpose to include in his synthesis the analogy which the character bears to the grace of union (hypostatic) with which Christ was anointed as humanity's priest and in consequence of which Christ became the source and instrument of humanity's holiness. This concept of character as a reflection in miniature of the hypostatic union by which the humanity of Christ became the conjoined instrument of the Trinity is basic to Scheeben's system of organic or mystical causality, a system which, more than the author realizes, is very close to his own. The concept is fundamental as well to the Thomistic system of physical causality, whether perfective or dispositive, as Lionel Audet makes clear in what, to my mind, is perhaps the best study of the sacramental character, *Notre participation au sacerdoce du Christ: Etude sur le caractère sacramentel* (Quebec, 1938). This work is not listed in L.'s bibliographies and the understandable failure to consult it may explain why the author does not incorporate a concept of character which would unquestionably enrich his own contribution and clarify his position on sacramental causality.

Before attempting to systematize his own views on sacramental causality,

L. analyzes and appraises the systems of others. Rightly enough, he rejects occasionalism as less in keeping with the phraseology of Trent, but shows commendable restraint in noting that "if a convert, knowing the opinion, wished to hold it, I feel certain that no theologian would refuse to receive him on that ground" (p. 297). Moral causality, as proposed by Cano, Lugo, and until recent times by Jesuit theologians almost universally, L. rejects for reasons pointed out by Billot, de la Taille, and, we might add, by Scheeben. Cajetan's view of physical perfective causality, regarded by most leading Thomists and Dominicans as the theory proposed by St. Thomas in his *Summa*, is questioned on intrinsic and extrinsic grounds. It does not explain the fact of revivificence nor does it appear to have been the view of St. Thomas. The author is particularly convincing—although the present reviewer needed little persuading—in arguing that St. Thomas never relinquished his view that the sacraments were dispositive causes of grace. Having limited the probabilities to some system of dispositive causality, L. points out what he feels to be the basic weakness in both physical and intentional causality. Briefly, in physical causality the symbolic nature of sacraments is overlooked; in the intentional causality of Billot the sacraments remain as pure signs and not causes of the sacramental effect.

At this point L. asks: "Is it not possible to conceive that God's symbolism may produce an effect which is more than symbolic?" (p. 345). To this question the sponsors of physical causality would reply: yes, but the symbolism is concomitant and does not enter into the sacrament as cause; nor need it, since the sacraments cause the grace *which* they signify; they do not cause *by* signifying. Billot would agree that the sacraments cause *by* signifying, but would insist that the effect is more than symbolic; it is an entity in the juridical order, the only order in which sacraments as practical signs can have any efficacy. L., it would seem, tries to combine both views: the sacraments cause *by* signifying, but what they cause is a reality in the ontological (physical) order. "The sacraments are images of the effect, and cause the effect because they are images of it instituted by God and expressed by God" (p. 345).

The effect in question is the *res et sacramentum*—what L. felicitously calls the symbolic reality. It is conceived by L. as "a special form of union with the Church. In every valid sacrament Christ gives a particular union with his Mystical Body, and that very union is an expression of his will to give grace if there is no *obex*" (p. 349). By this statement L. stresses, I believe, two things: first, the symbolic reality is a reality, an ontological union and incorporation into the Mystical Body, by which the Christian becomes a distinct organ in that body with distinct functions; second, the symbolic

reality is an efficacious symbol of the graces needed to fulfil the new functions which arise from that incorporation. In one place, L. speaks of the symbolic reality as though it were itself an efficient instrumental cause of grace, and even heads a section which he calls "Efficacy through symbolic reality" (p. 346). But his mind is better expressed when, with St. Thomas and Albert the Great, he refers to the symbolic reality as a necessity or exigency for grace, not unlike the exigency for the infusion of the soul when the ovum is sufficiently organized (p. 352). Accordingly, the symbolic reality does not produce grace but is the ultimate disposition for the type of grace which the special form of union with Christ's Mystical Body demands.

L.'s emphasis on the role of the symbolic reality (*res et sacramentum*) in the production of grace is not new. Here again he is more indebted to Scheeben, whose teaching he finds inconsistent and obscure, than he suspects. For Scheeben, too, the symbolic reality is central in the production of sacramental grace (cf. *Mysteries of Christianity*, p. 579 ff.). What is new in L.'s synthesis—and here he goes beyond Scheeben—is the attempt to find in each sacrament a symbolic reality which is not sheerly juridical or moral, but which establishes as it were a new ontological union or relationship with Christ's Mystical Body. The principle finds easy application in the hierarchical sacraments which impress a character, as well as in the Eucharist where sacramental communion brings us into vital contact with Christ and through Christ with His members—and this is as far as Scheeben will extend the principle. The principle finds difficult and extremely obscure application in the more juridical sacraments of penance and marriage and in the basically medicinal sacrament of extreme unction. Scheeben's explanation of the symbolic reality in these three sacraments is perhaps equally obscure, but I believe that the tendency of his thought is more correct when he regards the sacramental rite as activating or revitalizing the ontological union that already exists in the characters of baptism and (for extreme unction) of confirmation.

This whole discussion of the centrality of the symbolic reality in the production of grace is necessary and fruitful, but it leaves the original question still unanswered. The problem of sacramental causality, although intimately connected with the relationship between sacramental reality and sacramental grace, does not begin there. The problem begins with the causality of the symbol, the *sacramentum tantum*, not the causality of the symbolic reality, the *res et sacramentum*. Hence, the pertinence of the unduly postponed question: "How can a sign produce an effect other than knowledge?" (p. 353). Billot would never frame the question this way.

However, by "other than knowledge" L. means something in the ontological order, something more than Billot's juridical title. Actually, L. never satisfactorily answers the question. He uses illustrations which he admits do not apply with "absolute exactness." In fact, he frankly admits that here is where the mystery lies and he concludes: "We need not, however, increase the mystery by inventing additional created forces, or deny the mystery by reducing sacraments to mere means of information that God is acting" (p. 381).

Since the present work is written for the lay student of theology as well as the professional theologian, one might question the author's discretion in devoting so much space to such highly controversial subjects as the nature of the sacramental character and the causality of the sacraments. Unquestionably, seminarians and their professors of theology will profit most. But should the work be read by that increasingly large number of lay people who are interested in theology for its own sake, it will come as a welcome surprise that theology is more than an apologetic, that there are fascinating domestic problems in which even the professional must admit his ignorance.

An American edition of Fr. Leeming's book will be published late this summer by The Newman Press, Westminster, Md.

Woodstock College

PAUL F. PALMER, S.J.

DE EXTREMA UNCTIONE. Vol. 2: DE CAUSIS EXTRINSECIS. By Emmanuel Doronzo, O.M.I. Milwaukee: Bruce, 1955. Pp. viii + 841. \$17.50.

In the sacramental belief and practice of Christians extreme unction has been too little appreciated and often neglected. A variety of causes will explain why this sacrament of the sick is the forgotten child in the family of seven sacraments. The liturgical movement will single out the modern unchristian abhorrence of death which will cause even otherwise good Catholics to deprive a loved one of the rich benefits of this sacrament, lest the presence of the anointing priest notify the sick man of the approach of death. But perhaps an even more fundamental reason for the lack of a fuller appreciation for this *medicina animae et corporis* is to be found on the level of seminary pedagogy. Although numerous monographs and articles on the effects of the sacrament have appeared in recent years, the comparatively few pages which the average Scholastic manual devotes to this topic can hardly do more than introduce the future pastor of souls to a superficial awareness of the manifold riches which flow from this *oratio fidei*. One of the chief merits of Fr. Doronzo's volume is that it makes up for this serious inadequacy of the past.

In his first volume D. had treated of the existence of the sacrament and of its intrinsic causes. In this second volume he completes his treatise with an exhaustive consideration of the extrinsic causes of the sacrament. Chapter 4, the first of this volume, devotes 279 pages to the final cause or sevenfold sacramental effect. In chapter 5 the four properties of the sacrament are discussed: its unity, initerability, necessity, and sacramentality. Chapter 6 is concerned with the material cause, the subject of the sacrament, and chapter 7 with the efficient cause, the minister. Chapter 8 completes the entire treatise with a brief disquisition on the ceremonies which attend the administration of the sacrament. Five indices are appended: biblical, exegetical, Thomistic, onomastic, and analytical; this last index is very complete and most serviceable. Although twelve separate bibliographies will be found dispersed through the volume, it is regrettable that the total bibliography has not been brought together in one place. The bibliographies are more than satisfactory; a few additions, however, might be recommended; for example, Poschmann's brief but valuable historical study in *Handbuch der Dogmengeschichte*, edited by Schmaus, Geiselmann, and H. Rahner.

To be convinced of D.'s encyclopedic learning, one has but to realize that the 841 pages of this volume added to the 621 of the first volume make a grand total of 1462 pages of text devoted to this sacrament—a peerless achievement in the history of sacramental theology. In general, it must be said that the value of D.'s work is twofold. First and foremost, in an age when there is the very real danger that researches in positive theology, so necessary in themselves, may obscure the sapiential dimensions of theology, it is good to have one theologian at least whose chief preoccupation is with speculative theology. No one will deny that D. is well gifted for his task and has in general succeeded rather admirably. A second value of D.'s work is to be seen in his methodology. No conclusion is established until the state of the question has been first clearly determined and until all opinions, affirmative as well as negative, have been catalogued with precision and then documented with liberal and apposite quotations from the writings of their sponsors. The fruit which this method yields is far from negligible; new light is often thrown upon a disputed point of doctrine, and at the same time the student is always provided with a veritable library of readings in theology.

