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BOOK REVIEWS

LA SAINTE BIBLE, traduite en français sous la direction de l'École biblique de Jérusalem. Paris: Editions du Cerf. *Les Psaumes*. Translated by R. Tournay, O.P., and Raymond Schwab. 2nd ed., revised in collaboration with J. Gelineau, S.J., and Th.-G. Chiffot, O.P. 1955. Pp. 520. 1200 fr.

The first edition of this volume of the *Bible de Jérusalem* appeared in 1950. It was an interesting example of collaboration between a professional exegete (Père Tournay) and a Christian litterateur (M. Schwab), who were both concerned not merely with the historico-theological exposition of the Psalms but with the special difficulties of their translation into a modern vernacular. They intended, that is, to produce a version which would be suitable and effective in public worship as well as for private study. Their first attempt met with great and deserved success; it was particularly welcomed by the *Centre de pastorale liturgique*, whose members had for some time been studying the problem of restoring the Psalms to their rightful place in popular worship and devotion. With this version as a basic text, Père Gelineau undertook, with equal devotion and skill, the task of composing musical settings, within the compass and powers of the average congregation, so that the Psalms might become once more the familiar hymns of the Christian people. For further details on this promising movement, still in its initial stages, we may refer to no. 33 of *Maison-Dieu* (1953), which dealt almost entirely with this subject.

The practical application of the new version reacted in its turn on the text. The practice of unison recitation, still more of community chanting, at vespers, benedictions, etc., disclosed many points where improvement was possible, in the direction of stricter rhythm, simpler or more direct phrasing, and the like. Profiting by these experiences, the translators returned to their task, aided this time by the musician and by Père Chiffot, director of the Editions du Cerf. This second edition is the result of their joint labors, which have certainly been painstaking and minute. A comparison with the first edition shows that there is hardly a verse in the text which has not undergone some modification.

P. Tournay's fifty-page introduction, a highly competent analysis of the various classes of psalms and their poetic structure, has been reproduced with only slight revision. But M. Schwab has replaced his earlier "Note sur la traduction" with a fifteen-page "Note sur la nouvelle édition," which contains a most interesting account of the translators' efforts and discoveries. They based their work on a careful verbal analysis of each psalm, noting especially the recurrence of words in different contexts, and the

various rhetorical figures such as chiasmus and *inclusio*. They then sought to reproduce this structure in exact and rhythmic French, preserving as much as possible the concision and abruptness of the Hebrew and, consequently, its imaginative power and intense emotional energy. This last, as M. Schwab remarks, can so easily evaporate when translators, in a laudable effort to reproduce the full content with which the Hebrew text is charged, substitute diffuse paraphrases for its packed and knotted idioms. The way chosen, in short, is very definitely that of literal translation; yet, thanks to the skill and conscientious realism of the authors, the result is far removed from the woodenness and artificiality usually associated with that genre. This has been a prolonged labor of love; it has produced what may well turn out to be the finest translation of the Psalter ever made available to the Church.

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R. A. F. MACKENZIE, S.J.

THE BACKGROUND OF THE NEW TESTAMENT AND ITS ESCHATOLOGY. Studies in Honour of C. H. Dodd. Edited by W. D. Davies and D. Daube. Cambridge: University Press, 1956. Pp. xx + 555. \$13.50.

The contributors to this volume include twenty-six of the best-known biblical scholars of our generation, and the scholarship of the work is worthy of the distinguished names of the authors. The editors and Prof. Dodd are to be congratulated on this splendid testimonial. The contributions are arranged in two groups: Part 1, towards an understanding of the background of the *NT*; Part 2, towards an understanding of the eschatology of the *NT*. These parts represent the two major interests of Dodd's scholarly career. Four contributions are in French, five in German, the others in English.

E. C. Blackman, writing on the task of exegesis, points out that criticism alone is unable to give voice to the vital message of the Bible, and affirms the necessity of a theological interpretation which will be critical and founded on the literal sense without falling into the vagaries of allegorism. His two "controlling considerations" are beyond dispute: the Bible is the word of God, and the Bible has to be made available as God's word to the modern man. K. W. Clark writes a brilliant survey of recent textual criticism. He thinks that our position at the present time corresponds in general to the age of Bentley, "in that material has been gathered in great quantity, while we still await the first proposal for a more adequate history of the primitive text." R. P. Casey writes on gnosis, Gnosticism, and the *NT*. His conclusion: "What appears most certain is that the New Testament offers no ground for using documents of the second and third centuries A.D.

to explain it. The New Testament requires no explanation either as a whole or in its parts in terms of an hypothetical primitive Gnosticism." This conclusion is founded on a survey of some of the alleged evidence for the presence of Gnostic elements in the *NT*, which is carefully and sanely criticized. H. Riesenfeld deals with the mythological background of *NT* Christology. He points out the necessity of a study of the ideas of Israelite kingship, since these entered into the messianic hope of the Jewish people and, in turn, into the *NT* conceptions of the Messiah. He concludes that the messianism of the *NT* is not to be reduced to Jewish messianism or to non-Jewish factors of the first century, but to the sayings of Jesus Himself: "Jesus Himself was the author of [the] Christological conception. . . . The most sublime and the most essential result of the creative process which has formed Christology is the conception of the mission of Christ in its entirety." This is the *NT* development of the Christology created by Jesus Himself.

F. C. Grant returns to the economic background of the *NT*, the subject of his *Economic Background of the Gospels* (1926). His conclusion is that Christianity cannot be explained as a product of the economic background of the first century. It is not a social revolution, but "a religion pure and simple: with a cult; with a body of doctrine; with a faith." H. J. Schoeps presents a summary of some of the conclusions of his recent works on Jewish Christianity. His affirmation that Ebionism is a valid form of primitive Christianity will impress most readers of this journal as excessively broad. To say that "orthodoxy" is the true form of Christianity only because it prevailed over "heresies" is perilously near to denying any essential truth in any form of Christianity. W. D. Davies contributes a criticism of Archbishop Carrington's theory that the Gospels of Mark and Matthew are lectionaries of the primitive Church. W. F. Albright in an illuminating survey of recent discoveries shows that "the narratives and the *logia* of John's Gospel certainly or presumably date back to a time before A.D. 70. . . . There is absolutely nothing to show that any of Jesus's teaching has been distorted or falsified, or that any vital new element has been added. . . . Whether the Gospel is edited by John the Presbyter of Papias . . . or whether some other reconstruction is more probable, we may rest assured that it contains the memories of the Apostle John." These conclusions rest not only upon the Dead Sea Scrolls, but also upon recent studies in Gnosticism. M. Black in a brief note suggests that Hippolytus' description of the Essenes is perhaps at least as faithful as the description found in the writings of Josephus, and is supported by the Dead Sea Scrolls. P. Katz contributes a long and brilliant survey of Septuagintal studies in mid-century. Katz's

admiration of Rahlfs and the Göttingen school leads him to some strictures on the Cambridge school which are perhaps too severe.

The second part begins with a survey of present-day *Leben-Jesu-Forschung* by T. W. Manson. Brief as it is, Manson's survey shows how far we have come from the historical skepticism of earlier generations. In particular, he rejects the "eschatological" interpretation of Jesus' teaching. "The most significant thing about the Jesus of the eschatological theory, the permanently effective thing right down to the life of Schweitzer himself, is the non-eschatological, even the anti-eschatological element. The *Interimethik* is the abiding moral force; the Prologue has become the whole drama." G. Bornkamm's essay on Matthew shows how eschatology and ecclesiology are interwoven. In this respect, Matthew is not only a collector but also an interpreter of tradition. A. Feuillet suggests that *parousia* in Mt 24:3 signifies the historical judgment of the Jewish people, concretely realized in the fall of Jerusalem in 70 A.D., and not the supreme manifestation of Christ at the end of history; consequently, the "end of the age" in Mt 24 signifies not the consummation of history, but the end of the ancient covenant and the beginning of the messianic period. Feuillet thinks that the same perspective may be found in other "eschatological" passages of the *NT*. E. Stauffer interprets the fourth Gospel as a polemic against the Jewish conception of the *Messias absconditus*. Against this, Stauffer says, the fourth Gospel proposes the *Messias incognitus* who remained unknown to the very end of His life, and in whom therefore is to be found nothing of what Stauffer calls Jewish messianic dogma and popular apocalyptic belief.

H. J. Cadbury, in a study of Acts and eschatology, emphasizes the variety of eschatological belief in early Christianity and warns against "thinking of its message either as a contemporary unity or a rectilinear development." The warning against a false unity is well put; at the same time, we should not deny that the elements of primitive Christianity are capable of synthesis into a higher unity. Maurice Goguel, writing of the character of salvation in the theology of St. Paul, describes what he calls "une actualisation et une spiritualisation de l'eschatologie." In St. Paul eschatology begins, in a way, with the union of the believer with Christ in baptism. H. Clavier interprets the difficult Pauline phrase *soma pneumatikon* as meaning not a body in the spirit, but an organ of the Spirit, commanded by the Spirit, by the Holy Spirit. The phrase is not part of Pauline doctrine, but a polemic phrase directed against apocalyptic expectations and "materializations of the Parousia." C. K. Barrett's interpretation of the eschatology of the Epistle to the Hebrews is similar to Goguel's treatment of Pauline salva-

tion. "The Church lives in the last days, but before the last day." The final period has already begun, although the members of the Church remain in the world as pilgrims. The most significant contribution of Hebrews to *NT* eschatology, Barrett believes, is in the author's use of philosophical and liturgical language. A not dissimilar eschatology is found in 1 Peter by E. G. Selwyn. The epistle offers "no suggestions to translate the imagery and language of eschatology into modern thought. . . . The most intelligible translation is to be found not in concepts, but in facts." The *mysterium Christi* is the eschatology of the *NT*. "Christ is the ultimate truth of things, the ultimate life for men, and the ultimate life."

R. Bultmann submits a criticism of Dodd's book, *The Bible Today*, in which he finds that the author has imposed a philosophy of history upon a theological conception of history, and has failed to represent the Christian experience as a personal encounter of man with God. O. Cullmann asks whether the missionary element in the *NT* can be combined with a thoroughgoing eschatological interpretation of the Gospels, and finds that it cannot; consequently, eschatology must not be made the controlling factor of interpretation. N. A. Dahl, in a study of Christ, creation, and the Church, concludes that the Pauline idea of a restoration of creation in the Church is rightly understood only if the emphasis is laid not upon any moral and social considerations, but upon participation in Christ in the Gospel and the sacraments, leading to conformity with Him in life. The texts concerning new creation, new creature, renovation in Christ, and so forth, are to be interpreted according to this principle. J. Héring, in a curious essay about biblical eschatology and Platonic idealism, seems to suggest that the Christian theologian should leave open the question whether, as Origen seemed to think, the human person may not have more than a single existence; perhaps only in this way, Héring thinks, the restoration of all things in Christ is ultimately possible. C. F. D. Moule brings out the judgment theme in the sacraments, particularly as they are presented in the Pauline literature, and describes baptism as sharing, for each individual, "something of the finality and uniqueness which the Incarnation possesses for the whole world, and anticipates sacramentally the finality and uniqueness of the ultimate judgment of God." Holy Communion is "a means of successive renewals of this sacramental verdict." Apostasy from baptism or unworthy reception of Holy Communion extrudes a member from the body; however, it depends upon personal response whether this situation is to be final. E. Schweizer studies the concept of spirit in the *NT*, and concludes that it is wrong to understand the spirit exclusively as an ethical principle or as a divine substance. The *NT* conception is fluid enough to avoid this danger;

the emphasis, according to Schweizer, falls not upon the spirit as a principle of divine activity in the world, but upon Jesus of Nazareth. This appears to be a modern revival of Binitarianism. A. N. Wilder contributes a survey of kerygma, eschatology, and social ethics. He concludes that the *NT* and Paul in particular offer at the very center of their message a basis for social-cultural action. It is the mythological expression of the *NT* which makes it difficult for us to see the concern of the Gospel for social change. We must agree with Wilder in his criticisms of those who maintain that the *NT* has no social implications whatever. Actually, the *NT* is a revolutionary social document, although not in the accepted sense of the word.

From this survey it should be evident that this volume is an extremely valuable handbook of contemporary opinion on some of the most important *NT* exegetical and theological questions. It also indicates the direction in which contemporary thought is moving.