The lengthy chapter on the effects of the sacrament is a tour de force which well illustrates the points just made. Nowhere in modern theological literature will one find a more accurate and fully speculative discussion of the sevenfold effect which theological tradition has assigned to this sacrament. In particular, great precision is brought to bear upon the Scholastic

dispute as to the principal and specific effect of the sacrament; D. considers not only its identity but also the manner in which it specifies the sacrament and unifies the manifold sacramental effects. In detailing the classical positions which have been defended in this matter, D. provides a very comprehensive study of Scholastic opinion, but, what is of more significance still, he exposes the error, to which not a few modern theologians have succumbed, of identifying Suarez' "confortatio animae" with Thomas' "sanatio debilitatis quae in nobis relinquitur ex peccato." Although one may question the Angelic Doctor's doctrine, especially with reference to its fundamental presupposition that a real physical debility results in the higher faculties of the soul from actual sin, nevertheless for the future there can be no question of its distinction from the Suarezian-modern position. It may well be that D.'s able exposition and defense of Thomas will have a lasting influence on theological opinion.

While D. must be commended for this singular achievement in the field of speculative-Scholastic theology, there are a few points on which doubts, reservations, or even disagreement are possible. For example, in a long note on p. 123, an attempt is made to refute the criticism urged by Dondaine against the attritionism which D. defends in the second volume of his *De poenitentia*. What D. has to say in this note leads one to doubt that he fully comprehends the radical irreducibility of attritionism and modern Thomistic contritionism; it also leads to serious reservations about a methodology which chooses to "pass over in silence" the "recens paucorum opinio." A similar screening process seems to be operative with regard to the modern theological endeavor to establish the validity of the sacrament when administered to those who are seriously ill; compare p. 582 ff. with F. Meurant, "L'extrême-onction est-elle le sacrement de la dernière maladie?", *Vie spirituelle* 92 (1955) 242-51. Finally, despite pages devoted to the citation of patristic evidence, one senses that D. has not always penetrated the surface of mere citation to the level of a full evaluation of the documents in their historico-theological context; the refutation of Chavasse (p. 26 ff.) could be offered as a case in point.

Good theological writing has always been attended with some disagreement on the part of others. The reservations just made may indicate such disagreement, but they are not intended to obscure the general excellence of D.'s work. This volume is definitely commended to the serious consideration of sacramental theologians; a patient study of it should prove rewarding.



**CHRISTIAN SPIRITUALITY.** By Pierre Pourrat, S.S. Translated by Donald Attwater. Westminster, Md.: Newman, 1955. Pp. 549. \$6.00.

This final volume of Pourrat's great work takes the reader from Jansenism to modern times. The most detailed discussion is given to Quietism and its precursors; the other chapters are devoted to the different schools of spirituality, divided, for the most part, according to nationality. This division by nations is justified in a previous volume. First printed in 1928, the present volume has stood the test of the years except for a few minor points.

In the preface, P. says of Jansenism that "there is really nothing new to be said about it." Today, such a statement needs qualifications because of the work of Orcibal. The original and surprising observation that Lalle-mant "was beyond the traditional current" of Jesuit spirituality has been modified in this translation with a "somewhat," which is more accurate historically. The benign treatment of Loudun and Mother Joan of the Angels could be rewritten in the light of some modern studies in psychology and psychiatry. The final chapter on devotion to the Sacred Heart is still unwritten; cf. J. N. Zore, S.J., "Recentiorum quaestionum de cultu SS. Cordis Jesu conspectus (Utrum crisis an evolutio cultus praevideatur)," *Gregorianum* 37 (1956) 104-20. Finally, P.'s division of the different schools of spirituality by nations often breaks down, as he himself seemed to realize. A case in point is his qualified reluctance to group Newman and Faber under "English Spirituality." The translator, Donald Attwater, deserves special mention.

Woodstock College

JEROME F. O'MALLEY, S.J.

**THE MEANING OF THE MONASTIC LIFE.** By Louis Bouyer, C.O. Translated by Kathleen Pond. New York: Kenedy, 1955. Pp. x + 209. \$4.00.

The title of this book would seem to indicate that it is of interest primarily to monks and religious in general. It is, however, of much broader scope, and aside from a few brief chapters towards the end it is a general treatise on the spiritual life. In parts it is reminiscent of Bishop Kirk's *The Vision of God*. Bouyer's treatment of the subject, on the other hand, is quite different. The value of his work lies not so much in his analysis of the main currents of Christian thought from an historical viewpoint as in the admirable harmonization he has effected of the traditional concepts with the more recent psychological and existential explorations of the subjective side of religion. Origen, St. Gregory of Nyssa, St. Maximus, and St. Augustine are in evidence; Pascal, Cardinal Newman, and Francis Thompson are quoted;

overtones of Martin Buber, Oscar Cullmann, and Gabriel Marcel are detected.

If we fail to cast off the enveloping veils of self-satisfaction and mediocrity that surround us on all sides, it is through no lack of perceptive thinkers and cogent speakers to point out the fundamental issues involved. Although B.'s ideas will be thought exaggerated or controversial in places, only a penetrating examination of the facts and a straightforward presentation of them can ever be of any avail to us as Christians living in the world or pursuing these ideals more intently in the cloister. Perhaps the best sections of this volume are the description of contemplative prayer (p. 73) and the chapter on "Penance and Mortification." The epilogue, "Wisdom and Gnosis," is a masterly sketch of the efforts of the human mind and soul to find God.

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DAVID HURST, O.S.B.

PARISH PRIEST. By Eugène Masure. Translated by Angeline Bouchard. Chicago: Fides, 1955. Pp. xxi + 255. \$3.95.

Innumerable books and articles have been written on the various "schools of spirituality," particularly those of the different religious orders. It is not surprising, then, that in recent years the question has been asked: What is the distinctive spirituality of the secular or diocesan clergy? In fact, this question has provoked a lively debate, carried on for the most part in the pages of the important theological reviews of France, Belgium, and Italy. The beginning of this controversy was perhaps the series of articles by the eminent French theologian, Canon Eugène Masure, which he published in book-form in 1938 under the title, *De l'éminente dignité du sacerdoce diocésain*. A second edition, corrected and enlarged, which appeared in 1947, was entitled, *Prêtres diocésains*. It is a translation of this revised edition that Angeline Bouchard presents in *Parish Priest*.

M. divides his work into two parts under the captions, "The Priesthood" and "Priestly Spirituality." Part 1 is a treatise on the concept of the priesthood. The Council of Trent, he contends, did not intend to define the priesthood by the power of celebrating the sacrifice of the Mass. The conferring of the Eucharistic power is rather the efficacious sign of a deeper reality, a participation in Christ's mediatorship, His priesthood, which is not an act but a state. It is a share in this state which bishops, the successors of the Apostles, communicate by ordination to those whom they choose to collaborate with them in the sanctification of the flock entrusted to their care. To be understood rightly, says M., the priestly state must be defined in its relationship to the episcopal state. "The presbyterial priesthood con-

sists essentially in the subordinate participation in the religious and apostolic functions of the bishop" (p. 64). Only in this light will the priest find again "all his value, his eminent dignity, as well as a state and a law of life" (*ibid.*); for the episcopal state is the highest state of perfection, defined and constituted by the exercise of charity, the sanctification of the faithful. The priest, therefore, "approaches the state of perfection in the measure in which he participates in the exercise of episcopal charity" (p. 101). Moreover, it is precisely in the exercise of his apostolic ministry that he will find the means of personal holiness; "for these duties are acts of charity, and therefore acts of perfection" (p. 106). Now all this applies only to diocesan priests, for, according to M., the first priests were simple priests, under the direction and control of the bishop (cf. p. 65).

Whatever else he may think of M.'s definition of the priesthood, a religious priest will certainly question its exclusiveness. Is he not also subject to a bishop, the Supreme Pontiff? Is he less a priest because he is also a religious? Is it valid to identify diocesan priests with the first priests ordained by the Apostles or their immediate successors? In his address to the Congress of Religious held in Rome in December, 1950, Pope Pius XII declared: "If we keep before our eyes the order established by Christ, neither of the two special forms of clerical life holds a prerogative of divine right, since that law singles out neither form, nor gives precedence to either over the other. . . . Undoubtedly it is according to the divine law that every priest, be he secular or regular, should fulfil his ministry in such a way as to be a subordinate assistant to his bishop" (*AAS* 43 [1951] 28). His Holiness then points out that even exempt religious priests are subject to the authority of the local bishop, as well as to the Roman Pontiff.

In the second part of his book M. sets out to "construct" a spirituality suitable to the state and needs of the diocesan priest. He is on surer ground here. After explaining the meaning of spiritualities in general, he justifies the existence of a distinctive diocesan spirituality. Next he outlines the essential principles of this particular spirituality and their application to the exigencies of the modern world. Then he establishes the necessity and the role of asceticism in the diocesan vocation. Finally, in the last two chapters, he develops at length the two aspects of diocesan spirituality which he considers most characteristic, and which, he says, have not been adequately treated in books on the priesthood in the past, namely, the sanctifying influence of apostolic action and the communitarian or diocesan spirit of union among priests under the fatherhood of their bishop.

Diocesan priests will find in the pages of *Parish Priest* many an inspiring thought, and will be led to a higher appreciation of the exalted dignity of

their vocation, a dignity higher than that of the religious life. They will also be assured that, if the priesthood demands greater holiness than the religious state, it also provides them with the graces and the means necessary to attain that perfection. However, they must remember that the apostolic ministry produces its sanctifying effects in the soul of the priest not *ex opere operato* but *ex opere operantis*. If one expects to find in M.'s work a complete diocesan spirituality all worked out in detail, he will be disappointed. M. himself acknowledges that his conclusions are tentative, that a diocesan spirituality is still in the stage of formation (p. 231 ff.). In this respect this reviewer is of the opinion that M.'s work has been surpassed by those of Delacroix, Thils, and Lemaitre. This is not surprising, since M. was a pioneer in this movement. The *Menti Nostrae* of Pius XII, especially Parts 1 and 2, will also clarify many of M.'s obscurities. This Encyclical, together with those by Pius X and XI on the priesthood, according to Cardinal Van Roey, constitutes the *magna charta* of the spirituality of diocesan priests (*Collectanea Mechliniensia* 37 [1952] 568).

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LEO A. HOGUE, S.J.

THE FRENCH DIOCESAN HYMNS AND THEIR MELODIES. By Cyril E. Pocknee. London: Faith Press; New York: Morehouse-Gorham, 1954. Pp. vi + 162. \$3.75.

The point of departure which has suggested this study by Dr. Pocknee is the presence in Anglican hymnals of certain verses and tunes from French sources, specifically from the work of that great school of hymnodists and liturgists which flourished in France during the two centuries prior to the catastrophe of 1789, and which, even afterwards, left in the usages of the French Church traces happily still enduring here and there in diocesan *propria*, notwithstanding the fact that since the introduction into France, during the nineteenth century, of the Tridentine recension of the Roman Rite, much of the admirable work of the French liturgical reformers has fallen into desuetude. The quality of the hymns of the French school is well described by P. when he remarks that "they are likely to remain an essential part of any hymn book which claims to represent the religion of the Incarnation in an adequate manner" (p. 11). The present volume gives the Latin texts of fifty-five hymns and proses, together with the English versions of them now generally in use in the Anglican Church. There is an historical introduction, an essay on the hymns and their writers, and another concerned with the melodies and their sources, to which musical illustrations are attached.

Although these hymns are part of the great heritage of the Catholic liturgy in the West, many Catholics of the present day are quite unaware of them. This is due, no doubt, to the ascendancy among some students of liturgiology of ideas and prejudices sown by P. Arevalo, D. Guéranger, and M. Pimont. Nevertheless, a great modern liturgiologist, the late Edmund Bishop, paid these hymns high tribute (cf. his *Liturgica historica* [Oxford: Clarendon Press, 1918] esp. pp. 405-6); and M. l'Abbé Henri Brémond has consecrated a good portion of one of the later volumes of his magnificent analysis of religious thought in France to the *Hymni Gallicani*, successfully establishing their worth in the face of ill-informed criticism. Not only do some English versions of them appear, as P. states (p. 17), in the modern Catholic *Westminster Hymnal* (1940), but, in America as long ago as 1884, the distinguished Paulist musician, Fr. Alfred Young, had included a notable selection of English versions of the Franco-Latin hymns in his fine work, *The Catholic Hymnal* (New York: Catholic Publication Society, 1884); while Cardinal Newman, in the preface (dated Feb. 21, 1838) to his *Hymni ecclesiae* (London: Macmillan, 1865; p. xiii), had declared that "even such [hymns] as the Parisian, which are here first presented to the reader, which have no equal claims to antiquity, breathe an ancient spirit; and even where they are the work of one pen, are the joint and invisible contribution of many ancient minds." It may be remarked in passing that, had P. recalled these words of Newman, he would have refrained from declaring that "the leaders of the Oxford Movement seemed to have failed to distinguish between the truly ancient Office Hymns and the more modern compositions of the French Breviaries" (p. 11).

As a piece of pioneering research—so far as English writings are concerned—in the identification and discussion of the work of a school of later Latin hymnodists who wrote verses remarkable alike for their beauty of form and their theological exactitude, this little book merits attention from students of the liturgical formularies of the Western Church, as well as from those whose interest is restricted to the subject of present-day hymnody in Anglican and American Protestant Episcopal choirs. It provides a much needed and stimulating introduction to a chapter in the history of Christian worship which merits further sympathetic investigation.

It is only to be expected that some reservations must be noted in respect to P.'s treatment of the broader aspects of the matter; and inevitably, of course, one looks in vain for certain favorite hymns which are not included in the selection P. has made, because he has restricted his choice to hymns actually in Anglican use. There are, moreover (as, e.g., on pp. 8, 9, 11, 15, 16, 17, 19, 26), a number of statements and inferences which might readily

be disputed. To give an instance, it may be said that it is quite arbitrary to contend (as on pp. 16 and 19) that the French hymnodists displayed any share in the tendency of some Anglican writers to avoid direct prayer to the Virgin. Such lines as "O Virgo, quae paris Deum / Fovesque lactentem sinu, / Hunc flecte nobis qua vales, / Benigna Mater, gratia" and "Regina mundi, Virgo, clientium / Tutela, moestis perfugium reis, / Fer nostra Nato vota: tristem / Non patitur genitrix repulsam" (neither of which hymns is included in this collection), such lines would sufficiently disprove the contention. Newman again, in his Anglican days, provides testimony against this contention, had P. consulted or heeded him; for the Cardinal writes, in the preface already cited, of some "hymns, however, being omitted [from his *Hymni ecclesiae*] which contained invocations to the Saints of such a nature as to be, even in the largest judgment of charity, not mere apostrophes, but supplications" (p. xiv). The French hymnodists of the *ancien régime* were not, in any invidious sense, Protestant in their view of Mary's role in the divine economy, nor were they, as the *guérangistes* unwisely thought, advocates of improperly curtailing the honor traditionally given by the Western liturgy to her who is uniquely the holy Virgin.

But the most serious reproaches that must be levelled against P.'s work are the omission from his bibliography of any mention of Brémond's masterly treatise on the *Hymni Gallicani* (cf. his *Histoire littéraire du sentiment religieux en France* 10: *La prière et les prières de l'ancien régime* [Paris: Bloud et Gay, 1932]), and the regrettable fact that P.'s book contains an appalling number of misprints, not all of which are listed among the twenty-six corrigenda on an inserted leaf. It is hoped that these deficiencies may be put right in a subsequent printing; for the little study is most useful, being obviously the work of one who has a real love for the subject, and it is, in the final judgment, a treatment deserving the attention of a wider audience than that to which it is principally directed. The majority of students of liturgiology, indeed, will derive much information from this book.

New York, N.Y.

ALASTAIR GUINAN

THE BEGUINES AND BEGHARDS IN MEDIEVAL CULTURE. By Ernest W. McDonnell. New Brunswick: Rutgers University Press, 1954. Pp. xvii + 643. \$10.00.

This compactly printed work, with its bibliography of well over a thousand items and its exhaustive documentation, presents lengthy discussions on practically every phase of the difficult subject matter. In the course of his book the author cites wise judgments on many subjects, more or less closely

connected with these semireligious men and women, who form an important part of the religious movement of the twelfth and thirteenth centuries. Occasionally, too, he ventures a sober opinion of his own.

Nevertheless, Prof. McDonnell cannot be said to have produced a satisfying work. It is not details which are lacking; they are present in abundance. But the historical and ecclesiastical framework is generally taken for granted, while conclusions are usually discussed rather than substantiated. Too much is taken for granted. In addition, M. almost always fails to introduce his characters. Jacques de Vitry and Marie d'Oignies appear again and again, but the reader has either to piece together scattered details or consult an encyclopedia. Again, personages are not infrequently mentioned by name, and in the case of nobles and ecclesiastics the name is often a common one like Charles (p. 326), with no introduction. The decrees of Clement V and John XXII relating to the Beguines and Beghards are referred to constantly, but never in the context of the events leading up to them. No doubt M. considered it superfluous to do so. Because he is using books in foreign languages for reference, he often employs expressions concerning ecclesiastical ceremonies which are, to say the least, unusual. Someone "consecrates Mary's bones" (p. 38). Mass is "held" (p. 62) and "conducted" (p. 464), while religious enthusiasm is always called "religious excitement." At times, too, the author's translations or paraphrases of medieval Latin leave much to be desired; cf., e.g., p. 74 of the text and note 24; on p. 143 the quotation from Thomas Aquinas with the preceding résumé; and on p. 498 the translation of VII with the text given in the note.

Undoubtedly this work manifests wide learning and uncommon diligence in research. All but the experts, however, are apt to miss the forest for the trees. Perhaps M. will yet give a better digested account of the Beguines and Beghards.

*Woodstock College*

E. A. RYAN, S.J.

NUOVE RICERCHE STORICHE SUL GIANSENISMO. *Analecta Gregoriana* 71. Rome: Gregorian University, 1954. Pp. viii + 312.

This volume contains fourteen studies on Jansenism written in French, Italian, and Spanish, and read at the celebration of the Fourth Centenary of the Gregorian University. L. Ceyssens furnishes some acute reflexions on the notion of the heresy, which, when looked at historically and apart from the theological condemnations, is, he thinks, difficult to define. It must be studied in conjunction with anti-Jansenism which, he maintains, is as important and much less well known. Padre de Giovanni speaks in passing

(p. 196) of the views on Jansenism held by contemporary Italian historians. Some look on it as principally philosophical and political; some hold that it represents a sincere return from Catholic perversions to primitive Christian teaching; some look on it as an offshoot of the Catholic Reformation; still others hold that it was simply a religious movement, the last wave of medieval heresy and the most important infiltration of the Church of the Catholic Restoration by Lutheranism and Calvinism. Needless to say, most of these historians are looking at the problem historically and theologically and are not trying to isolate the two procedures—a process which seems as difficult to realize as to justify.

Fr. Nouwens studies the Sacred Heart devotion and Jansenism. A recent writer, L. Cognet, has endeavored to show that Port Royal was not adverse to the symbolism of the heart and has found no trace of opposition to the Sacred Heart devotion among the early Jansenists. Nouwens endeavors to show that the revelations to Margaret Mary were not, as is commonly supposed, directed against Port Royal. There are other interesting studies in this book, notably that of Guido Pettinati on the Jansenism of Cardinal Giovanni Bona, the noted ascetical writer. Jansenism has always been a divisive force and it is plain to any reader that it divides the authors of these articles. Occasionally they differ even on points of fact. Fr. Callaey affirms, for example, in his interesting article on Jansenism in eighteenth-century Rome, that there were Roman editions of the *Augustinus* of Jansenius in 1643 and 1652 (p. 185). Fr. Ceyssens asserts (p. 21), apparently with reason, that there never was a Roman edition.

Woodstock College

E. A. RYAN, S.J.

EVANGELISCHES KIRCHENLEXIKON. KIRCHLICH-THEOLOGISCHES HANDWÖRTERBUCH. Fascicles 1-7. Edited by H. Brunotte and O. Weber. Göttingen: Vandenhoeck & Ruprecht. 4.80 DM each.