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THE NEW TESTAMENT AND RABBINIC JUDAISM. By David Daube. New York: John de Graff, 1956. Pp. xviii + 460. \$9.00.

This book contains, in revised and expanded form, the Louis H. Jordan lectures in comparative religion from the School of Oriental and African Studies of the University of London in 1952. A wide variety of *NT* problems is dealt with in the light of contemporary Judaism. The lectures are divided into three parts. Part 1, messianic types, compares the rabbinic treatment of Joseph, Moses, and others as messianic types with similar treatment in the *NT*. Part 2 deals with the legislative and narrative forms in the rabbinic writings and the *NT*. Part 3 considers the concepts and conventions in the *NT* which seem to reflect a rabbinic background.

These lectures will be of service to the student of the *NT*, but their value is more limited than he may have expected. There are two reasons: first, the Judaism to which the *NT* is compared in many cases is not contemporary to it, or at least very doubtfully so; and in other cases the conclusions drawn from the comparison rest on very slender evidence.

No use is made of the material from Qumrân: "only the flimsiest notice is taken of the first reports about the Dead Sea Scrolls" (p. viii). Instead, the sources used for a reconstruction of first-century Judaism are, to a very large extent, the rabbinic writings of the second and third century. It is true that these rabbinic writings are often only the written form of traditions from earlier centuries; but in particular cases it is difficult, and often impossible, to determine which traditions actually go back to the first century. Consequently, the conclusions drawn must remain annoyingly con-

jectural, since the Judaism to which the *NT* is compared is only doubtfully a first-century Judaism.

The author refers in passing to "the desire on the part of Christian scholars to make the preaching of Jesus as original as possible, and the desire on the part of Jewish ones to explain away any originality" (p. 256). Sometimes, however, such desires are based more on scholarly enthusiasm than on apologetics. The pan-Babylonian school of earlier decades is a case in point. Similarly, in these lectures there seems to be a tendency to see parallels to rabbinic thought even when the evidence is insufficient. For example, Ruth is regarded as a messianic figure because in the Annunciation story Lk is said to describe Mary in terms first used of Ruth (p. 33). That would be of interest if it could be proved; for it is well known that several *NT* figures are described in terms first used of their *OT* types, e.g., Judas and Acitophel (2 S 17:23 and Mt 27:5; Ps 40:10 and Jn 13:18; Mk 14:18). In this case, however, a long argument succeeds in establishing only a very tenuous link between the fact that Mary was "overshadowed" by the Holy Spirit (Lk 1:35) and that Ruth said to Boaz, "spread thy wing over thine handmaid" (Ru 3:9). Similarly, because Gn 2:24, "a man shall leave father, etc.," is quoted in the *NT* (Mk 10:7) as an argument against divorce, and because the rabbis explained that passage as referring to an androgynous Adam, he concludes: "there is in the *NT* no opposition to polygamy but that based on the teaching of the androgynous Adam" (p. 76); and further, "that Paul's teaching [in 1 Cor 6:15 ff.] rests on the myth of the androgynous being is beyond question" (p. 84). Actually, this interpretation of the Gn passage is not even hinted at in the *NT*; hence there is little parallel to the myth quoted by the rabbis.

The real value of this book lies in the tremendous amount of material quoted from the rabbis of the early Christian centuries. Much of it is not strictly parallel to the *NT*, but all of it exemplifies the rabbinic method of exegesis. It reveals a mentality and manner of argument completely foreign to modern exegesis, but common to the *NT* authors. These lectures, therefore, give an insight into rabbinic Judaism, and so, indirectly and by inference, into the background of the *NT*.

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BULTMANN ET L'INTERPRÉTATION DU NOUVEAU TESTAMENT. By René Marlé, S.J. Paris: Aubier, 1956. Pp. 205. 600 fr.

There is no question that Rudolf Bultmann is at once one of the most important and one of the most controversial figures in Protestant theology

today. Still, even among scholars he is but little known in America. It is known that, along with Dibelius, he was an advocate of "Form Criticism" in New Testament exegesis, and that he has caused considerable stir by his attempts to "demythologize" Sacred Scripture. Scarcely anywhere outside of German Protestant theological literature, however, can one discover the full significance of what Bultmann is attempting in the field of exegesis.

The present volume, which has been prepared with admirable scholarly care by a Catholic theologian, contains both an objective presentation of Bultmann's fundamental thesis and a sober analysis of its merits and demerits. It takes as its point of departure the conference, "New Testament and Mythology," delivered by Bultmann in the summer of 1941, and seeks to situate the movement it represents in the total framework of contemporary Protestant theology. Bultmann is an heir to the liberal Protestant tradition of biblical interpretation, without, however, being a slave to it. Loyalty to the Scriptures themselves, he claims, demands that we renew the liberal critique, which has never been satisfactorily disposed of, in order to find out exactly what revelation does contain. In doing this, Bultmann has quite consciously adopted a philosophical standpoint, which is that of "existential" philosophy as advocated chiefly by Martin Heidegger, against the background of which he interprets revelation as God's manifestation to man of man's own "existential possibilities." Since, however, this sort of thing cannot be formulated in merely human language, Bultmann contends that it has been clothed in "myth" and can be "understood" only if its mythical form is gradually peeled away in such a manner as to reveal the significant content beneath it. According to M., it is important to stress that Bultmann's project is not one of destruction but rather of construction, guided by a genuine faith and revealing itself in authentically religious insights.

According to Bultmann, the task of interpreting the *NT* is not merely one of determining the meaning of the words in which its message is expressed; the message itself is something for which the words are but a covering. The history of literary forms indicates that the purpose which the authors had in mind guided their expression, which was influenced not only by the history they were recounting but also by the theology which had already developed in the primitive Christian community to which they belonged. In accord with this they made additions to the words of Jesus Himself, in order to make them more theologically intelligible to their audience. More than this, however, Bultmann is convinced that the purpose of the *NT* is neither to describe the personality of Jesus nor to explain to us anything about His nature; rather it is to bring us face to face with the *work*

of Jesus, which is primarily a revelation of God's salvific will with regard to man and of His salvific action in man. Jesus is the "Word" of God, but not in any Trinitarian sense; He is the word whereby God speaks to man. Nor is faith in this word an acceptance of any theoretical truth on the part of man; it is the salvific faith which is in man as operated by God through His word. As such, faith is ordered to action, to the existential decision wherein man realizes his supernatural "possibilities": it is "essentially the practical response to the historical act of God's salvific word" (p. 31).

What is externally observable and verifiable in the *NT* message is no different from what is contained in any reality whatever—it is simply human history. In fact, the task of interpretation is precisely that of penetrating through the shell of the narrative to the divine meaning hidden at its core. Here, however, M. finds that we come face to face with the essential arbitrariness of any Protestant exegesis: since it is forced to make Scripture its own interpreter, it is at the mercy of the particular philosophical predispositions of the individual exegete, who can find in it only what his own principles permit him to find (cf. pp. 33–34). This permits Protestant exegesis to be constantly up-to-date, but by virtue of a shift in the philosophical position, not of an organic development in understanding. Bultmann's philosophical position is quite consciously that of Martin Heidegger, a position which "draws attention to the fact that the being of man is realized in action, in 'decision,' in the act of its existence" (p. 38). Having *chosen* this philosophical position, Bultmann can read a coherent meaning into the whole *NT* message, but in order to do so he must set up his own principle for determining its sense.

It is here, then, that the theory of myth is applied. According to Bultmann, the universe of the *NT* writers is a universe of myth. This, however, is not to say that the *NT* is composed of "fables"; mythical thought is opposed to scientific thought, but it is not for that reason fictitious. The myth is simply a literary genre whose message can be accurately understood, so long as it is not taken for a scientific statement of fact. On the other hand, if this message is to be understood, then a whole work of demythization is imperative. This "consists in passing from a 'cosmic' reality, which takes place independently of man and modifies his 'nature,' to a reality of an 'historical' order, which demands on the part of man a practical and personal commitment" (p. 47). It is not the events which the *NT* *seems* to recount which are important; rather it is the "existential" signification which all this has for "historical" man. The Bible is a "salvific" history, and its significance is properly intelligible only as an expression of God's salvific action in man. The task, then, is one of deciphering the true meaning behind representa-

tions which on the face of them seem to recount a history of events, miracles, teachings. In accomplishing a task of this magnitude, half-measures are impossible; it is not a question of uncovering the element of myth in this or that pericope, but rather of piercing through the entire mythical covering in order to read the *NT* as essentially the announcement of a salvific event. The whole message of the *NT* can be summed up as telling man that he is saved "by God in Christ." That this message is conveyed through myths is understandable, since myth is a better literary means for expressing truths beyond science than is straightforward narrative.

As is to be expected, after this clear, objective presentation, M. has some severe criticisms to express. Chief among these is the arbitrariness of the criterion Bultmann proposes. He gives no evidence, extrinsic or intrinsic, that the mythical thought of which he speaks is a reality. It is merely an exigency of a preconceived interpretation of the *NT* message, which interpretation is commanded by particular philosophical considerations. What evidence is there that the thought of the sacred writers was one hundred per cent non-scientific? And, if it was, how can we pretend that we understand their thought at all, except by projecting into their writings a meaning which has not been discovered there? That they contain symbols, images, myths, is undeniable, but are these not essential to spiritual life (p. 65)? The task is not a scientific one of removing myths but a spiritual one of understanding them in their context.

As for the actual interpretation of the *NT*, Bultmann insists that it must be existential; a reference to *existence* is a condition of all religious language. The Christian message tells us not of Christ or of God's nature, but of man's *possibilities*. It is not the task of the theologian or the exegete to stand off and enunciate propositions *about* God; to speak of God is to speak of His action. Jesus tells us nothing of God's nature but of His will, which is to be fulfilled in man. To understand a text, then, the scholar must previously know what to seek in it, and this must always be a content which elucidates our human situation, which reveals the existential relation which is *faith*.

The kind of interpretation which can be called "existential" is based more on an existentialist philosophy of man than on the actual words of any text, since meaning can only be meaning-for-man. According to this anthropology, the being of man is unique, precisely because only man is *historical*. If faith is to be understood at all, it must be understood in terms of man's historicity; man is a being who *becomes* himself in concrete decisions, and faith is a new dimension given to these decisions. Therein lies the significance of the *NT* message. Unfortunately, however, the historical man about whom Bultmann speaks is only half-historical; despite his claim that man is fundamentally

a being-in-common, Bultmann is too concerned with man as an individual and hardly at all with social and political man; for him, history is significant only as revealing to *me* the possibilities of *my* existence. There is in his writings little or nothing of a social reality having its own intrinsic value, no concern with essentially political relationships, political "possibilities of existence." Thus, though there is much fascination in Bultmann's insistence that "true life" is not a human possibility, to be brought about through man's own industry, but only through grace, one wonders if even "putting confidence in God and not in self" is not a bit too self-centered and arbitrary.

What will perhaps be most disturbing in all this not only for Catholics but also for Protestants is the position which Jesus Christ takes. It is true, according to Bultmann, that God works faith in us *through* Christ, but it seems a matter of supreme indifference to him whether Christ Himself be God. He is the "word" of God, but should that "word" be spelled with a capital? Is it a name signifying a person? The word is the revelation of God, but for this it need not be God—according to Bultmann, in fact, the *NT* nowhere says that the Word is God. Jn 1:1 he explains somewhat freely: "He is the word, and as such he is God"; i.e., God is *in* His revelation (cf. p. 148). One wonders if demythization should not stop somewhere. As a good Lutheran, Bultmann says that sin is not a myth, nor is pardon, but other than that one has the feeling that the whole of the *NT* is crumbling under Bultmann's instrument of criticism—and that at the behest of a philosophy. He will be rigorously scientific—which unfortunately seems to mean rationalistic—in his approach to Scripture; yet it is questionable just how scientific it is to assert that sin and man's corruption constitute the primary revelation of the Bible. Is not the very notion of "forensic justice," which is so central to the Bultmannian interpretation, itself a "mythical" idea? Is it not an arbitrary limitation of God's power to insist that He *cannot* justify man intrinsically?