This new dictionary, which is expected to be completed in about thirty-five fascicles containing about 4500 columns, is intended to give a concise presentation of theological work and ecclesiastical life suited to modern needs. Most of the articles are short but reasonably up-to-date and adequate for handy reference. Though writing from an Evangelical point of view, the contributors try hard to be fair and to present, when occasion arises, Catholic views and teachings. The bibliographies, with some exceptions, are generally full and selected on scholarly rather than on confessional grounds. Numerous cross-references facilitate further study of points briefly mentioned in the articles.



The range of entries is wide, embracing theology, Bible and allied subjects, philosophy, history, missions, etc. The advertisement states that a great number of younger men have collaborated; judging from the articles in which he has competence, the reviewer has found the standard of scholarship very high.

A few omissions must be noted. The article on Bellarmine might leave one with the impression that this great theologian was merely a controversialist; there is no account of his many non-controversial theological and ascetical works. In the article on "Bibelwissenschaft" there is no mention of R. Simon and barely a mention of J. Astruc, while considerable space with cross-reference to a separate article is devoted to J. Semler. The bibliographies on "Amos" and "Bundesbuch" are very thin; mention should have been made, for example, of H. Cazelles, *Etudes sur le Code de l'Alliance*. The list of abbreviations fails to identify HSAT; it is, of course, *Die heilige Schrift des Alten Testaments* (Bonn).

The format is exceedingly good, and the type a pleasure to read. Judging from the references, there are many interesting articles to come. The editors, collaborators, and publishers of this new work must be congratulated and encouraged to continue a work so well begun.

Woodstock College

GEORGE S. GLANZMAN, S.J.

CHRISTIANITY AND THE STATE IN THE LIGHT OF HISTORY. By T. M. Parker. London: Black, 1955. Pp. viii + 178.

In the Bampton Lectures, now in book-form, the Anglican chaplain of University College, Oxford, has sought to trace the main lines of Church-State relationships up to the sixteenth century. His themes are indicated in the titles of his eight chapters: Biblical Conceptions of Church and State; The Pre-Constantinian Church; The Constantinian Revolution and the Christian Roman Empire; Byzantine Theocracy; The Western Church and the Post-Roman World; The Medieval Attempt at Papal Theocracy; The Break-up of the Medieval World; Reformation Ecclesiology and the State. To resolve these questions requires wide knowledge in matters civil and ecclesiastical, dispassionate judgment, and a talent for synthesis. Parker executes his task in clear, interesting fashion, but is handicapped by an imperfect mastery of his complicated topic and by a consistent misunderstanding of, and distaste for, the Catholic Church and the papacy.

With the birth of Christianity, affairs of Church and state began to constitute a perennial problem. In its study of the New Testament, after some highly questionable exegesis of the Old, the first chapter misses an

opportunity to demonstrate why this should be so. No explanation is forthcoming of the unique character of the religion established by Christ—a basic ecclesiological defect not remedied in later pages. The New Testament is said to negative the notion of permanent or close cooperation between Church and state.

Turning next to the persecutions, which represent the relations between Church and state for the first three centuries, P. maintains that religion was then the business of the government alone; but this is to overlook the unofficial mystery cults. Nor were the masses of the populace obliged to attend the official ceremonies, though it is here intimated that they were. The reasons for the beginnings of war on the Christians are incorrectly ascribed to a belief that Christianity was immoral (although popular charges of this type were current), and that it was an empire within the Empire (whereas it was then a small obscure group). On the much-discussed question concerning the legal basis for the persecutions, P. favors Mommsen's theory of the *jus coercionis*, now generally abandoned. Hostility between persecutor and persecuted is treated as if mutual instead of one-sided. Indeed, sympathy is accorded the Roman State for having to put up with an organization which was for it a "disease," a "tumor" (p. 42).

Succeeding chapters explain the diverse directions taken by Church-State relations in East and West, and the political, economic, and social factors responsible. The extent of Byzantine Caesaropapism seems unduly minimized, too much being made of the argument that the emperors did not have their own way ultimately in doctrinal disputes. In the sixth and seventh chapters the popes come into the picture. Little attention, however, is focused on their statements about the proper association between the spiritual and temporal authorities. The classic pronouncement of Gelasius, e.g., is passed over in one sentence. Medieval papal claims are viewed as an endeavor to control all phases of human life. And so in the long contest between *regnum* and *sacerdotium* the former appears driven by necessity to vindicate its independence of ecclesiastical tutelage. Pontiffs from the thirteenth century onward come in for round condemnation for bartering spiritual leadership for temporal supremacy, thereby committing moral suicide.

In the final chapter, both Luther and Calvin are found agreeing that the Church is a function of the state and dependent on it. Later abandonment of this ideal is attributed to the force of circumstances: government opposition and sectarian divisions within nations.

That Church and state are two *societates perfectae*, each independent in its own sphere, is not mentioned till the closing pages, and there merely as a

novel theory postulated by some of the more original Catholic thinkers of the sixteenth century (p. 167). Had this realization pervaded the book, its outlook would have been sounder. Nor would there be need to despair as it does of the vanity of seeking a formula for ideal relationship, as if the experiment were like mixing oil and water.

*Weston College*

JOHN F. BRODERICK, S.J.

**CHURCH AND STATE IN CZECHOSLOVAKIA: HISTORICALLY, JURIDICALLY AND THEOLOGICALLY DOCUMENTED.** By Ludvik Nemec. New York: Vantage, 1955. Pp. xvi + 561. \$5.00.

Czechoslovak religious problems merit the attention of anyone interested in the moral problems of today. Today's evils are deeply rooted in history and Czechoslovak history during the past six centuries affords a vivid panorama of the influence of Church and state on one another.

Two important stages are particularly pertinent. During the Reformation the Catholic Church in Czechoslovakia, a state then known as "The Kingdom of Bohemia" or "The Countries of the Czech Crown," found herself involved in a titanic ideological struggle. Today she is struggling against the Communist regime. The Reformation, which began outside Bohemia, resulted in bloody wars on Czech territory. Communists, too, are interested in breaking the resistance of the Czech and Slovak people particularly, because this small and highly industrialized country is considered by them to be the furthest outpost of Communism in the West.

The Reverend Ludvik Nemec, a Czech Catholic priest, has given a thoroughly factual and documented picture of events in Central Europe, and particularly in Czechoslovakia. He clarifies the moral and legal position of the Church in each period from the Middle Ages, through the Reformation and Counter-Reformation, right up to the events which took place in the tragic years of Communist conquest and control. Particularly in the latter part of his book N. examines in detail all phases of religious life in his country. Every effort is being put forth by the Communist regime to separate the individual from his God, and from the institution established by Christ to act as mediator between God and men. The author shows, too, that such attacks are not new in this country, since the events following the Reformation period were similar, but scarcely as brutal or as intense. Communism today, just as the Reformers, attempts to give everything a legalistic justification, although today's repressions are based on atheistic principles, rather than merely a disavowal of the Church of Rome.

The outspoken enemy of the Church in Czechoslovakia, the late Prof.

Antonin Hobza, was the principal theorist for the separation of Church and state. His theories were accepted as the official legal interpretation of the regime. Hobza recognized only state law. Canon law became non-existent for him. As a consequence no one had a higher duty than to obey the state law, and any contravention of this law was treason, the more so the higher the hierarchical position of the "traitor." On the basis of this theory over three thousand priests in Czechoslovakia were arrested and punished in one way or another, and over seventy per cent of the parish houses were closed.

The Catholic Church in Czechoslovakia has fought back, no matter the crisis or the danger involved, because she recognized the moral duty to fight back when state laws oppose divine right. She can reach no *modus agendi* with the Communist regime, because these recognize only a Communist way of acting in which the Church would be enslaved and used for purposes subordinated to Communist politics.

The over-all picture of the last six centuries afforded in this book gives an impression that the sequence of events leading up to the present situation is definitely causal, not casual. In this connection the words of Leo XIII in *Immortale Dei* (1885) come to mind: "The fatal and deplorable passion for innovation which was aroused in the sixteenth century first threw the Christian religion into confusion and then, by natural sequence, passed on to philosophy and pervaded all ranks of society. The authority of God is passed over in silence as if there were no God. It is part of this theory that all questions concerning religion are to be referred to private judgment."

When the reader remembers that the case of Czechoslovakia is not an isolated case, the book is a very instructive example of what happens when the Church and the atheistic philosophy of Communism come into conflict. The people have to suffer, but the Czechoslovak Catholics are remaining steadfast in their beliefs. Through their present Calvary, they hope to speed the redemption of their country from the Communist oppressor.

It is to be regretted, however, that the style in which the book is written is so heavy and so obviously a translation. The documentation, while thorough, is ponderous. Many lengthy quotations in Latin certainly will not appeal to an average reader who would like to learn the fate of his brothers in the Mystical Body of Christ. Should this valuable book come to another edition, this reviewer strongly recommends the publisher consider a basic revision of the presentation. Its value would be enhanced at least in its appeal to a wider public.

FAITH, REASON AND MODERN PSYCHIATRY: SOURCES FOR A SYNTHESIS. Edited by Francis J. Braceland, M.D. New York: Kenedy, 1955. Pp. xv + 310. \$6.00.

For the layman perhaps nothing is so disconcerting as the internecine warfare among psychiatrists. He opens a book by a recognized authority and closes it with the satisfaction that he has acquired a reasonable body of facts and scientific law. If he then reads the reviews by the learned confrères of the author, he finds him and his work roundly condemned. (One is tempted to say beaten, scalped, and flayed alive!) Even with due allowance made for divergent schools of psychiatry, he ultimately becomes a confirmed skeptic in matters psychological; or he concludes that psychiatry as a science is in some infantile stage of development.

If the lay reader is a theologian by trade, he will have seized avidly on those works that promise him a synthesis of religion and psychiatry and a resolution of the conflicts in the area of clash between them. But in works of this genre he reads, e.g., that Jung's archetype God is really the God of Christian faith. The theologian in him—*sans* neurotic projection or aggressive hostility—rebels.