It would be a mistake, says M., to think after all this that Bultmann does not believe. His manipulations of the *NT* are carried out precisely with a view toward establishing just what one is to believe. The difficulty is not one of belief, but of the presuppositions upon which Bultmann's belief is based. It is these presuppositions and not truly exegetical exigencies which motivate his treatment of biblical texts. In this connection, there are grounds for surprise in the fact that a theologian of unquestionable erudition should, in his approach to problems which are not really new, take no account of the solutions proposed by Catholic theologians, both ancient and modern. One will search in vain on Bultmann's side of the fence for an evaluation as objective as that presented by M.

In presenting Bultmann in this way, M. has done a great service to both theology and exegesis. Bultmann's position cannot be summarily dismissed, nor can it be accepted in its entirety. In a very few pages M. has given the reader ample material for coming to his own informed decision on the position in question. In addition, he has facilitated further study of a brilliant and controversial figure by providing an excellent bibliography and an index of all the authors cited in the course of a very conscientiously documented study.

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QUENTIN LAUER, S.J.

A CREED BEFORE THE CREEDS. By H. A. Blair. New York: Longmans Green, 1955. Pp. ix + 173. 16s.

The author, at one time Classics Tutor at Dorchester Missionary College and now Canon of Salisbury, sets out to find a basic creed for all Christians and discovers one in the Pastoral Epistles. Disagreeing with those who claim that there was no fixed form of confession in the early Church and with those who claim that there was a creed but it was secret and never written down, Blair believes that there was an early creed which was secret only in so far as Christians alone understood its meaning. This creed formula, he maintains, is positive and relevant, centered on Christ, and covers the great doctrines which belong to Christianity and to no other religion. It is uncompromisingly supernatural, slightly cryptic in its terms, poetic in form. In it Christians confessed the Incarnation, the atonement, the mastery of evil, the universal offer of security, the fulfilment of man's highest dreams. Such is the thesis, the fruit of eight years of work, which is presented in this attractive volume.

The book is divided into three parts: Witness to Truth, Doctrines of the Truth, Pattern of the Truth. The chapter on "Poetic Confession" sets forth an interesting interpretation of Pliny's letter concerning the Christians of Bithynia. In this report to the emperor several terms occur which could have different meanings for pagans and for Christians. *Carmen* might be a hymn or religious formula. *Sacramentum* could be interpreted as an oath or sacrament. *Latrocinium* may signify the "robbery" of Phil 2:6. And *adulterium* possibly connotes apostasy. From these and other items the author concludes that Pliny referred to a formula of confession which would be verified in the seven-line verse in 1 Tim 3:16: "We confess that / Great is the mystery of godliness, who was / Manifested in flesh, / Justified in Spirit, / Seen of angels, / Proclaimed among nations, / Believed on in Creation, / Received up in glory."

A discussion follows on the use and interpretation of poetic expression,

which is asserted to be the proper vesture for religious truth on the ground that, unless we use poetry and its terms, "we shall turn our Christianity to stone with the jargon of the scientist or the metaphysician, for truth is a pattern rather than a series of direct statements: it is both organic and dynamic. Mere factual truth often ceases to be true as soon as it is spoken." While such a position has echoes of recent controversies and would no doubt be greatly nuanced by the writer if time allowed, it hardly answers the questions of those who find great help in the clear definitions of councils and the exact statements of encyclicals.

Each part of 1 Tim 3:16 is considered and its parallels studied in the *NT* and patristic writings. The chapter on "The Growth of a Creed" traces the development through the *NT* from the Petrine speeches in Acts to the fourth Gospel. In "The Passing of a Creed," he shows that the formula appeared less and less as heretics abused its expressions, so that 1 Tim 3:16 was studiously avoided by the Fathers from the end of the second to the end of the fourth century. A final chapter on "The Poem of the Incarnate Will" very reverently discusses the mystery of the will of God as the creative word and as the saving word, and in this part it would seem that Christians would agree. How far that agreement can effectively produce unity would seem to need further study, for the question remains whether Christians today would be ready to accept the creed of 1 Tim 3:16 as an adequate expression of their belief. Once debate arose about the meaning of the early creed and the Church took a definite stand on the disputed point, a person can revert to the earlier, unclarified creed, only if he is convinced that the declarations of the Church councils concern secondary and relatively unimportant matters. And the divisions in Christendom are largely due to a more explicit statement of some part in an early creed. Still, the reader will be grateful for the historical presentation of so much valuable matter and for the urbane tone of the discussion. The book is truly a contribution to the study of the *NT* and the early Church, and should help the movement toward reunion.

Weston College

JOHN J. COLLINS, S.J.

EARLY CHRISTIAN INTERPRETATIONS OF HISTORY. By R. L. P. Milburn. New York: Harper, 1954. Pp. ix + 221. \$3.00.

The Bampton Lectures of 1952 are a valuable and informative contribution to the philosophy of history, both general and Christian. This is especially true because, in a field that has not been overworked (at least in recent scholarship with its increasing re-assessment of traditional and documentary materials by archaeological and iconographic evidence), the book provides a refreshing review and series of reflections on the heroic

period of nascent Christianity. Not the least interesting and important chapter, therefore, is the one dealing with early Christian art. This is matched by suggestive treatment of other phases in historical writing, such as apology, allegory, chronicle, and apocryphal literature. In all of these there is extensive learning and saneness of interpretation which does not by any means compel acceptance or agreement.

In Dr. Milburn's initial chapter, "The Historian's Task," he indicates his belief that the early Christian writers aimed at proper employment of fact and interpretation without succumbing to dryness of material or selective distortion. In this lively and stimulating lecture, interspersed with ample quotations as widely dispersed as Byron, Bossuet, Chesterfield, and Aldous Huxley, he elicits the point that the Christian historical writer was the heir alike of the classical and Judaic traditions, themselves complexes of composite and extended development. This leads smoothly into an instructive representation of such figures as Clement of Rome, Ignatius of Antioch, Justin Martyr, Hippolytus, Hegesippus, and Irenaeus of Lyons, in all of whom the emphasis on historical facts and framework as the authenticizing guarantee of the Christian claims makes them outstanding examples of concern for historical objectivity. On the other hand, Origen, with obviously higher quality of scientific scholarship, is yet the pre-eminent embodiment of the quest in history for the transcendent and the typological. The narrative and moral aspects of history in the great Eusebius, Augustine, Orosius, and Salvianus illuminate special developments of history as fact and history as interpretation, yet in each case the profound compenetration of both aspects. Historical writing in the instance of Christianity is then seen to follow much the analogous course of other historical phenomena and records, dividing into various types reflective of the several intertwined levels of experience.

The handling of art as a picture of history is vigorous and useful, but leads along with the chapter on apocrypha to the author's prepossession that the dogma of the Assumption, since it is not an evidential historical fact, must represent an intrusion of the mythical into the realm of the actual, possible, but not demonstrable. The persistence of this animus amounts to the latest in the long-standing attempt to use historical argument against the Catholic claims. The ultimate consequence of M.'s attitude on this question of historical evidence for the Assumption is an acceptance of the thorough historicizing of Christianity and the loss of its transcendence. In brief, M.'s lectures are vivid and learned but (doubtless beyond his intention; for he quite clearly aims at fairness and soundness) shadowed by immanentism.

TRADITION ET HISTOIRE DANS LA CONTROVERSE MODERNISTE (1898-1910). By Lucio da Veiga Coutinho. *Analecta Gregoriana* 73. Rome: Gregorian University, 1954. Pp. xxiii + 275.

In keeping with the high quality of the *Analecta Gregoriana*, the present volume is a tripartite analysis of Modernism: in the writings of Loisy and Tyrrell, in the reaction of contemporary theologians, and in the condemnation by St. Pius X. The purpose of the study is to clarify the meaning of tradition, which was the principal element in the Modernist controversy, and to examine the function of history as a vehicle of Christian revelation.

Loisy first introduced into biblical exegesis and from there extended to the rest of theology the method of autonomous history. So-called Christian sources were to be treated as purely human documents, with no regard for dogmatic tradition or the teaching of the Church. Underlying this method was the radical principle of Modernism, a real distinction between history and faith. "Although God is everywhere in the world," wrote Loisy, "we can say that He is nowhere the direct and proper object of science. He is also everywhere in the history of the human race, but He is no more a historical personality than He is a part of the physical world. . . . The natural representation of things, as they appear from observation, is perfectly compatible with their supernatural explanation. But the latter is not a matter of history. . . . Speaking as a historian, I ignore the dispositions of Providence. . . . The historian need not be an agnostic to remove God from the pages of history; he never finds Him there" (p. 33). Allied to this principle was Loisy's concept of revelation as an intuitive perception which every person has of his relations with God. Fidelity to these perceptions is faith, and their accumulation down the centuries is tradition.

George Tyrrell added a refinement to Loisy by admitting that "the death of the last apostle closed . . . the classical period of Christian revelation." But revelation itself did not close. It is "a privilege of every living soul." Yet "all such subsequent revelations need to be tested and tried by their agreement in spirit with the normative apostolic revelation" (p. 59).

The consequences of the Modernist position were obvious. With the supernatural removed from history, any evidence of God's special intervention in the physical, moral, or intellectual world is not to be examined by the Scripture exegete or historian of dogma. With tradition reduced to a series of intuitions, the essence of Christianity becomes a form of sentimentalism.

Among the less well-known but significant opponents of Modernism were the Italian Jesuits Mattiussi and Palmieri. Mattiussi's articles in *La scuola cattolica* were later incorporated by Cardinal Billot in his well-known volume

on sacred tradition. Palmieri correctly stigmatized the Modernist heresy as "historical Darwinism," based on the principle of "naturalistic evolution in the field of religion" (p. 123).

Especially valuable is Coutinho's analysis of the Oath against Modernism. The first part of the Oath, in five propositions, is substantially a summary of the Vatican Council on faith and reason. In the second part, however, Coutinho sees the most authoritative statement we have on Christian tradition—its methodology and constitutive essence. Regarding methodology: "anyone who studies the historico-theological sciences must safeguard his conviction about the supernatural origin of Christian tradition and the divine assistance promised for the constant preservation of every truth of revelation" (p. 245). The "raison ultime" of tradition is described as "the charism of infallibility enjoyed by the Church's hierarchy which guarantees the substantial immutability of the divino-apostolic tradition in spite of the variations which culture undergoes through the course of centuries" (p. 251). In the *Jusjurandum* the pertinent passage reads: "Fidem . . . retinebo, de charismate veritatis certo, quod est, fuit, eritque semper in episcopatus ab Apostolis successione" (*DB* 2147).

Tradition et histoire is the most concise analysis of Modernism known to the reviewer. No significant writer on the subject has been omitted, yet the author does not get lost in details. Moreover, his synthesis of Catholic doctrine on tradition, born of the opposition to Modernism, gives a rare insight into the meaning of dogmatic progress as, for example, in the definition of the Assumption. The book is particularly recommended to teachers of *De ecclesia* and Introduction to Sacred Scripture.

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JOHN A. HARDON, S.J.

L'IO DI CRISTO. By Pietro Parente. 2nd ed.; Brescia: Morcelliana, 1955. Pp. 394. L. 1800.

In his first edition (1951) Msgr. Parente rendered a negative verdict on Fr. Paul Galtier's attempt to answer the new and fascinating problem of the ego of the God-man in terms of a Tiphanius-based conception of the hypostatic union. In the present edition, without deviating from his enthusiastic Thomism (of the Capreolus-Billot type), he has considerably amplified his earlier work, brought it up to date, and reinforced it with fresh arguments.

Perhaps the most admirable feature of his method is the skill with which he places the speculative problem of the human consciousness of our Lord in its dogmatic and historical setting. What he offers is not an exhaustive study of an interesting scholion on the human knowledge of Christ, but a

Christological synthesis so structured as to issue in his final response, based on dogma, history, metaphysics, and psychology, to the problem indicated by the title. The first three parts present: the witness of Sacred Scripture and the early Fathers; the explicitations gained in the period of the great Christological controversies, heresies, and conciliar formulations; and the contribution of the Scholastics, especially St. Thomas. The concluding part examines the current controversy and seeks an answer in the light of Thomistic principles.

Although the author's wide erudition lends solidity to his treatment of the historical aspects of the question, it is his reflections on the speculative problem that constitute the more important pages of this work. This is not the place for a detailed analysis and critique. His position is briefly summarized in the survey of dogma in the present issue of *THEOLOGICAL STUDIES*; a more detailed presentation may be found in Fr. Xiberta's *El Yo de Jesucristo*, pp. 50-54. We would like merely to comment on one aspect of Msgr. Parente's theory, in the light of current developments in Thomistic metaphysics and Christology.