If such has been his reaction, the present symposium will rescue him from manic despair. The first glimmer of hope is the subtitle "*Sources for a Synthesis.*" Here is no vain promise of a modern, revolutionary synthesis like the wedding of Aristotle and theology achieved by St. Thomas. The editor and contributors say in effect: in the light of our present knowledge of empirical science, philosophy, and theology, here are the broad outlines of agreement among them, here the areas of conflict and a suggested approach to their future definitive rapprochement. The work remains faithful throughout to this sober task set down in the beginning.

The reader's interest quickens as he discovers that this is no narrow presentation confined to the data of any one school of psychotherapy. Just as unsatisfactory would have been the picture of man as known only from anthropology, from classical psychology or theology. It transcends the bounds of all these disciplines. Indeed Gestalt, behaviorism, existentialism, exclusively religious therapy, all are carefully weighed in the balance and found wanting. Yet each is given due credit for its valid findings. The broad contours of the integration of these findings are traced. Man is influenced not only "from below," i.e., by his unconscious and his past as in psychoanalysis; he is also a "being in a world," as Existential psychology shows, and he is "open from above" to the influence of God and grace.

The autonomy of each of the disciplines that study man is preserved. Nor is hierarchical order sacrificed, for the presupposition is that the com-

prehensive picture of man can be traced within the frame of Christian philosophy and theology. With these general observations in mind let us examine some of the individual features of the symposium.

Unless you are qualified to make your own survey of the present status of psychiatry, Dr. Braceland's contribution is "must" reading. He sketches the gigantic proportions of the problem facing psychiatry today, depicts its significant successes, judges discreetly the medical value of shock therapy, psychosurgery and the new drugs. Next he surveys the current trends in psychotherapeutic literature, then suggests future directions for general medicine and psychiatry.

Rudolph Allers shows masterfully that the therapist cannot, and must not, prescind from religious values in the clinical situation on the specious plea that psychotherapy must be exclusively "scientific." The beliefs and attitudes of the patient are powerful dynamisms for the orientation of the human personality, not mere symptoms of an Oedipus conflict or a desire of superiority. Moreover religion has objective validity; it is true in itself and is not a pure construct of human thinking. Since religious nihilism is an impossible pose, how can the therapist operate from a religious position and yet not indoctrinate the patient with his own beliefs? A. solves this dilemma by saying that he must restrict himself to religious ground common to both patient and doctor, to a formula of "minimum requirements."

Some will bristle at this solution. Such a neutral approach, if possible at all, falls so far short of the mark. Should the patient not be referred to a therapist of his own religious denomination? Still no one wants proselytizing, and the utopia of sufficient therapists of every faith to fill the needs of all neurotics may never be achieved. The answer seems to lie rather in the cooperation of the doctor with a counsellor of the patient's faith.

Dr. Zilboorg sheds new light on the enigma that is Freud and dispels fear of Freudianism by drawing the necessary distinctions between philosophy and therapy, between spiritual values and unconscious mechanisms. Noteworthy is his brief, but incisive, differentiation between the sacraments and magic rites. Though a theologian would indicate other differences, Z. establishes his point in language and with evidence that the scientist can understand and must admit.

In the field of pastoral psychopathology Karl Stern, among other things, treats of the patient with a distinctively religious conflict. He warns that the patient whose illness is at root religious must be sedulously distinguished from the one in whom the religious problem is but a smoke screen for some other more deep-seated and very secular unrest. If the latter maneuvers his

guide into theological discussion, as he certainly will attempt to do, the healing process is not only retarded but sometimes actually thwarted.

Of interest to moral theology is the chapter by Fr. Mailloux, O.P. His subject is the integration of the findings of dynamic psychiatry, social psychology, and anthropology with moral science. He concludes: "A broader and more differentiated phenomenology than the one now furnishing the basis for our applied knowledge will have to be developed . . . before this material can be incorporated into moral theology" (p. 249). This integration lies far in the future. Meanwhile both moral and empirical science would do well to give more attention to the overdetermination of human behavior. The need of a healthy aggression to secure the dominance of reason in personality development must be kept in mind.

One could call forth others of the participants for well deserved curtain calls, did space permit. Suffice it to say that this book suffers little from the inevitable unevenness which characterizes the symposium form. Remarkable too are the unity and progression of thought, as the major themes sounded in the beginning are repeated and developed through to the end. No small achievement in a presentation in which each of the leads might be expected to compose his own lines.

Lapses from the theologian's viewpoint there are, though few in number. A novel interpretation of pain in the state of original justice is set forth, though hesitantly, which is hardly consonant with the theological sources to which it appeals. This reviewer looked in vain for some light on the vexing problem of the abreaction of immoral images, a question proposed in *TS* 13 (1952) 173-89. Certain other topics one would like to see more fully developed. These defects, however, do not substantially mar the whole.

For the first really significant contribution in English toward the integration of empiric psychology and religion, Dr. Braceland merits a resounding "Bravo!"

*Woodstock College*

ROBERT H. SPRINGER, S.J.

NEW ESSAYS IN PHILOSOPHICAL THEOLOGY. Edited by Antony Flew and Alasdair MacIntyre. *The Library of Philosophy and Theology*. New York: Macmillan, 1955. Pp. xii + 274. \$4.75.

This volume of twenty-two collected essays and discussions by sixteen different philosophers provides an opportunity for entering more deeply into the material that originally appeared in specialist journals and Third Programme broadcasts in England. The reader can follow more closely and

more critically some of the ways in which traditional problems of theology, ethics, and philosophy are being treated by exponents of logical analysis in England and in our own country. Prof. Antony Flew is well known for his work in editing similar volumes, such as *Logic and Language* in 1951, which brought together the most important articles on the linguistic movement by Gilbert Ryle, J. N. Findlay, Paul Edwards, Margaret Macdonald, G. A. Paul, P. Waismann, and John Wisdom. Prof. Alasdair MacIntyre is Lecturer in the Faculty of Theology at the University of Manchester.

The editorial assumption of the series in the *Library of Philosophy and Theology* cannot be predicated perfectly of this work itself. That assumption is that "neither the idealist nor the linguistic philosophy, neither the liberal nor the neo-Calvinist nor the neo-Thomist theology, is able by itself to speak properly to the needs of our time, or the demands which we are aware of as flowing out of our historical situation from the Renaissance onwards." In this book of essays the majority of Christian contributors are within the Anglican communion and only one Roman Catholic was approached for a contribution. The expression "Philosophical Theology" in the title will be recognized as borrowed from Tillich. The philosophers that appear are considerably influenced by the writings of Wittgenstein and Ryle, although they have a serious and genuine concern with theological questions. Some of these philosophers are not slow to say that philosophy is important for theologians simply because logical analysis of theological concepts would evidence theology to be a mass of confusion, a system of statements which are either patently false or nonsensical. The presuppositions of these extreme analysts can be found in these essays. Others adopt a more conservative approach and maintain that philosophy is theologically neutral in the same way that it is scientifically and ethically neutral. Analysis and clarification of the notions of religion and theology can be as legitimate an enterprise of philosophical activity as is the analysis and clarification of the notions of science and ethics. However, this moderate attitude of the role of analysis in the logic of theological discourse has its pitfalls for the Christian participants in these discussions. Making philosophy identical with the logic of language and completely uncommitted in any way to theology is to succeed in producing an entertaining and useful subject, neutral to reality and to truth. There is a sharpening of these differences between traditional philosophy and the philosophy of analysis in the stimulating essay, "Metaphysics, Logic and Theology."

The logician, conservative or extremist in this movement, participates in



almost every discussion and he faces greater difficulties with the Barthian Protestant than he does with the Anglican Catholic in the essay, "Can Religion be Discussed?" The Barthian freely admits to the logician that we can only talk nonsense when we try to talk about God, because our language is the language of sinful men and is utterly unfitted for such use. The laws of thought and the laws of grammar forbid us to confess our faith, because when we try to speak of God we find it impossible even to begin. God, with whom all things are possible, comes to our assistance and takes up our words and thoughts and *makes* them carry His meaning and His message to men. This notion, that nonsense may be given sense by an act of sheer omnipotence, is repeated frequently by Barth in his *Prolegomena to Church Dogmatics*. For Barth, the very possibility of a science of theology depends on this miracle and this miracle alone, as can be seen in his refusal explicitly and absolutely to try and justify his "nonsense" by criticizing or qualifying or revising the laws of thought like Hegel or Kant, to whom Barth is very close. The Barthian Protestant can only say to the logician: "Lord, I believe; help thou my unbelief. Of course, unbelief is inevitable, to me as well as to the logician, and yet—God's grace is irresistible." Such a response may disarm the logician for a short time, but then mounting irritation sets in.

The essay on the "Existence of God" criticizes the classical arguments for God's existence in much the classical way, and Prof. Findlay attempts to establish the grounds for positive theoretical atheism by an argument which Prof. Hughes calls the "Ontological Disproof" for God's existence. This is an argument from the analysis of a concept to non-existence, just as the ontological proof is an argument from the analysis of a concept to existence. The criticism of this effort at an ontological disproof of God's existence is interesting, coming as it does from one who himself regards as invalid all the arguments for God's existence: "An ontological disproof can certainly be valid but only on one condition, viz. that the concept shall be shown to be self-contradictory; thus the proposition 'there is a round square in the next room' could be refuted by an ontological disproof. What I think Professor Findlay requires to show is that there is a contradiction of this kind involved in the notion of a *necessary being*, or, if you prefer, in the statement ' "X exists" is a necessary proposition.' This he has not shown; the nearest he offers to an argument for it is the contention that all necessary propositions are tautologies and no tautology can be existential; but if I have been correct in pointing out that this, if it has been shown at all, has been shown to hold only of the necessary propositions of logic and mathematics, then what we have here is simply the old sad story of a useful

but limited technique over-reaching itself—and over-reaching itself by an assumption it can do nothing to justify." Consequently, Prof. Hughes doubts that there is a rational case for the positive dogmatic atheist.