Catholic theologians today are rethinking the problem of our Lord's human activity and of the personal influence of the Word, especially on the conscious acts of His human nature. Besides fresh insights derived from modern psychological research, a major factor in this development has been the stress recently placed on the "existentialism" of St. Thomas. DeFinance, Gilson, and others have been emphasizing the role of *esse* not only in the constitution of beings, but as the dynamic principle of their *agere*. A related development has been the willingness on the part of some Thomists, e.g., Diepen and Maritain, to acknowledge that the Angelic Doctor in his *Quaestio de unione Verbi incarnati* (now commonly accepted as authentic) speaks of a secondary and created *esse* in our Lord. It was quite natural that these advances should lead to a fresh appraisal of the human activity of Christ. How, without slipping into some semi-Monenergism, and without compromising the community of divine operations *ad extra*, develop a theory that would do justice to these new insights? There have been various attempts; the most notable has been that of Dom Diepen, who has won from M. Maritain an approving word that modifies a position long held in *Les degrés du savoir*.

Fully abreast of these developments, Msgr. Parente accepts and stresses the dynamic role of *esse*, and hence of the person (for with Billot he holds that *esse proprium* is the formal principle of personality), as the hegemonic principle of human activity. He rejects, however, as a step in the direction of Scotus, the idea of the *esse secundarium creatum* in Christ, maintaining that

St. Thomas is merely speaking of two aspects of the eternal *esse* of the Word (p. 213, note). Our Lord's human activity, he conceives, comes from the Person of the Word as from an efficient principle (*principium quod*), and from the human nature of the Word as from a formal principle (*principium quo*). If it be asked how the Word alone, without the Father and the Holy Spirit, can function as such an efficient *principium quod*, the answer is, first, that the divine *esse* is possessed by each of the Persons in its own distinctive way, and, secondly, that the Word communicates Himself to the human nature, so that this subsists in the Word, and all the activity of the human nature has the Word as efficient principle.

All this seems to follow logically enough, and the danger of compromising the community of divine operations *ad extra* appears sufficiently skirted. The hegemony of the Word involves no efficient causality *ad extra* proper to the Word, even though the Word, by communicating Himself quasi-formally, can be said to be a *principium quod* in the line of efficient causality. But the difficulty remains that this communication places nothing new in the humanity of the Savior, neither the created actuation of de la Taille (adversely criticized as a compromise with Tiphanius and Scotus, p. 230 f.), nor by way of sublimation through divinizing effects communicated to the humanity, as in the conception of Xiberta. The result of the communication is merely that the human nature exists, with the sole existence of the Word. Hence, just as, on the level of being, the author's theory is open to the objection that it deprives the human nature of Christ of any real existence, so on the level of conscious activity it is difficult to see how the Word's communication of Himself, being without any positive term in the human nature, can permit the Person of the Word to be reached by an act of human consciousness. Personality is accessible to human consciousness only to the extent that it is somehow present in the immediate objects of consciousness. If the Word, in communicating *esse* to His human nature, does not, on the one hand, produce an essential divinization or strip the human nature of its connaturality with ours (this is a datum from the condemnation of Monophysitism), and if, on the other hand, its role is merely to communicate to the humanity actual subsistence *extra causas*, then it would appear that the author does not sufficiently show how the Word, apart from the beatific vision, can be an object of human consciousness. It seems to the present reviewer that Msgr. Parente is less open to the danger of flirting with Monophysitism than is Fr. Xiberta, from whose position he delicately dissents. But he appears less successful in vindicating his claim of a strict human consciousness of divinity in the human intellect of Christ, apart from the beatific vision.

It would be unfair to conclude without noting that the author faces the difficulties against this theory with vigor and conviction. It will be unfortunate if his new pastoral duties as Archbishop of Perugia should deprive future discussions on this subject of his ardent and learned observations.

Woodstock College

THOMAS E. CLARKE, S.J.

FUNDAMENTALS OF MARIOLOGY. By Juniper B. Carol, O.F.M. New York: Benziger, 1956. Pp. xi + 203. \$3.75.

For several summers past the graduate students of the Department of Sacred Sciences at St. Bonaventure University, Olean, New York, have enjoyed a lecture course on the Mother of God given by one who, in the words of Cyril Vollert, S.J., in a prefatory note to this book, is "unquestionably the most prominent Mariologist in the United States and ranks with the best in the world. His scores of articles on various aspects of his favorite subject have appeared in many journals in Europe and America. The greatest of his books thus far published is his monumental volume *De Corredemptione Beatae Virginis Mariae* which has won universal acclaim." The material of these summer lectures has now been put together in the form of what the author modestly speaks of as "briefly summarized lessons, some of them in almost outline form, on the various theses integrating the entire corpus of Marian theology," in which "the language, style and manner of presentation proper to a textbook" have been retained. Possibly because this reviewer has known Fr. Carol personally, it does not seem possible to agree entirely with the implications of the last quoted remark; somehow one finds that the enthusiasm, zeal, and love for our Lady which mark his personal life have carried over into the text-book form to color and enrich what might have been just another dry-as-dust manual.

In its general divisions the matter is presented after the fashion of Gabriel Roschini's *Mariologia*, though in no slavish acceptance of the Italian Mariologist's opinions on controversial points. There are two main sections to the work: the first treats Mary's unique mission in the divine plan of salvation; the second, the extraordinary privileges given her in view of her mission. Under the first heading the principal points covered are the *OT* prophecies concerning Mary (principally the Protoevangelium and the prophecy in Is 7:14), the divine Motherhood, her function as Mother of all men, as universal Mediatrix of grace and as Queen; under the second heading there are theses on the Immaculate Conception, Mary's sanctity and freedom from personal sin, her perpetual virginity, and finally her death and bodily Assumption into heaven. The treatment of individual questions

is somewhat brief, to avoid overwhelming the English-speaking student with an unmanageable mass of information; but there is an unusual richness of material compacted into comparatively few pages. And the bibliographical material is abundant, well selected, and very much up to the minute, though it is at once interesting, and a little discouraging, to see how few references, even to modern periodical literature, are to matter available in English. The fault is, of course, not the author's; the material simply does not exist in English, or, if it does, it is often merely translated or adapted from one of the European languages. There is a great field wide open to the Mariologist who will write in English.

With such an abundance of matter to discuss, it is not easy to choose any particular point for lengthy comment. Let us note the treatment of the problematic question of our Lady's death. The "traditional thesis," as it is here called, that our Lady did die, and then rose from the dead before her assumption into heaven, is said to be "at least theologically certain," but the whole discussion in its most modern context is set forth with admirable objectivity; the arguments for and against, from the authoritative pronouncements of the Church, from liturgical sources, from Scripture, Catholic tradition, and theological reasoning are discussed succinctly and always with a sure touch and sound judgment. In a special section dealing with the aspects of this discussion that have arisen since the *Munificentissimus Deus* of Pius XII, the conclusion is reached that it is "more objective and realistic" to hold that the Holy Father purposely left the question of Mary's death unsettled; with this judgment this reviewer concurs.

Certainly *Fundamentals of Mariology* should be widely welcomed. There is nothing remotely approaching it in English, and the need for just such a presentation of the Catholic theology of Mary has long been felt, in seminaries, by religious men and women, and by the laity, or at least by those to whom it falls to guide the laity in such matters. The need has now been met in a way that exceeds our hopes.

Woodstock College

JOHN F. SWEENEY, S.J.

LA NOUVELLE EVE 1. Bulletin de la Société Française d'Etudes Mariales, 1954. Paris: Lethielleux, 1955. Pp. viii + 172. 1200 fr. (\$3.50).

In this first of three studies on the theme of the New Eve the French Mariological Society engages some of its best-known members to lay the scriptural and patristic foundations for further theological elaboration. Père Braun's thematic presentation of the pertinent *OT* and *NT* passages (pp. 9-34) lends much weight to his conclusions. Having pointed out that the messianic content of Gn 3:15 is in full accord with the best Hebrew

grammarians as well as with the Yahwistic tradition to which that passage belongs, he shows that when its content is compared to that of subsequent passages where the Mother and Child have a messianic import, a striking development and unity of thought is discernible. The birth pangs of Mother Eve contrast with the virginal motherhood of her who brings forth the Emmanuel (Is 7:14). This is the Emmanuel whose coming destroys the work of the serpent (Mt 1:21). By that ancient serpent Eve was defeated and became the mother of death for all, but the New Eve, hearkening to the voice of God's angelic messenger, conceived Him who is the hope of all mankind (Lk 1:26-35). This is the Mother of all who live (Jn 19:26). In face of every attack of the dragon-serpent, the New Eve remains unconquered (Ap 12:4-9).

Though much has been written on Gn 3:15 in recent times, R. Laurentin found it advisable to re-examine the conclusions painstakingly, especially those drawn from patristic writings. His detailed fund of over 250 sources is most valuable (pp. 77-156). Yet, in this all-important discussion with so much at stake, it is no longer sufficient to present one's conclusions without giving the full passage with its context both in an exact translation and in its original language. That alone will enable scholars to judge for themselves whether an author's conclusions are fully warranted. Take, for example, L.'s conclusion concerning St. Justin's interpretation of Gn 3:15. L. follows Styś, who holds that the first to interpret that passage messianically was Irenaeus, not Justin, and that the latter's interpretation is collective, namely, it refers to humanity's battle with Satan. Despite the keen analysis of Justin's text, L.'s conclusions are open to question. To translate *ektote* "for the very first time" is unwarranted (p. 92). *Ektote* means "thereafter" and prescind from other types or prophecies that may have preceded that of the brazen serpent. Again, to what is Justin alluding when he says: "Of her [Mary] He was born . . . through whom God puts to naught (*kataluo*) the serpent and the angels and men like him" (*Dialogue* 100)? This is an evident allusion to the serpent and his offspring who are defeated by Christ. With the text given in full, one could weigh the conclusion more exactly.

Msgr. Joussard's analysis of the ante-Nicene patristic thought (pp. 35-54) concludes that the parallel Eve-Mary is very ancient and was certainly treated as a theological theme by St. Irenaeus and the author of the *Dialogue* already in the middle of the second century. This as well as the further conclusions of the remaining authors make it evident that the first study of "The New Eve" presents a solid basis for the subsequent treatment of that theme. All who are making a serious study of Mariology will find these annual publications a valuable contribution in that field.

DICTIONNAIRE DE SPIRITUALITÉ. Fascicles 18–19 (*Dabert-Déréliction*) and fascicles 20–21 (*Déréliction-Direction*). Paris: Beauchesne, 1954, 1955.

Students of spiritual theology are well acquainted with the *Dictionnaire de spiritualité*, and each new fascicle is received with appreciative gratitude. With these two double-fascicles, the *Dictionnaire de spiritualité*, now under the direction of Fr. Charles Baumgartner, S.J., begins Volume 3. The articles contained in these fascicles manifest the same fine scholarship which clearly distinguished the first two tomes. Thus the *Dictionnaire* continues to fulfil its original purpose: to publish articles which would be excellent first references for historical and doctrinal questions of spirituality, indicating problems, summarizing opinions, and presenting first-class and serviceable bibliographies.

In the present fascicles some of the most important articles are the following: Démon; Denys l'Aréopagite (Le Pseudo-); Dépouillement; Déréliction; Désintéressement; Désirs; Désolation; Devoir; Devoir d'état; Devotio; Dévotion; "Dévotion Moderne"; Dévotions; Dieu (connaissance mystique); Dieu (désir de); Dimanche; and Direction spirituelle (to be completed).

The most important article in these fascicles—considering its length and the number of collaborators—is that which treats of Pseudo-Dionysius. The first three sections of this article (Rappel de la question dionysienne; Les écrits aréopagitiques; La doctrine du pseudo-Denys) were written by René Roques, the outstanding modern scholar on Pseudo-Dionysius; the last two sections, a series of studies on the influence of Dionysius in both the East and West, required the collaboration of about twenty scholars, each writing his own specialized part.