The discussion on "A Religious Way of Knowing" by C. B. Martin will be of interest to the epistemologist; the others, "On Divine Omnipotence and Human Freedom" by Antony Flew, "Religion as the Inexpressible" by Thomas McPherson, and "The Perfect Good" by C. B. Martin will stimulate and irritate the Thomistic natural theologian. Lastly, reference should be made to Patrick-Nowell Smith's essay on "Miracles," in which criticism is directed at Lunn's presentation of the possibility of a miracle. Prof. Smith might well request for himself a clarification of the concept of the supernatural, because for Smith it is "nothing but a new field of scientific inquiry, a field as different from physics as physics is from psychology, but not differing in principle or requiring any non-scientific method" (p. 253).

*Le Moyne College, Syracuse, N.Y.*

THOMAS A. WASSMER, S.J.

THE MEANING OF THE CREATIVE ACT. By Nicolas Berdyaev. New York: Harper, 1955. Pp. 344.

"This book reveals the theme of my whole life." *The Meaning of the Creative Act* was thus specified by Nicolas Berdyaev in 1911, when it was first written. By 1926, when he was an exile in Paris, he tempered the crusading quality of his zeal and the optimism with which he foresaw "the imminent dawn of a creative religious epoch." With this first English translation of one of his earliest works, it now becomes possible to review his thinking with new insight; for *The Meaning of the Creative Act* flickers with lights that dispel some of the many shadows still abiding on the body of his deeper thought. In this "Essay in the Justification of Man" he touches the nerve center of nearly all the themes he developed at greater length in his later writing. For instance, it is a book clearly provoked by the moral and spiritual poverty of contemporary crisis. From it emerges the apocalyptic and eschatological nature of his thought wherein he reveals himself more the companion of St. Augustine than of Oswald Spengler. While it builds on the thesis that history is per se tragic, nevertheless its contradictions may be resolved when set against the background of eternity.

In seeking the reconciling relationships between human tragedy and eschatological harmony, B. begins and ends with the person, a universe in individual form, unique, unrepeatable. The person is the existential center of the universe, nor can he be centered in any universal unity. It is here that one perceives the logic of those critics who would deal with B. exclusively from the existential point of view. For it is here, too, that one sees

the similarity between B.'s problem and Dostoievski's. It is the problem of the human person free to choose between the absolute affirmation of self even to the point of rebellion against God—these are echoes of Sartre drawing necessary conclusions from a logical atheism—and free to choose a life nourished by the Christian love of God.

When he treats of the need of the human spirit to seek the suprasensual and God, and therefore the concomitant importance of eschatology in lending meaning to individual experience and to history, B. almost falls back entirely upon Solovyov, the poet-philosopher and mystic. Solovyov gave him the mysticism of Sophia, the Divine Wisdom of God, whereby he refused to accept the tangible world as the ultimate reality and sought justification for an irrational belief in another world. The "irrational" element provides yet another link with the modern existentialist.

*The Meaning of the Creative Act* condemns and categorically condemns philosophy as an intellectual system. B. speaks of it as "Hamletism." He sees intellectualism as the bane of philosophy even as scientism is the bane of science. "In the rationalism of Descartes, in the empiricism of Hume, and the criticism of Kant, reflection and doubt are lifted to the rank of a virtue of philosophic knowledge." These are the very qualities that make philosophy passive, deprive it of its active-creative character. For B., the authentic philosopher cannot limit himself to the objective; he must also benefit humanity. And thus, the philosopher must be a reformer, a prophet, too, of a perfect age to come. In other words, the authentic philosopher must be another Berdyaev.

The concept of the authentic philosopher also clarifies B.'s stand on the problem of existence. He asks two questions: What is the value and significance of spiritual reality, and what is the value and significance of the creative act? Spiritual reality is the power behind the creative act of man. And the creative act is the only means by which man can break out of the closed subjectivity of the ego, out of the circle of the present life wherein he is continually subject to the risk of being objectivized and made passive. The thesis in non-Berdyaevian language reduces itself to man's essential, inherent, innate need for the infinite as expressed in his power to transcend.

The book contains other interesting material on B.'s thought, racism and collectivism, redemption, gnoseology, a veritable mystique of sex, humanism, and society. Certainly this book will help philosophers everywhere to understand the mind, the theology, ontology, psychology, and mysticism, of one of the most challenging analysts of the philosophy of history and of religion.

## DESCRIPTIVE NOTICES

**BEGINNINGS: GENESIS AND MODERN SCIENCE.** By Charles Hauret. Translated and adapted by E. P. Emmans, O.P. Dubuque: Priory Press, 1955. Pp. 304. \$3.25. H.'s purpose is to explain, without any attempt at erudition and from a practical point of view, the doctrinal content of Gn 1-3. The general characteristics of the biblical picture of the universe are compared with those portrayed by modern science. Here H. touches on the age of the world, the order of the "six days," spontaneous generation, and the evolution of the species. There follows an exegesis of Gn 1:26-27; 2:4b-7, 18-24. H. then gives what he calls the real history of the temptation, with detailed treatment of the significance of the trees of life and of knowledge, and the problem raised by the scientific thesis of polygenism. Chapter 5 gives an historico-critical exegesis which pictures the two antagonists, Eve and Satan; the two hostile camps; the one conquered and the other vanquished. The Eve-Mary relationship, the crusade against Satan, and Christ the Redeemer are the main themes developed.

**PROVIDENCE AND SUFFERING IN THE OLD AND NEW TESTAMENTS.** By Edmund F. Sutcliffe, S.J. Edinburgh: Nelson, 1955. Pp. viii + 175. 15s. In relatively short space the author undertakes to outline the position of the problem of suffering and the solutions offered by some ancient non-biblical religions and by the Old Testament writers, and briefly to show how the New Testament revelation transcends and perfects them. The scheme adopted is partly chronological and partly topical. The book, though a work of genuine scholarship, is suited for general and popular rather than for specialized use.

**THE CHURCH TEACHES: DOCUMENTS OF THE CHURCH IN ENGLISH TRANSLATION.** By Jesuit Fathers of St. Mary's College. St. Louis: Herder, 1955. Pp. xiv + 400. \$5.75. The urgent need for a collection of the more important Church documents in English translation prompted the Jesuit Fathers at St. Mary's (Kansas) to initiate this project. Designed primarily for use as a source-book in college and university theology courses, this volume gives the student of theology, unskilled in the traditional languages of the Church, an opportunity to consult those pronouncements of the pontiffs, councils, and bishops of the Church which are more important and which are used most frequently in the ordinary courses of theology. Though some may question the omission of an individual document, the selection in general is most satisfactory and more than adequate

for the end proposed. The translations are accurate, clear, and readable. Other attractive and helpful features of the work are the arrangement of documents according to the principal doctrines of the faith, short historical and dogmatic introductions to the various sections and individual selections, handy cross-references within the book itself and to corresponding numbers in Denzinger, and finally very helpful detailed topical and subject indices. The appeal of the book is not limited to seminary and college students of theology but should be of interest to clergy and laity desirous of reading in translation the important documentary teaching of the Church.

S. THOMAE DE AQUINO SUMMA THEOLOGIAE. Vols. 1-3: PARS PRIMA, PRIMA SECUNDAE, SECUNDA SECUNDAE. Cura et studio Institutii Studiorum Medievalium Ottaviensis. 2nd ed.; Ottawa: Commissio Piana, 1953. Spurred by the wartime impossibility of obtaining copies of the *Summa* from Europe, the Commissio Piana published the first American edition between 1941 and 1946. Since the editors were unable to secure permission to utilize the Leonine text, they reprinted the next best, the *editio Piana* of 1570-71, and footnoted the important variants of the Leonine. The most original and valuable feature of the new edition was its probable identification of most of the authors whose opinions are cited anonymously ("quidam" or "alii") by St. Thomas. No other edition contains the same information, and for this reason the *Piana nova* is indispensable to the scholar. It was published, however, primarily for use as a text-book, and has been excellently designed for that purpose. Only the text of St. Thomas is given, with parallel references to his other works in chronological order and identifications of the sources to which he refers; doctrinal comments by the editors have been omitted in the interest of objectivity. In this second edition numerous mistakes in the text, notes, and bibliography of the first have been corrected. Volumes 4, *Pars tertia*, and 5, *Supplementum*, will appear shortly. The list price of the set is \$24.00 (Canadian currency) plus postage (\$.69). Inquiries should be addressed to Commissio Piana, 96 Empress Avenue, Ottawa 4, Canada.

L'ÉVÊQUE ET SON ÉGLISE. *Cahiers de la Pierre-qui-vire* 8. Paris: Desclée de Brouwer, 1955. Pp. 224. A collection of texts and brief essays dealing with the model, the importance, and the mission of the bishop. The quotations from Ignatius of Antioch, Cyprian, John Chrysostom, and John Fisher are particularly noteworthy. Spicq, Mohrmann, Bouessé, and Lechesne are among the contributors to the third part, which studies the

complex mission of the bishop, at once the guardian and interpreter of the faith and the leader, sanctifier, and defender of his people. Laurie's "Actes de l'épiscopat" is a useful chronicle of the principal declarations by Continental bishops during the last seventeen years.

DER LEIB UND DIE LETZTEN DINGE. By Hans-Eduard Hengstenberg. Regensburg: Pustet, 1955. Pp. 302. A revision of the author's *Tod und Vollendung* (1938). The central problem is: "how does the temporal empty into the eternal?" H. examines (a) the meaning of the material, from its sheerly atomic structure to its wedding with the spirit in the human body; (b) the meaning of the eternal, especially as seen in the doctrine of God's presence; and (c) the meaning of "consummation," particularly in the ultimate glorification of the body and the perfection of human participation in the divine.

STRIVING FOR PERFECTION. By L. Colin, C.S.S.R. Translated by Kathryn D. Wyatt. Westminster, Md.: Newman, 1955. Pp. xiv + 272. \$3.50. Drawing widely from the lives of outstanding saints, eminent spiritual writers, and canonized Rules, Père Colin develops a readily readable treatise on the fundamental obligation of the religious state. The nature and importance of a continuous, generous, persevering effort to rise to the summits of sanctity, and an exposition of what perfection consists of in terms of purity, fervor, and charity with modern examples, are presented with the intent of offering "an ideal of sanctity" and a "program of life" for religious.

HELPS AND HINDRANCES TO PERFECTION. By Thomas J. Higgins, S.J. Milwaukee: Bruce, 1955. Pp. ix + 258. \$4.50. In an earlier work, *Perfection Is for You*, Fr. Higgins, professor of ethics at Loyola College, Baltimore, demonstrated that perfection is the goal of all, whatever their state in life. Those who found this work inspiring will welcome its sequel, in which H. takes up the obstacles which hinder men—particularly laymen—from realizing that goal, and then suggests effective aids for attaining sanctity in our present day. In twelve instructive chapters he treats of fear, inordinate love of material goods, and spiritual sloth, as well as the attitude which faith should inspire in a modern Christian towards work, pleasure, use of time, social relationships, and working for the welfare of others.

FRANCISCAN PERFECTION. By Césaire de Tours, O.F.M.Cap. Translated by Paul Barrett, O.F.M.Cap. Westminster, Md.: Newman, 1956.

Pp. x + 193. \$3.25. The crucifix is the symbol of the Catholic faith, but for Francis of Assisi it is much more than a symbol: it is the path to perfection. To return God's love for man, man must crucify himself for God's sake. This study of the spirituality of the Seraphic Father is divided into five parts and centered around the great events of his saintly life, the early days of preparation at Assisi, the beginnings of the Franciscan apostolate at the Portiuncula, and the stigmata at Mount Alverna. In all his words and actions his ardent love for Christ crucified shines forth as a stirring example for those who would strive for sanctity along the path of Franciscan perfection.

WHEN YOU PRAY. By Richard Klaver, O.S.C. Westminster, Md.: Newman, 1955. Pp. 209. \$3.50. After an opening chapter on the nature and types of prayer, K. introduces the prayer given by our Lord Himself to one of His disciples asking, "Lord, teach us to pray. . . ." The Our Father is subsequently analyzed in its principal phrases with an emphasis on its theological background. Thus is it indicated that "the combined depth and simplicity of its several petitions makes it eminently suitable to form the true and solid foundation of all our prayer."

THE NAMES OF CHRIST. By Louis of Léon, O.S.A. Translated by Edward J. Schuster. St. Louis: Herder, 1955. Pp. xl + 315. \$4.75. Arranged in the form of a conversation among three friars, this book provides a commentary on the various names which are applied to Christ in the Sacred Scriptures. It is not meant as an exegetical, technical work, but gives a practical, inspirational approach toward the knowledge of Christ. One can better understand the perfections of Christ from an appreciation of the significance of the names given to Him by the Holy Spirit in Scripture; for they are symbols beneath which God has hidden a wealth of understanding. L., a renowned theologian at the University of Salamanca in the sixteenth century, stresses union with Christ and imitation of Him as the principal means for arriving at perfect charity.

THE LIGHT BEYOND: A STUDY OF HAWTHORNE'S THEOLOGY. By Leonard J. Fick. Westminster, Md.: Newman, 1955. Pp. xxiv + 184. \$3.50. Aiming to establish in detail the initial dogmatic concepts which give coherence and meaning to Hawthorne's fictional representations of life, Fr. Fick investigates the novels, notebooks, and letters in order to discover the writer's views on God, man, sin, and religion. From the evidence it appears that Hawthorne was an eclectic, fundamentally Christian, and orthodox more often than not, although he was not one to systematize

his beliefs. His unshakable belief in an inscrutable providence is the thread which unifies his unceasing efforts to resolve the problem of God's omnipotence and suffering humanity. The sorrows and misfortunes of human existence are seen by Hawthorne as the means of thrusting into sharper relief the "eternal beauty," God's providence, as it writes straight with crooked lines.

JOHN HENRY NEWMAN: THE CONCEPT OF INFALLIBLE DOCTRINAL AUTHORITY. By Romuald A. Dibble, S.D.S. Washington: Catholic University of America, 1955. Pp. xix + 319. Newman's concept of infallible doctrinal authority was transformed and evolved gradually as his views on doctrinal development underwent change and growth. As an Anglican, he limited this supernatural prerogative to a role of indefectibility in the transmission of a static deposit during a definite historical period in the past, i.e., prior to the break in ecclesiastical unity. The advance from this inadequate concept to the truth was effected by a reinterpretation of historical facts: considering the *de facto* manner in which revelation was given to man, Christian doctrine admits of true development contemplated by its divine author; infallibility, therefore, is of intrinsic necessity. In tracing the progress of Newman's thought, D. utilizes principles on Newman developed by the director of his dissertation, Dr. Edmond D. Benard. Several charts are appended to accompany a study of Newman's *Prophetical Office of the Church* and his views on the development of doctrine.

THE ORDINATION OF EXEMPT RELIGIOUS. By Maur J. Dlouhy, O.S.B. Washington: Catholic University of America, 1955. Pp. ix + 146. \$2.00. An integration of the canonical requisites with the nature of the religious state. D. concentrates on the modifications in relationships occasioned by the fact that three principals (rather than two, as in the case of secular clerics) are involved in the ordination of exempt religious. Problems connected with the requirements for admission into the novitiate, the power of a regular abbot *de regimine* to ordain, and the determination of the proper bishop to receive the dimissorial letters are treated in detail.

THE LOCAL SUPERIOR IN NON-EXEMPT CLERICAL CONGREGATIONS. By Robert E. McGrath, O.M.I. Washington: Catholic University of America, 1954. Pp. viii + 127. \$2.00. An historical conspectus of the growth and juridical government of non-exempt clerical congregations of pontifical approval, and a commentary on the principal laws of the



Code which deal with local superiors in such congregations. Among the more notable positions defended by the author are: (a) before the promulgation of the Code there was no common law that governed congregations in which the members took simple vows; (b) the basis of the dominative power possessed by superiors in such congregations is neither the vow of obedience nor the self-surrender implicit in a religious profession, but the fact that the non-exempt congregation is a society which has been lawfully established by the Church; and (c) *familiars* in canon 509, §2, 2° includes all the persons listed in canon 514, §1.

DE VICARIO ADIUTORE. By Mannes M. Calcaterra, O.P. Naples: D'Auria, 1955. Pp. 178. Deals in successive chapters with the parochial vicar's office (including an historical survey of its origin and development), his nomination (the right of presentation, justifying causes, and mode of nomination), power (nature and extent), certain rights and obligations (e.g., title to support, duty of residence), and the expiration of his appointment (e.g., by renunciation or revocation).

WHAT IS CATHOLICITY? By Paul H. Hallett. Cleveland and New York: World Publishing Co., 1955. Pp. 254. \$3.50. A newspaperman and convert, H. attempts "to explain the principles that guide Catholicity and interlace its doctrines, worship, and discipline." He views the Church from many aspects: her nature, motives, sources, philosophy, dogma, and practice. Among the modern problems, important doctrines, and apologetic questions which he develops are the salvation of non-Catholics, the welfare state, sex education, the evolution of dogma, Church and state, penance, confession, and Church authority. Explanations, owing partly to the sources (primarily seminary text-books) and partly to the extensive subject matter, are often cursory and at times presented in generalizations which might easily be misunderstood.

ESSAYS PHILOSOPHICAL AND THEOLOGICAL. By Rudolf Bultmann. Translated by James C. G. Greig. New York: Macmillan, 1955. Pp. xii + 337. \$4.75. An excellent translation of some of B.'s essays on philosophical, literary, and theological themes in the second volume of *Glauben und Verstehen*. Some of the titles will show the significant subjects treated: "Christ the End of the Law," "The Understanding of Man and the World in the New Testament and in the Greek World," "Grace and Freedom," "Prophecy and Fulfilment," "The Problem of Hermeneutics," and "The Significance of Jewish Old Testament Tradition for the Christian West."

**THE CHURCH FACES THE CHALLENGE.** London: Longmans Green, 1955. Pp. 124. The third of a series of reports of a special commission appointed by the General Assembly of the Church of Scotland to examine the influence of secular movements, especially of materialistic Communism. The first dealt with the actual functioning of Communism, the second with the attitude of Communist regimes toward Christianity and the Church, with certain emphases on the Church's answer to this attitude. This report deals with the more sociological aspect of the Christian answer, and specifically treats of such areas as the structure of modern society, industry, the race problem, food and population.

**THE SPOIL OF THE VIOLENT.** By Emmanuel Mounier. Translated by Katherine Watson. London: Harvill, 1955. Pp. 85. Until his death in 1950, Mounier was the leader of the personalist school in France. Founder and editor of *Esprit*, he distinguished himself as a patriot in the Resistance, as a Catholic in his championship of the Church, and as a critic in his analysis of modern religious and social thought. In *Spoil of the Violent* he has given us a characteristically forceful diagnosis of the fundamental maladies of contemporary Christianity: lack of virility, *petit bourgeois* morality, and half-sincere faith. Convinced that these ills are not congenital but engendered by parasites, Mounier ardently appeals for a return to the "ridge" between the transcendence of God and the universality of sin, and for an abandonment of the morality which puts the essence of the spiritual life in a "prudent management of small holdings in the virtues." The hypervirility of the Middle Ages provoked a necessary emphasis on the doctrines of mortification, obedience, and otherworldliness; but the prolongation of this stress has resulted in a disproportionately feminine Christian, fearful of his body, his will, and his environment. Only by fortitude and self-reliance, joined to a healthy use of his body and a brave commitment to the world about him, can the modern Christian save himself and society.