It was only at the end of the nineteenth century that Stiglmayr and Koch, two of the most outstanding authorities on this centuries-old controversy, established beyond any reasonable doubt that Dionysius the writer was not the Areopagite of Acts 17:34. To this extent it is definite who he was not. But the positive identification of the author of the *Areopagitica* is by no means certain. However, there are some points about this unknown author which according to Roques are generally held: he did not write before the end of the fifth century, and more probably in the first quarter of the sixth; he shows the influence of Proclus (m. 485); he was first quoted probably not before 510 and certainly no later than 528; and his Christological doctrine was probably influenced by the formulae of the Henoticon of Zeno (482). These points narrow down the number of possibilities in settling the problem of the identification of Pseudo-Dionysius, but the problem is still far from any definitive solution.

The treatises of Dionysius which manifest a unity of style and thought, and which may be considered "authentic," are: *De divinis nominibus*,

Caelestis hierarchia, *Ecclesiastica hierarchia*, *Theologia mystica*, and ten letters. In these works Dionysius makes reference to other treatises which he claims to have written; but, since no trace of them has ever been found, Roques believes it more likely that they are merely fictitious.

Following his consideration of the writings of Dionysius, Roques gives an excellent twenty-column summary of the Dionysian teaching. This section is a condensation of Roques' own recent and excellent book, *L'Univers Dionysien*. The remainder and major part of the article (145 cols.) is a series of scholarly studies on the influence of Dionysius in both the East and West. Since he was accepted for such a long time as the Dionysius of Acts 17:34 and an intimate of the Apostles, his influence has been most extraordinary, especially in the West. It is this influence which makes Dionysius so important to modern scholars and which consequently makes this excellent article so valuable.

Another very important article in these fascicles is "Direction spirituelle." Although it is incomplete—the more doctrinal part of this subject will appear in the next fascicles—it contains some extraordinarily interesting matter. This is especially true of what the very scholarly Fr. Hausherr has to say about spiritual direction among the early Oriental Christians. In treating this aspect of the question, he understands spiritual direction as the individual relationships between one director, learned and experienced in the ways of the spirit, and one disciple, who desires to submit himself to his director's guidance for the purpose of making spiritual progress. According to the aspects of his office, various titles were used by the Orientals to designate a spiritual director, but the principal and most important one was "spiritual father," or simply "father." These titles, following the proper meaning of these words, indicated a real spiritual paternity; thus they implied that the father must first be spiritual himself. And as Irenaeus insisted against the Gnostics, charity, not gnosis, was the principal and primary element in being spiritual. The first mark of this charity was that the father should pray for his children. But it also showed itself in other ways, in patience, gentleness, and in a kind severity when needed.

But in regard to the direction itself the most precious element is *diakrisis*, that gift of God which means both discernment and discretion. This charism, for which one disposes oneself by prayer and mortification, is for the Orientals much more important than learning, whether sacred or profane—a point of view with which St. Teresa might not entirely agree—but it does not dispense one from using and developing one's natural abilities.

Frequent mention is made by the Eastern spiritual writers of the necessity of openness of soul, which is not exactly the same as openness of conscience.

It is not so much one's sins and imperfections which must be manifested to a spiritual father, but one's thoughts, inclinations, interior impulses, or what in general was termed *logismoi*. Thus, the spiritual father's task was in good part one of the discernment of spirits, because the *logismoi* were nothing other than those movements of soul which are the object of the *diakrisis*. Since this manifestation of one's thoughts was among the Oriental ascetics a daily practice, spiritual direction was a most efficacious means of spiritual progress.

These excellent articles and many others continue to justify the important place which the *Dictionnaire de spiritualité* should have in any good library of spiritual theology.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

THOMAS CRANMER THEOLOGIAN. By G. W. Bromiley. New York: Oxford University Press, 1956. Pp. xxviii + 108. \$3.25.

A former Cambridge Scholar and present Rector of St. Thomas' Episcopal Church, Edinburgh, attempts to justify the title of this book by liberal quotations from Cranmer's writings on religious subjects, but in each case prefaces the quotations with some utterly destructive remark such as the following: "One thing is clear. Cranmer did not make any very considerable contribution in theological writing" (p. 6). "During his years as archbishop, Cranmer never had the opportunity to systematize his doctrine of the Bible" (pp. 13-14). "It can hardly be pretended that in this matter of justification Cranmer has anything very new to say" (p. 36). "Apart from the discussion of authority, he never made any very detailed investigation of this question"—that is, of the Church (p. 42). "The treatment [of the ministry] is fragmentary and in many respects unsatisfactory . . ." (p. 54). "Cranmer did not give any specific attention to the doctrine of holy baptism. . . . This being the case, it is not easy to give a coherent account of his teaching . . ." (p. 57). On the Real Presence: "Cranmer came to his eucharistic teaching only very slowly. . . . The exact progress of his thinking it is quite impossible to discover" (p. 69). On the Eucharistic Work, which seems to be Cranmer's only extensive contribution to Anglican systematized religion: "What matters in the final analysis is the sovereign operation of the Holy Spirit Himself. This is not brought out too clearly in Cranmer's discussion of the eucharistic feeding . . ." (p. 96).

B.'s somewhat surprising "Concluding Estimate" begins thus: "From our brief survey of his teaching, it is immediately apparent that Cranmer was a capable and well-read theologian" (p. 97). A man who "does not handle many themes at length," of whom "it is difficult to say that at any

single point he made a new contribution to general theological development" (p. 97), whose "positive insights are present . . . only in what we might describe as embryonic form" (p. 101), hardly merits the name of theologian. Some of the author's suppositions about the "medieval aberration" of Rome are just that.

West Baden College

DAVID J. BOWMAN, S.J.

SOCIAL JUSTICE. By William F. Drummond, S.J. Milwaukee: Bruce, 1955. Pp. x + 132. \$2.00.

As an economist, I am quite happy over the publication of Fr. Drummond's book on social justice, because it honestly attempts to apply moral philosophy to modern economic society. Too often moral philosophers appear to be unaware that the medieval type of economy has been dead and buried for centuries. It is therefore refreshing to find a book that offers solutions to the moral problems of today's marketplace.

The book is principally devoted to the construction of a definition of social justice. D.'s definition is based upon the use of that term in the Encyclicals *Rerum novarum* and *Quadragesimo anno*, but chiefly the latter. Support is enlisted occasionally from other sources. That is the heart of the book. The rest of it consists of an analysis of certain specific obligations in social justice and of a synthesis of social justice and the socio-economic institutions which are sometimes called vocational groups or industry councils. The book is designed for study-club use; it contains questions for discussion, suggested readings, and a bibliography. Unfortunately, D.'s style is not in keeping with this purpose: the first chapter is much too tightly written for non-professional readers, and too cluttered with seminary text-book jargon to appeal to non-clerics; the rest of the book has a less forbidding style, but it too would benefit from a generous dose of verbal liveliness.

To fashion his definition of social justice D. examines the usage of that term principally in *Quadragesimo anno*. His investigation leads him to a definition which differs in important respects from certain widely accepted definitions of social justice; this controversial aspect endows the book with special interest for ethicists and moral theologians. It is widely held that the end of social justice is the common good. D., however, maintains that the use of the term in the pertinent papal documents demonstrates that the end of the virtue of social justice is not the complete common good but only that part of it which relates to economic welfare. Its end, therefore, is the economic common good.

D.'s thesis may be perfectly true but I do not think that he proves it conclusively. In my opinion, his methodology is defective. The nature of the

subject matter of *Quadragesimo anno* is such that in it social justice is linked with the economic common good. It does not follow that it must refer to that part of the common good alone. However much I am inclined to accept the author's conclusion, I still question the proof he offers.

An important part of the book is devoted to the relationship between the virtue of social justice on the one hand and social institutions and organization on the other. Although D. denies, contrary to Ferree, that organization is the object of social justice, he nevertheless asserts that the act of organizing is sometimes commanded by social justice, since institutional reform is a necessary condition for the fulfilment of the task of social justice. Therefore, it is argued, the vocational or professional group type of economic structure must be adopted in order that the virtue of social justice may so regulate the administration of property that the economic redemption of the proletariat will be accomplished. This section contains some non sequiturs, several predictions based on a priori reasoning, and an inclination to ignore historical experience. The conception of the *ordines* in this book, as in all other discussions of the subject, is so vague that it cannot be tested for the probable impact it would have upon the economy. It is clear from experience, however, that the establishment of the *ordines* is not necessary for the promotion of economic well-being and the elimination of poverty. We see these things happening before our eyes today through the operations of a highly dynamic and flexible economy.

Le Moyne College

CORNELIUS A. ELLER, S.J.

CO-RESPONSIBILITY IN INDUSTRY: SOCIAL JUSTICE IN LABOUR-MANAGEMENT RELATIONS. By Jeremiah Newman. Westminster, Md.: Newman, 1955. Pp. xxiii + 187. \$4.00.

Professor Newman of St. Patrick's College, Maynooth, deserves applause for the courage he has displayed in undertaking a book on so thorny and controversial a subject as the joint management of industry by owners and workers. He deserves even more applause for carrying out the job in a highly competent and satisfactory manner. He has given us a very clear statement of the doctrinal controversy, his interpretation of the true Catholic position, examples of various experiments in co-management, and his own suggestions for the practical application of the principle of workers' participation in the management of firms and industries.

The first chapter will probably interest the ethicist and the moral theologian most of all. In it N. clearly explains his understanding of the Catholic position on this question. His conclusion is that joint management, whether in personnel and social matters alone or in economic decisions as well,

is not a strict right of the worker. However, it is generally very desirable. At times, moreover, it may be demanded by the virtue of social justice. In reaching this conclusion he considers many papal statements on the subject and reviews the famous *Mitbestimmung* controversy among German Catholics. He makes several neat distinctions which greatly help to bring order into the controversy.

A large part of the book is devoted to a study of the development, significance, and consequences of co-management legislation in Germany and Belgium and of the various types of joint decision-making that have appeared in Great Britain and the United States. This is a critical study. N. is interested in viewing these institutions and organizations from the standpoint of Catholic doctrine. Perhaps the greatest defect in them is their tendency to inflate trade-union power, which is contrary to the Catholic conception of co-management. But it is an extremely practical difficulty. How will the trade union fit into the picture? That is one of the big problems which must be solved before the economy can be reorganized according to Catholic principles.

N.'s approach to the practical task of introducing co-management is very prudent and conservative. He clearly recognizes the countless difficulties that must be solved. He stresses the paramount importance of psychological factors and appreciates the unpleasant truth that co-management, which is a part of the full-blown industry council plan of *Quadragesimo anno*, cannot succeed unless certain spiritual changes take place in both management and labor. Attitudes of mind must be changed. A Christian spirit must replace the present antagonisms and suspicions. But there's the rub. Any plan of economic reform that depends for success on the practice of Christian virtue and public spirit cannot be long-lived. At least, that is my opinion. Men being what they are, economic reform will achieve lasting success only if it manages to harmonize group interest with the common good. Men can be depended upon to seek their own good. If you can show the businessman that co-management is good for profits, he will be eager to adopt it; but if you ask him to adopt it because the common good requires it or because it is the Christian thing to do, he is not likely to be very enthusiastic about it. I think it can be demonstrated that co-management does benefit both the firm and the industry.

Le Moyne College

CORNELIUS A. ELLER, S.J.

THE KORAN INTERPRETED. By Arthur J. Arberry. New York: Macmillan, 1956. Vol. 1: Suras 1-20, pp. 350; Vol. 2: Suras 21-114, pp. 367. \$10.50.

This work is a meritorious attempt to solve a literary problem. The

literary excellence of the Koran is—by Islamic dogma and by scholars' consent—unreproducible. Regardless of what may be the literary verdict, which can be fairly given only by those who have a good sense of "the hypnotic effect" of the "sweet music" of the Koran, the work will stand as a worthy reminder to scholars that the Koran is not simply a corpus of religious doctrine.

Out of the manifold stylistic beauty of the Koran, a gem whose loveliness is not at once compelling to the uncultivated Westerner, Arberry has been concerned to reproduce, not so much rhyme itself, as what he conceives to be the effect of Koranic rhyme. He is further concerned to render the very abruptness-of-presentation of much that is most arresting in the Glorious Koran. For both purposes he relies upon a single literary device in English, viz., rhythm. Koranic rhyme serves, as he analyzes it, as a termination and a connection. This function he renders, generally, by translating a single Koranic verse into several successive English lines of loose rhythm rounded off by a much shorter line. The abruptness-of-presentation he conveys by corresponding variation of his loosely rhythmic English lines. Sample quotations may risk unfairness but they may also whet the curiosity of the reader of a review.

Thus a well-known eschatological passage, vv. 30–32 of Sura 18, the Sura of the Cave, was rendered by Pickthall:

30. . . . Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place.

31. Lo! as for those who believe and do good works—Lo! We suffer not the reward of one whose work is goodly to be lost.

32. As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon thrones therein. Blest the reward, and fair the resting-place!

Arberry's version is:

Surely We
have prepared for the evildoers a fire, whose pavilion
encompasses them; if they call for succour, they will be
succoured with water like molten copper, that shall
scald their faces—how evil a potion, and how evil a
resting-place!

Surely those who believe, and do deeds of righteousness—
surely We leave not to waste the wage of him who does
good works;

those—theirs shall be Gardens of Eden, underneath which
 rivers flow; therein they shall be adorned with bracelets
 of gold, and they shall be robed in green garments
 of silk and brocade, therein reclining upon couches—
 O, how excellent a reward! And O, how fair a
 resting-place!

Here rhythm was used to produce the effect of Koranic rhyme. In illustration of A.'s use of rhythm to convey Koranic abruptness we may take his version of the Light Verse, verse 35 of Sura 24, the Sura of Light. This reads:

God is the Light of the heavens and the earth;
 the likeness of His Light is as a niche
 wherein is a lamp
 (the lamp in a glass,
 the glass as it were a glittering star)
 kindled from a Blessed Tree,
 an olive that is neither of the East nor of the West
 whose oil wellnigh would shine, even if no fire touched it;
 Light upon Light
 (God guides to His Light whom He will.)
 (And God strikes similitudes for men,
 and God has knowledge of everything.)

Each volume has a preface, and the second volume contains an index to the entire work. The preface to the first volume presents a long-needed and fascinating account of the history of Koranic translation into English. But behind the tie which it believes it finds between inaccuracy in translation and hostility to Islam, there lurks the dubious thesis that an apostle cannot accurately know any religion other than his own.

A curious contrast holds between the spirit behind the first Western translation, of the mid-twelfth century, and this most recent one. Both are the work of Englishmen. Both seek to render "Alchoran" truly "with only its Arabic covering removed." The first translation sought sense uniquely. This one seeks at once sense and, more than any of its predecessors, form. Those interested in the first translation, as Christian exclusivists, regarded Islam as a "sterile marsh" and a "nefarious sect." This translation seems to take its stand on a sort of indifferentist mysticism and urges that the Koran be regarded as an "experience of multiplicity-in-unity, this momentary flight of the eternal spirit out of the prison of life-in-time into the boundless plain of life everlasting." The first was accompanied on its useful

career with an invocation of "the omnipotent Spirit of God." This one makes no show of having heard that there is a Holy Spirit.

Surely it is an advance to come to grips with rhythm as "a clue to the arresting, the hypnotic power of the Muslim scriptures." But only the Holy Spirit holds the adequate clue to the comprehension of Islam and of God's mysterious providence for Muslims.

Weston College

JOSEPH A. DEVENNY, S.J.

VÉRITÉ ET RÉVÉLATION. By Nicolas Berdyaev. Translated from the Russian by Alexandre Constantin. Neuchâtel and Paris: Delachaux et Niestlé. Pp. 179.

This is surely among Berdyaev's most important posthumously published books, of which there have already been several. It contains the essence of his deepest theological views, as his *Beginning and End* contained the genesis and the form of his philosophy. This work is filled with brilliant insights and striking phrasings. To the theological student its tendencies might be described as Origenistic and immanentist, but not without some profoundly Catholic appreciations and approaches. The metaphysical background of B.'s work is weakened by his confusion of essence and existence, and by the infiltration of an eclectic existentialism into the theological structure of his thought. His constant nemesis is the phrenetic rejection of hell, and its eternity, without sufficient attempt to come to grips with the undoubted difficulties of the concept and the problem. There is a pervasive vagueness in the doctrine of the fall which inevitably reflects itself in the treatment of the redemption, its need and nature. His ecclesiology suffers from a fear of becoming (in his own terminology) objectified and sociomorphic. As all through B.'s work, there moves the shadow of emanationism and gnosticism. Despite all this very drastic criticism, there still remains not only brilliance, as already observed, but a residue of incisive criticism which orthodox theology might well find profitable.

Among insights and phrases that might be noted and developed are the following: "Rationalism is nothing else than an abstraction of reason separated from the whole man, from humanity. . . . The duty of an existential philosophy is to rehumanize the intellect, the power of reason" (p. 19). Again: "Christianity is the religion of social and cosmic transfiguration as well as of resurrection, something which its official version forgets almost completely" (p. 141). Again: "Man journeys toward that destiny through darkness and suffering. The element of truth in the exoteric and night-

marish idea of predestination lies uniquely in this, that man must live to the end his destiny, which is only a way, a journey" (p. 142). Again: "The ideal relation of the human and the divine has been revealed to us in Jesus Christ" (p. 173).

These and many other sharp and provocative items could be cited in illustration of the fact that Berdyaev's genius lay in the critical and the casual rather than in the constructive and the comprehensive order. A deeply religious spirit, however, permeates this fascinating and fruitful work.

Fordham University

JOHN V. WALSH

DESCRIPTIVE NOTICES

THE IDEA OF REVELATION IN RECENT THOUGHT. By John Baillie. New York: Columbia University Press, 1956. Pp. viii + 152. \$3.00. In slightly revised form B. presents his Bampton Lectures delivered at Columbia University in July, 1954. After a brief analysis of the evolution in the conception of revelation in seventeenth, eighteenth, and nineteenth-century thought, he compares and summarizes the positions of modern theologians (Barth, Brunner, Bultmann, Cullmann, Dodd, Hebert, Maurice, Temple, Thornton, Tillich, *et al.*) on revelation and its counterpart, faith. The emphasis is away from the idea of an intellectual assent and toward the fiducial element in faith, the trusting in Christ for our salvation. The treatment of the Catholic position is incomplete and oversimplified.

ST. PAUL'S JOURNEYS IN THE GREEK ORIENT. By Henri Metzger. Translated by S. H. Hooke. New York: Philosophical Library, 1955. Pp. 75. \$2.75. This compact fourth volume in the *Studies in Biblical Archaeology* series is a brief commentary on the narrative of St. Paul's three missionary journeys in Asia Minor and Greece, and of his journey as a prisoner from Jerusalem to Rome. Four maps trace the journeys, twelve illustrations show present-day conditions of ruins en route; the text describes the sociological and geographical background of the then eastern part of the Roman empire, city by city.

BEGINNINGS IN THEOLOGY. By Jack Finegan. New York: Association Press, 1956. Pp. viii + 244. \$3.00. Recalling the increasing importance of an enlightened laity in the work of the Church today, Dr. Finegan, a minister of the University Christian Church at the Pacific

School of Religion, Berkeley, California, explains for laymen some of the "central convictions of the Christian faith"; in the concrete, biblical concepts concerning God, Christ, and the Church.

URCHRISTENTUM UND GESCHICHTE. Gesammelte Aufsätze und Vorträge. Vol. 2: KIRCHENGESCHICHTE UND GEGENWART. By Hans von Soden. Edited by Hans von Campenhausen. Tübingen: J. C. B. Mohr (Paul Siebert), 1956. Pp. vi + 304. DM 19.50 (paper), 23.—(cloth). A real service has been performed in collecting these writings, some of which were unpublished and some very difficult to obtain. The Church, the state, political questions, and the importance of St. Augustine and of Luther are touched on in articles which cover the period from 1911 to 1945. Of particular interest to Catholics is the hitherto unpublished article on Pius XII's Encyclical of 1945, *Divino afflante Spiritu*, and the fostering of biblical studies.

KATHOLISCHE GLAUBENSKUNDE: EIN LEHRBUCH DER DOGMATIK 3/1: ALLGEMEINE SAKRAMENTENLEHRE, TAUFGE, FIRUNG, EUCHARISTIE. By Matthias Premm. Vienna: Herder, 1954. Pp. xiii + 376. The familiar pattern of thesis exposition, with explanation of terms, review of adversaries, theological qualification, and demonstration from documents of the Church, Scripture, and a sampling of the Fathers, is followed in this German text-book on the sacraments, but in a way that is not excessively rigid. Objections are treated judiciously, and accessory questions are considered without an undue multiplication of scholia. Important sections are complemented by a brief "Lebenswert," a discussion of the significance of the doctrine for Catholic living. In disputed questions, Billot is generally chosen to set the pace. Reference to current literature is rather slight, yet the presentation is sufficiently up-to-date. Clarity, an indispensable quality in a classroom manual, is admirably cultivated. If an English counterpart of this series were available, it would undoubtedly be widely used in our contemporary efforts to impart theological instruction on the college level.

MYSTERY AND MYSTICISM. New York: Philosophical Library, 1956. Pp. 137. \$4.75. Five distinguished scholars have cooperated to produce this collection of essays: A. Plé, O.P., A. Leonard, O.P., Louis Bouyer, Cong. Orat., Louis Cerfaux, and Ian Hislop, O.P. Their corporate aim is to dispel the notion that "mysticism" is a strange realm of peculiar religious phenomena. To restrict the concept of "mysticism" to the psychological, subjective variety of the sixteenth century is to deprive Christians of a great

fund of doctrine derived from the theological, objective mysticism of the early Church. By insisting on the original meaning of mystery in the New Testament, especially in St. Paul, the authors hope to initiate a return to what they consider the authentic medium of mystical experience: the sacraments, the liturgy, and the Word of God; in brief, the Church as the means through which God manifests Himself to men and gives them access to His transcendent Being.

SAINTE AUGUSTIN ET L'AUGUSTINISME. By Henri Marrou. Paris: Editions du Seuil, 1955. Pp. 192. *Multum in parvo* well describes this small volume, the second of the *Mattres spirituels* series, which deals with the life and work of Augustine and the history of Augustinianism through the ages. Augustine's life, set in its historical context, is presented with the aid of numerous illustrations which, incidentally, are to be found on almost every page of the book. A brief résumé and chronological chart of his works are given, followed by a penetrating chapter on Augustine the man. The central portion of the book is taken up with a selection of texts from Augustine's more important writings, which highlight his key ideas on such questions as knowledge, grace, evil, prayer and mysticism, faith and reason. The final section treats of the development of Augustine's thought from its origin, through the Middle Ages, the age of Scholasticism, the Reformation and the seventeenth century, to the present day. A brief but excellent annotated bibliography is added at the close of the book, together with a list of Augustine's complete works and where they can be found in the major patrologies.

AUGUSTINE: THE PROBLEM OF FREE CHOICE. Translated by Dom Mark Pontifex. *Ancient Christian Writers* 22. Westminster, Md.: Newman, 1955. Pp. vi + 291. \$3.25. Though written only two years after his conversion, this work of Augustine has been termed "the high-water mark of his philosophical writing." It figured prominently in Augustine's conflict with the Manichees, and later in his dispute with Pelagius. Free will is not discussed for its own sake, but rather in relation to the problem of evil. Augustine takes up topics concerning the nature and source of evil, its relation to the beauty of creation, the question of suffering, and the problem of God's foreknowledge and man's free will. The fullest exposition of Augustine's argument from reason for the existence of God is found in this work, together with the justly famous passage in praise of truth and wisdom. Augustine's own commentary on this work, found in the *Retractationes*, is added to the copious notes of the translator. The text used is that of the Benedictine edition, found in Migne, including, however, some of the more important

changes introduced by Prof. William M. Green in the Vienna Corpus edition of the work, which will appear shortly.

DICTIONARY OF SCHOLASTIC PHILOSOPHY. By Bernard Wuellner, S.J. Milwaukee: Bruce, 1956. Pp. xvi + 138. \$4.25. Scholastic terminology has always been a bugbear for many. Here are compiled and concisely defined some 1600 terms and phrases common in Scholastic philosophy. While the ordinary manuals present indices only of the terms for the particular branch of philosophy treated, this dictionary combines the usage in all parts of Scholasticism. Definitions culled from Aristotle and St. Thomas are preferred, but Augustine, Boethius, Scotus, and Suarez also find a place. Frequent references to some pertinent texts of the great philosophers are listed throughout. In addition, there are thirty charts and diagrams illustrating such topics as the categories of being, the divisions of certitude, the forms of reasoning, proof and refutation, and the powers of man. Divergent usage among Scholastics has been minimized, and the author has not thought it practical to include all the new shades of meaning and the new coinage of terms found among recent authors.