## BOOKS RECEIVED

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

### *Scriptural Studies*

- Albright, William Foxwell. Recent discoveries in Bible lands. Pittsburgh, Pa., The Biblical Colloquium, 1955. 136p. \$2.00
- Daniélou, Jean, S.J. Les saints "païens" de l'Ancien Testament. Paris, DuSeuil, 1956. 173p.
- Daube, David. The New Testament and Rabbinic Judaism. N.Y., John de Graef, Inc., 1956. xviii, 460p. \$9.00 (Jordan Lectures 1952)
- Hauret, Charles. Beginnings: Genesis and modern science; tr. and adapted from 4th French ed. by E. P. Emmans, O.P. Dubuque, Iowa, Priory Press, 1955. xv, 304p. \$3.25
- Kimpel, Ben. Moral principles in the Bible. N.Y., Philosophical Library, 1956. 172p. \$4.50
- Luzzato, M. H. Le sentier de rectitude; tr. par Aron Wolf et Jean Poliat-schek. Paris, Presses Universitaires de France, 1956. viii, 189p. 600fr. (Sinaï Collection des Sources d'Israël)
- Schlier, Heinrich. Die Zeit der Kirche; exegetische Aufsätze und Vorträge. Freiburg, Herder, 1956. 314p.

### *Doctrinal Theology*

- Brown, James. Subject and object in modern theology; the Croall Lectures given in the Univ. of Edinburgh, 1953. N.Y., Macmillan, 1955. 214p. \$3.75
- Bultmann, Rudolf. Essays philosophical and theological; tr. by James C. G. Greig. N.Y., Macmillan, 1956. xi, 337p. \$4.75
- The Church teaches; documents of the Church in English translation; by Jesuit Fathers of St. Mary's College. St. Louis, Herder, 1955. xiv, 400p. \$5.75
- de Lubac, Henri, S.J. The splendour of the Church, tr. by Michael Mason. N.Y., Sheed & Ward, 1956. xii, 289p. \$3.50
- Evangelisches Kirchenlexikon; kirchlich-theologisches Handwörterbuch. 6./7. Lieferung (Byzanz—Deutschland). Göttingen, Vandenhoeck & Ruprecht, 1955. DM 9.60
- Hallett, Paul H. What is Catholicity? N.Y. and Cleveland, The World Publishing Company, 1955. 254p. \$3.50
- Henry, A. M., O.P., ed. God and his creation; tr. by Charles Miltner, C.S.C. Chi., Fides, 1955. xi, 511p. \$6.50 (Theology Library 2)

Knox, Ronald. In soft garments. N.Y., Sheed & Ward, 1956. ix, 214p. \$3.00

New essays in philosophical theology, ed. by Antony Flew & Alasdair MacIntyre. N.Y., Macmillan, 1955. xii, 274p. \$4.75

The mystery of the woman; essays on the Mother of God, sponsored by the Department of Theology, University of Notre Dame, ed. by Edward D. O'Connor, C.S.C. Notre Dame, Indiana, University of Notre Dame Press, 1956, x, 150p. \$2.75

Thomas Aquinas, St. Summa theologiae; cura et studio Instituti Studiorum Medievalium Ottaviensis tomus tertius complectens secundum secundae, ed. altera. Ottawa, Commissio Piana, 1953. xlviii, [1400]—2412 cols.

*Moral and Pastoral Theology, Canon Law, Liturgical Questions*

Drummond, William F., S.J. Social justice. Milwaukee, Bruce, 1955. x, 132p. \$2.00

Endebrock, Donald Martin, B.S., S.T.L. The parental obligation to care for the religious education of children within the home with special attention to the training of the pre-school child. Washington, Catholic Univ. Press, 1955. xix, 267p. \$3.00 (The Catholic University of America Studies in Sacred Theology, Second Series 84)

McManus, Frederick R. The rites of Holy Week; ceremonies, preparations, music, commentary. Paterson, N.J., St. Anthony Guild Press, 1956. xi, 146p. \$2.50

Martini, Raymond de, O.F.M. The right of nations to expand by conquest. Wash., D.C., Catholic Univ. Press, 1955. x, 174p. \$2.00 (The Catholic University of America Studies in Sacred Theology, Second Series 1)

*History and Biography, Patristics*

Beda, Venerabilis. Opera; III, opera homiletica; IV, opera rhythmica. Turnholti (Belgium), Typographi Brepols, 1955. xxi, 473p. (Corpus Christianorum Series Latina 122)

Augustine, St. The problem of free choice, tr. by Dom Mark Pontifex. Westminster, Md., Newman Press, 1955. vi, 291p. \$3.25

Diadoque de Photicé. Oeuvres spirituelles; introduction, texte critique, traduction et notes de Edouard des Places, S.J. Paris, DuCerf, 1955. 206p. (Sources Chrétiennes 5 bis)

Janin, R., A.A. Les églises orientales et les rites orientaux. Paris, Letouzey & Ané, 1956. 548p. 1200 fr.

Marrou, Henri. Saint Augustin et l'augustinisme. Paris, DuSeuil, 1955. 192p. (Maîtres Spirituels 2)

- Meinertz, Max. *Begegnungen in meinem Leben*. Münster, Aschendorff, 1956. 67p. DM 4.50
- Quasten, Joannes. *Initiation aux pères de l'église, I*; tr. par J. Laporte. Paris, DuCerf, 1955. xvii, 410p.
- Wolfson, Harry A. *The philosophy of the Church Fathers, I; Faith, Trinity, Incarnation*. Cambridge, Mass., Harvard University Press, 1956. xxviii, 635p. \$10.00
- Wu-Chi, Liu. *Confucius, his life and time*. N.Y., Philosophical Library, 1955. xv, 189p. \$3.75

*Ascetical Theology, Devotional Literature*

- Christian asceticism and modern man; tr. by Walter Mitchell and the Carisbrooke Dominicans. N.Y., Philosophical Library, 1955. xi, 262p. \$6.00
- Colin, L., C.S.S.R. *Striving for perfection; the fundamental obligation of the religious state*; tr. by Kathryn Day Wyatt. Westminster, Md., Newman, 1956. xiv, 272p. \$3.50
- Grou, John Nicholas, S.J. *Manual for interior souls*; newly edited and introduced by Donal O'Sullivan, S.J. Westminster, Md., Newman, 1955. xxv, 273p. \$3.50
- Higgins, Thomas J., S.J. *Helps and hindrances to perfection*. Milwaukee, Bruce, 1955. ix, 258p. \$4.50
- Joret, F. D., O.P. *The Eucharist and the confessional*. Westminster, Md., Newman, 1955. xxx, 192p. \$3.50
- Klaver, Richard, O.S.C. *When you pray; an analysis of the Our Father*. Westminster, Md., Newman, 1955. 209p. \$3.50
- Lorié, L. Th. A., S.J. *Spiritual terminology in the latin translations of the Vita Antonii, with reference to the 4th and 5th century monastic literature*. Nijmegen, Dekker & van de Vegt, 1955. xv, 180p. (*Latinitas Christianorum Primaeva* 11)
- Louis of Léon, O.S.A. *The names of Christ*; tr. by Edward F. Schuster. St. Louis, Herder, 1955. xl, 315p. \$4.75 (*Cross and Crown Series of Spirituality* 6)
- O'Rourke, Edward W. *Marriage and family life*. Champaign, Ill., The Newman Foundation at the Univ. of Ill., 1956. vi, 245p. \$3.00
- Pourrat, Pierre, S.S. *Christian spirituality; later developments; part II, from Jansenism to modern times; volume IV*; tr. by Donald Attwater. Westminster, Md., Newman, 1955. xvi, 549p. \$6.00
- Rahner, Hugo, S.J. *Marie et l'Eglise; dix méditations sur la vie spirituelle*;

tr. par B. Petit et J.-P. Gérard. Paris, DuCerf, 1955. 127p. (Unam Sanctam 29)

Salet, Gaston, S.J. Trouver le Christ. Le Puy, Paris, Editions Xavier Mappus, 1955. 240p. 480 fr.

Tours, Césaire de, O.F.M.Cap. Franciscan perfection; tr. by Paul Barrett, O.F.M.Cap. Westminster, Md., Newman, 1956. x, 193p. \$3.25

### *Philosophical Questions*

Christianity and freedom, a symposium. N.Y., Philosophical Library, 1956. xi, 163p. \$2.75

Nabert, Jean. Essai sur le mal. Paris, Presses Universitaires de France, 1955. 165p.

Trouillard, Jean. La procession plotinienne. Paris, Presses Universitaires de France, 1955. 101p. 500 fr. (Bibliothèque de Philosophie Contemporaine)

Trouillard, Jean. La purification plotinienne. Paris, Presses Universitaires de France, 1955. 245p. 800 fr. (Bibliothèque de Philosophie Contemporaine)

### *Special Questions*

Arberry, Arthur J. The Koran interpreted; I, Suras I-XX; II, Suras XXI-CXIV. London, Allen & Unwin Ltd; N.Y., Macmillan, 1955. 2 vols. \$10.50

Conze, Edward. Buddhist meditation. London, George Unwin and Unwin Ltd., 1956. 183p. \$3.00 (Ethical and Religious Classics of East and West 13)

Fick, Leonard J. The light beyond; a study of Hawthorne's theology. Westminster, Md., Newman Press, 1955. x, 184p. \$3.50

Ginsburg, Christian D. The Essenes; their history and doctrines. The Kabbalah; its doctrines, development and literature. N.Y., Macmillan, 1956. 245p. \$2.50

Johnston, Ruby Funchess. The religion of Negro Protestants; changing religious attitudes and practices. N.Y., Philosophical Library, 1956. xxvi, 224p. \$3.00

Kik, J. Marcellus. Voices from heaven and hell. Phila., The Presbyterian and Reformed Publishing Company, 1955. 192p. \$2.50

The 1956 national Catholic almanac; ed. by Felician A. Foy, O.F.M. Paterson, N.J., St. Anthony's Guild, 1956. 704p. \$2.00

Proceedings first annual meeting of the Society of Catholic College Teachers of Sacred Doctrine, ed. by Urban Voll., O.P. Washington, D.C., Dunbarton College of Holy Cross, 1956.