IVES: EPÎTRE À SÉVERIN SUR LA CHARITÉ. RICHARD DE SAINT-VICTOR: LES QUATRE DEGRÉS DE LA VIOLENTE CHARITÉ. By Gervais Dumeige. *Textes philosophiques du Moyen Age* 3. Paris: Vrin, 1955. Pp. 206. The Epistle to Severin is a twelfth-century work once ascribed to St. Bernard but in recent years almost universally thought to be from the hand of Richard of Saint Victor. While preparing this critical edition of the text, Dumeige became more and more convinced that Richard was not the true author, but a man named Ives. Dumeige's arguments are fully developed in his introduction to the letter. Fortunately, he was not impeded by a similar difficulty of authenticity in the preparation of the critical text of the *Four Degrees of Violent Charity*. A French translation is printed in parallel with the Latin text, and numerous notes supplement the material given in the introductions to both works. A bibliography, index of manuscripts, index of principal Latin words and phrases, analytical index, and index of names round off the superb scholarship of this edition.

REFORMATION WRITINGS OF MARTIN LUTHER 2: THE SPIRIT OF THE PROTESTANT REFORMATION. Translated by Bertram Lee Woolf. New York: Philosophical Library, 1956. Pp. 340. \$7.50. Almost all the material in this volume dates from the period of climax in Luther's life, 1519-21. The text used for translation is the definitive Weimar edition.

Some of the English titles: *Fourteen Comforts for the Weary and Heavy Laden*, *Why the Books of the Pope and His Followers Were Burned*, *A Word to Penitents about the Forbidden Books*, *The Magnificat Translated and Expounded*, and *The Lord's Supper and Order of Service*. In addition, there are three sermons preached after Luther's summons to Worms, some important contemporary documents of the process at Worms, and a number of prefaces written by Luther for various books of the Bible. The translator has furnished an introduction and notes for each selection.

ST. IGNATIUS AND THE JESUITS. By Theodore Maynard. New York: Kenedy, 1956. Pp. viii + 213. \$3.00. This scholarly, yet popular, chronicle of Ignatius of Loyola and the religious order he founded narrates the major events of Ignatius' life, outlines the chief activities and traces the growth and popularity of the Society of Jesus in the past four hundred years. Why the Society holds the position it does in the world today is a fascinating and constantly recurring theme, and throughout the book M. honestly notes and intelligently discusses "misconceptions concerning the aims of St. Ignatius and the more controversial aspects of the history of his sons."

PERFECT FRIEND: THE LIFE OF BLESSED CLAUDE LA COLOMBIÈRE, S.J. By George Guitton, S.J. Translated by William J. Young, S.J. St. Louis: Herder, 1956. Pp. xxii + 440. \$6.00. A soul which drew from Christ an encomium qualifying him as the first apostle of devotion to the Sacred Heart is an inspiring subject for a biography. This scholarly presentation of his life, labors, and heroic sanctity is a fascinating story. It depicts the early years of his formation as an ascetic and mystic. His role as confidant and adviser of St. Margaret Mary is described with pertinent excerpts from their correspondence. A third section covers his residence in England amid the religious and political turmoil of the seventeenth century. The final chapters present the crowning years of total immolation: exile, sacrifice, and suffering.

ELIZABETH OF DIJON: AN INTERPRETATION OF HER SPIRITUAL MISSION. By Hans Urs von Balthasar. Translated and adapted by A. V. Littledale. New York: Pantheon, 1956. Pp. x + 127. \$2.75. Herself a Carmelite and a contemporary of St. Teresa of Lisieux, Elizabeth of Dijon is less well known but not less fascinating, at least to a theologian. Though narrow in scope and conventional in style, her writings are filled with a profound force, generated by her intense concentration on the mission which she had received from God. Hans Urs von Balthasar finds the center of her thought

in the "mystery of the Logos as made known in the epistles of St. Paul and the Apocalypse of St. John." In five chapters on predestination, infinity, adoration, praise, and service, he presents Elizabeth's thought through liberal quotations from her works, adding such comments as are necessary to complete the theological framework.

NEWMAN: ECRITS AUTOBIOGRAPHIQUES. Translated into French by Isabelle Ginot. *Textes Newmaniens* 2. Bruges: Desclée de Brouwer, 1955. Pp. 446. 150 fr. Published under the direction of Henry Tristram, Louis Bouyer, and Maurice Nédoncelle, *Textes Newmaniens* bids fair to become the most complete edition of Newman's works available in any language. English readers will be grateful for the reproduction of the original text in parallel with the French translation. Numerous passages contained in the works published in this volume have never been printed before; the new matter from Newman's diary during the period after his conversion is of particular interest. L. Bouyer has prefaced each of the autobiographical writings with notes which situate them in the atmosphere in which they were written.

TROUVER LE CHRIST. By G. Salet, S.J. Le Puy: Editions Xavier Mappus, 1955. Pp. 240. 480 fr. As a sequel to his work, *Richesses du dogme chrétien*, Fr. Salet presents a series of penetrating studies in which he reminds us that Christ, who is the "Wealth of Christian Dogma," must be sought for in the details of our daily lives and in the events of history, which He Himself providentially directs and fulfils. We who have been baptized in the death of Christ will find Him in the sacraments, which are His very presence and action; in the practice of fraternal charity, which is an echo of divine love; in the mystery of our own souls, wherein His Spirit dwells and operates; in the mediation of the Blessed Virgin, our Mother and Queen. Every segment of Christian life can be transformed into a quest for Christ. As its title indicates, the purpose of this study is to enable Christians to succeed more efficaciously in this quest.

DES PRÊTRES POUR LA JEUNESSE OUVRIÈRE. By René Guerre and Maurice Zinty. Paris: Les Editions Ouvrières, 1956. Pp. 144. 270 fr. Two Jocist chaplains have collaborated on this effort to define the essential tasks of priestly work among the youth of the French working-class. With an eye to arousing the zeal of their fellow parish priests, they describe the conditions of a young laborer's life, the factors which separate him from the Church he knows so poorly, and the efforts of the J.O.C. to rewin the youth

of the masses. In the view of the authors, the primary task of the clergy is the institution and instruction of Jocist cells; the young workers themselves must do the rest. Conscious of the enormous difficulties involved in this program—not the least of which is the total unfamiliarity of so many priests with the working-class mentality and environment—the authors give detailed practical instructions and abundant information on the structure and operation of the J.O.C.

THE RELIGION OF NEGRO PROTESTANTS. By Ruby Funchess Johnston. New York: Philosophical Library, 1956. Pp. xvi + 224. \$3.00. A study of changing religious beliefs and practices among Negro Protestants, based on wide generalized observation, extensive reading, and responses to a standardized questionnaire. Unfortunately, the reader is given little information by which to judge the validity of the statistical material presented. Special emphasis is given to the shift in the young, urban, educated, and economically advanced Negro population from the traditional, other-worldly, and highly emotional type of religion to the modern, experimental, community-centered variety.

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. By Donald Martin Endebrock. Washington, D.C.: Catholic University, 1955. Pp. xix + 267. \$3.00 (paper bound). In this doctoral dissertation Fr. Endebrock attempts to define and clarify the responsibility of parents to give their children a religious education in the family circle, in the light of present-day experimental psychology. After a preliminary chapter discussing the morality of parental neglect of family education, subsequent chapters treat of the characteristics of the developmental stages of pre-school children and appropriate concrete parental duties. An extensive bibliography suggests material helpful for parents concerning the religious training of their children.

DOCTOR AND PATIENT AND THE LAW. By Louis J. Regan, M.D., LL.B. 3rd ed.; St. Louis: The C.V. Mosby Company, 1956. Pp. 716. Though this volume is intended primarily for the medical profession, it is a useful reference work for medical ethics. It presents the civil law in the broad field of contact between law and medicine, not, however, that other branch of legal medicine, the contribution of medical knowledge to the administration of justice. Of particular interest to the student of morality are the sections on the law of abortion, sterilization, contraceptives, artificial insemination, and

allied topics. In this third edition much of the matter previously presented has been rewritten. The work has also been expanded at length with the addition of recent court decisions and several new subjects.

LE SENTIER DE RECTITUDE. By M. H. Luzzato. Translated into French by A. Wolf and J. Poliatschek. Paris: Presses Universitaires de France, 1956. Pp. viii + 190. In *Sinai: Collection des sources d'Israël*, René Cassin hopes to publish in French translation the masterpieces of Hebrew thought and civilization; the present volume inaugurates the series. Its author, Moses Hayyim Luzzato, was an Italian Jew born to a rich family in 1707. A gifted artist, poet, and dramatist, his first love was the study of the cabala. At the age of twenty he experienced an ecstasy in which he believed that he received a special revelation; under its impulse he organized a band of disciples who lived in common according to an ascetic rule. Falsely suspected of messianic pretensions, Luzzato was bitterly persecuted by the rabbis of his time and finally retired to Palestine, where he died in 1743. In spite of his personal esoterism, Luzzato produced in *Le sentier de rectitude* a perfectly orthodox guide for the interior life; it has become a classic of Jewish asceticism. Arranged in the form of ten stages, it treats successively the end of man, vigilance, zeal, integrity, asceticism, purity, fervor, humility, fear, and sanctity.

SCIENCE AND CHRISTIAN BELIEF. By C. A. Coulson. London: Oxford University Press, 1955. Pp. 127. 8/6. It is a happy event when one of the outstanding theoretical scientists of our day will take time out to show the bearing of science and theology on each other. Yet C. would object that he is not taking time out. His central theme in this John Calvin McNair series of Lectures for 1954 is that scientific investigation, besides providing a liberating influence, opens up new possibilities of understanding the nature of God's universe, and Him who made it. Indeed, science is a religious activity. If some men fail to recognize this, it is because they view the data in one or two dimensions, omitting the act of reflection necessary for the full view. This answer is, perhaps, inadequate; but it is well developed and basically sound. In the final chapter the author points to certain things that the scientist can say about the Christian faith and its preambles.

THE RITES OF HOLY WEEK: CEREMONIES, PREPARATIONS, MUSIC, COMMENTARY. By Rev. Frederick R. McManus. Patterson, N.J.: St. Anthony Guild Press, 1956. Pp. xii + 146. \$2.50. This manual of the new Holy Week services is specially designed to aid the parish clergy in

both the proper execution of the ceremonies and the instruction of the faithful necessary to enable them to participate intelligently and fruitfully. Chapter 2 carefully outlines the matters which should be explained to the laity and suggests a number of recent books for help in the preparation of Lenten sermons or courses. The ceremonial directions are careful and detailed; sixteen diagrams have been added for clarity. A translation of the general decree of the Sacred Congregation of Rites on the restoration of the liturgical order of Holy Week is contained in an appendix.

CHURCH BUILDING AND FURNISHING: THE CHURCH'S WAY. A STUDY IN LITURGICAL LAW. By J. B. O'Connell. *Liturgical Studies* 2. Notre Dame, Ind.: University of Notre Dame Press, 1955. Pp. xxiv + 264, 44 plates. Fr. O'Connell's lectures in the Liturgy Program at the 1953 Summer Session of the University of Notre Dame have been converted into a book so that the liturgical law governing the construction and adornment of churches may be easily accessible to architects, artists, craftsmen, and patrons. In addition to a documented statement of the existing law on the general design and specific furnishings of a church, Fr. O'Connell has included a brief account of the liturgical history of each item of church furniture. Seven diagrams illustrate different types of permissible altar construction. The plates at the end of the book were selected under the guidance of Prof. F. Montana, head of the Notre Dame Department of Architecture; they clearly demonstrate the compatibility of modernity in church design and furnishings with the traditional requirements of liturgical law.

BOOKS RECEIVED

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

Scriptural Studies

The background of the New Testament and its eschatology; studies in honour of C. H. Dodd, ed. by W. D. Davies and D. Daube. Cambridge, University Press, 1956. xviii, 554p. \$13.50

Baron, S. W. Histoire d'Israël; vie sociale et religieuse, I; des origines jusqu'au début de l'ère chrétienne; tr. par V. Nikiprowetzky. Paris, Presses Universitaires de France, 1956. xx, 589p. 1.600 fr. (Sinaï, Collection des sources d'Israël)

Cullmann, Oscar. The state in the New Testament. N.Y., Scribner's Sons, 1956. ix, 123p. \$2.50

Dibelius, Martin. Studies in the Acts of the Apostles; ed. by Heinrich Greeven; tr. by Mary Ling. N.Y., Scribner's Sons, 1956. ix. 228p. \$4.50

- Metzger, Henri. St. Paul's journeys in the Greek Orient, tr. by S. H. Hooke. N.Y., Philosophical Library, 1955. 75p. \$2.75 (Studies in Biblical Archaeology, 4)
- Parrot, André. Nineveh and the Old Testament; tr. by Beatrice Hooke. N.Y., Philosophical Library, 1955. 96p. \$2.75 (Studies in Biblical Archaeology, 3)
- La Sainte Bible; traduite en français sous la direction de l'École Biblique de Jérusalem. Paris, DuCerf, 1956. xv, 1669p. 1.800 fr.

Doctrinal Theology

- Baillie, John. The idea of revelation in recent thought. N.Y., Columbia University Press, 1956. viii, 151p. \$3.00 (Bampton Lectures in America, 7)
- Carol, Juniper B., O.F.M. Fundamentals of Mariology. N.Y., Benziger Bros., Inc., 1956. xx, 203p. \$3.75
- Clark, Gordon H. What Presbyterians believe; an exposition of the Westminster Confession. Phila., Presbyterian and Reformed Publishing Co., 1956. xi, 130p. \$2.00
- Craig, Samuel G. Jesus of yesterday and today. Phila., Presbyterian and Reformed Publishing Co., 1956. 186p. \$2.75
- Frickel, Michael, O.S.B. Deus totus ubique simul; Untersuchungen zur allgemeinen Gottgegenwart im Rahmen der Gotteslehre Gregors des Grossen. Freiburg, Herder, 1956. xvi, 148p.
- Hofmann, Hans. The theology of Reinhold Niebuhr, tr. by Louise Pettibone Smith. N.Y., Charles Scribner's Sons, 1956. viii, 269p. \$3.95
- Miegge, Giovanni. The Virgin Mary; the Roman Catholic Marian doctrine; tr. by Waldo Smith. Phila., The Westminster Press, 1956. 196p. \$3.50
- Philips, Msgr. Gerard. The role of the laity in the Church; tr. by John R. Gilbert and James W. Moudry. Chicago, Fides, 1956. 175p. \$3.25
- Rahner, Karl, S.J. Maria, Mutter des Herrn; theologische Betrachtungen. Freiburg, Herder, 1956. 110p.
- Warfield, Benjamin B. Calvin and Augustine; ed. by Samuel G. Craig. Phila., The Presbyterian and Reformed Publishing Company, 1956. ix, 507p. \$4.95

Moral Theology, Canon Law, Liturgical Questions

- Armas, Gregorio, O.R.S.A. La moral de San Agustín. Madrid, Difusora del Libro, 1954. 1182p. 250 pes.
- Fanfani, Louis, O.P. Catechism on the religious state; in conformity with the Code of Canon Law; tr. by Paul C. Perrotta, O.P. St. Louis, Herder, 1955. viii, 184p. \$3.50

- Jungmann, J. A. Des lois de la célébration liturgique; tr. par Marc Zemb. Paris, DuCerf, 1956. 183p.
- Mōraïtou, Dēmētriou N. Hē Leitourgia tōn Proēgiasmenōn. Thessalonikē, Aristoteleion, Panepistēmion Thessalonikēs, 1955. 126p.
- O'Connell, J. B. Church building and furnishing: the Church's way; a study in liturgical law. Notre Dame, Indiana, University of Notre Dame Press, 1955. xxiii, 264p. \$5.50 (Liturgical Studies, 2)
- O'Connor, Daniel A., C.S.V. Catholic social doctrine. Westminster, Md., Newman, 1956. xii, 204p. \$3.00
- Torre, Joannes. Processus matrimonialis; editio tertia revisa et aucta recentissima jurisprudentia Rotali. Neapoli, M. d'Auria, 1956. xi, 755p. \$10.00

History and Biography, Patristics

- Anselm von Canterbury. Cur Deus homo, Warum Gott Mensch geworden, besorgt und übersetzt von Franciscus Salesius Schmitt, O.S.B. München, Kösel-Verlag, 1956. xii, 155p.
- Bissonnette, George, A.A. Moscow was my parish. N.Y., McGraw-Hill, 1956. 272p. \$3.95
- Bromiley, G. W. Thomas Cranmer, theologian. N.Y., Oxford University Press, 1956. xxviii, 108p. \$3.25
- Correspondance de Martin de Barcos, Abbé de Saint-Cyran, avec les Abbeses de Port-Royal et les principaux personnages du groupe Janseniste; ed. par Lucien Goldmann. Paris, Presses Universitaires de France, 1956. 629p. 1.800 fr.
- De Vries, Jan. Altgermanische Religionsgeschichte, I, 2. Aufl. Berlin, Walter de Gruyter, 1956. xlix, 505p. DM 44.—(Grundriss der Germanischen Philologie, 12/I)
- Gardeil, H.-D., O.P. L'oeuvre théologique du Père Ambroise Gardeil. Le Saulchoir, 1956. 180p. 600 fr.
- Grégoire de Nysse. La vie de Moïse, ou Traité de la perfection en matière de vertu; intro. et tr. de Jean Daniélou, S.J. 2ème éd. Paris, DuCerf, 1955. xxxv, 154p. (Sources Chrétiennes, 1 bis)
- Guitton, Georges, S.J. Perfect friend; the life of Blessed Claude La Colombière, S.J., tr. by William F. Young, S.J. St. Louis, Herder, 1956. xxii, 440p. \$6.00
- Hunt, Ernest W. Dean Colet and his theology. London, S.P.C.K., 1956. ix, 142p. \$4.50
- Langton, Edward. History of the Moravian Church; the story of the first international Protestant church. London, Allen & Unwin, 1956. 173p.

- Maynard, Theodore. *Saint Ignatius and the Jesuits*. N.Y., P. J. Kenedy & Sons, 1956. viii, 213p. \$3.00
- Reformation writings of Martin Luther, II; the spirit of the Protestant Reformation; tr. with intro. and notes from the definitive Weimar edition by Bertram Lee Woolf. N.Y., Philosophical Library, 1956. 340p. \$7.50
- Rost, Hans. *Das konfessionelle Schicksal Deutschlands; 400 Jahre Glaubensspaltung und Una Sancta*. Friedberg bei Augsburg, Pallotti, 1956. 115p.
- Textes Newmaniens, II: *Ecrits autobiographiques; établissement du texte et intro.* par Henry Tristram, tr. par Isabelle Ginot, rev. par Louis Bouyer. Bruges, Desclée de Brouwer, 1956. 445p. 150 fr.
- Vollmar, Edward R., S.J. *The Catholic Church in America; an historical bibliography*. New Brunswick, N.J., The Scarecrow Press, 1956. xxvii, 354p. \$7.50
- von Balthasar, Hans Urs. *Elizabeth of Dijon; an interpretation of her spiritual mission*, tr. by A. V. Littledale. N.Y., Pantheon, 1956. 126p. \$2.75
- von Soden, Hans. *Urchristentum und Geschichte; gesammelte Aufsätze und Vorträge herausgegeben von Hans von Campenhausen; II, Kirchengeschichte und Gegenwart*. Tübingen, J. C. B. Mohr, 1956. vi, 304p. DM 19.50

Ascetical Theology, Devotional Literature

- Grandmaison, Léonce de, S.J. *Come Holy Spirit; meditations for apostles*, tr. by Joseph O'Connell, S.J. Chicago, Fides, 1956. 117p. \$2.95
- Guerre, René, et Maurice Zinty. *Des prêtres pour la jeunesse ouvrière*. Paris, Les Editions Ouvrières, 1956. 142p. 270 fr.
- Moffatt, John E., S.J. *Look, Sister*. Garden City, N.Y., McMullen Books, 1956. 256p. \$3.50
- Mystery and Mysticism*. N.Y., The Philosophical Library, 1956. 137p. \$4.75
- Němec, Ludvik. *Kult Sv. Judy Tadeáše v Československé Republice; kritická studie*. The cult of St. Jude Thaddeus in Czechoslovakia; a critical study. Chi., Benedictine Press, 1955. 122p. \$2.00
- Les opuscules de Saint François d'Assise; texte latin de Quaracchi; introduction, traduction française et tables* du R. P. Damien Vorreux, O.F.M., de l'Abbé Paul Bayart et des FF. MM. de la Clarté-Dieu. Paris, Editions Franciscaines, 1956. 351p. 700 fr. (Textes Franciscains)
- Sérouya, Henri. *Le mysticisme*. Paris, Presses Universitaires de France, 1956. 128p. (Que sais-je, 694)

Philosophical Questions

- Blondel, Maurice. *Les premiers écrits; lettre sur les exigences de la pensée contemporaine en matière d'apologétique (1896) . . .* Paris, Presses Universitaires, 1956. 248p.
- Jolivet, Régis. *Le dieu des philosophes et des savants.* Paris, Arthème Fayard, 1956. 126p. 300 fr. (Je sais, Je crois, 15)
- Lee, R. S. *Psychology and worship.* N.Y., Philosophical Library, 1956. 110p. \$3.75 (Burroughs Memorial Lectures, delivered in the U. of Leeds)
- Sartre, Jean-Paul. *Being and nothingness; an essay on phenomenological ontology; tr. with intro. by Hazel E. Barnes.* N.Y., Philosophical Library, 1956. lxi, 638p. \$10.00
- Wuellner, Bernard, S.J. *Dictionary of scholastic philosophy.* Milwaukee, Bruce, 1956. xvi, 138p. \$4.25

Special Questions

- Bareau, André. *Les premiers conciles bouddhiques.* Paris, Presses Universitaires de France, 1955. xii, 150p. 1.000 fr. (Annales du Musée Guimet, Bibliothèque d'Etudes, 60)
- Bouthillier, Yves. *Réalisme ou idolatrie.* Paris, DuCèdre, 1956. 142p. 360fr.
- Coulson, C. A. *Science and Christian belief.* London, Oxford University Press, 1955. 127p. 81p. (John Calvin McNair Lectures, 1954)
- de Tonquédec, Joseph, S.J. *Merveilleux métapsychique et miracle chrétien.* Paris, P. Lethielleux, 1955. 134p. 375 fr. (Cahiers Laënnec)
- Diehl, Katharine Smith. *Religions, mythologies, folklores; an annotated bibliography.* New Brunswick, N.J., The Scarecrow Press, 1956. 315p. \$6.50
- Kirk, Russell. *Beyond the dreams of avarice; essays of a social critic.* Chicago, Regnery, 1956. xii, 339p. \$4.50
- The Mahabharata of Vyasa Krishna Dwaipayana; selections from the Adi Parva and the Sambha Parva; tr. by Pandit Kesari Mahan Ganguli, ed. by S. C. Nott.* N.Y., Philosophical Library, 1956. xii, 205p. \$4.75
- Mertens de Wilmars, Charles. *Psychopathologie de l'anti-conception.* Paris, P. Lethielleux, 1955. 106p.
- Michael, Sister Mary, I.H.M. *Why blame the adolescent?* Garden City, N.Y., McMullen Books, 1956. 178p. \$2.75
- Newman, Jeremiah. *Co-responsibility in industry; social justice in labour-management relations.* Westminster, Md., Newman, 1955. xiii. 187p. \$4.00

- 1955 Proceedings of the tenth annual convention, The Catholic Theological Society of America. N.Y., 1955. 336p. \$3.00
- O'Reilly, Philip. 1000 questions and answers on Catholicism. N.Y., Henry Holt, 1956. 351p. \$3.95
- Peterson, Erik. *Marginalien zur Theologie*. München, Kösel-Verlag, 1956. 101p. DM 5.50
- Techniques for convert-makers, a monthly release of the Paulist Fathers; I, January 1947 through December 1951. N.Y., The Paulist League, 1956.
- Twentieth century encyclopedia of religious knowledge; an extension of the New Schaff-Herzog encyclopedia of religious knowledge; ed. by Lefferts A. Loetscher. Grand Rapids, Michigan, Baker Book House, 1955. 2 vols. \$15.00