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BOOK REVIEWS

LA SAINTE BIBLE, traduite en français sous la direction de l'Ecole biblique de Jérusalem. Paris: Editions du Cerf, 1956. Pp. xv + 1669. 1,800 fr.

The splendid new *Bible de Jérusalem*, which first appeared in individual volumes (cf. the reviews in THEOLOGICAL STUDIES), is now issued in one volume. For this edition several important changes have been made. The revised version of the Psalms (cf. THEOLOGICAL STUDIES 17 [Sept., 1956] 414-15) is used; other revisions of the translation, mostly stylistic, have been introduced especially in the poetical books. A far more serious feature of the new edition is the drastic reduction of the valuable introductions, and the suppression and reduction of many notes. This, of course, has been done with a view to publishing the complete Bible in one handy volume. It is, however, in the reviewer's opinion a serious defect of the present edition, since it was precisely the introductions and notes that made the work important for non-French-speaking readers.

An alphabetical table of the most important notes has been added to help the reader find the fullest discussion of any particular ideas, proper names, places, etc. It would be a great service if the publishers could see their way to printing, in a separate volume, at least the introductions of the older edition, with revisions and expansions where necessary; such a volume would make an invaluable introduction to the Bible, the result of the best modern scholarship, and could be re-edited from time to time as the advance of our knowledge would warrant it.

The type, especially in the notes, is very small, the paper is very thin, and the paper and print together give a generally gray appearance.

A table of measures and money, eight maps, and a chronological chart (giving, for the Divided Monarchy, the chronology of de Vaux in his article, "Israel," in the *Dictionnaire de la Bible, Supplément*) are additions to the work.

Woodstock College

G. S. GLANZMAN, S.J.

RECENT DISCOVERIES IN BIBLE LANDS. By William Foxwell Albright. Pittsburgh: Biblical Colloquium, 1956. Pp. 136.

For the 20th American edition (1936) of Young's *Analytical Concordance*, W. F. Albright contributed an essay on the state of our archaeological knowledge of the Bible Lands. This study was brought up to date for the 22nd edition (1955), and the present work is a reprint of it with three pages of additional notes on the significance of the Dead Sea Scrolls.

Following the plan of his first study, A. surveys the history of archaeolog-

ical discovery in Egypt, Mesopotamia, Palestine-Syria, Asia Minor, Persia, and Arabia with particular reference to those finds which bear on the Bible. He then illustrates archaeologically the various biblical "periods," from the earliest chapters of Genesis to New Testament times. A separate chronological chart presents the author's most recent dates for pre-historic and historic times. Though the work is very compact, there is an abundance of information and material, illustrating on every page the author's great command of the field.

Much new material has been added for this work, but of special moment are the Dead Sea Scrolls. In some recent works, A.'s statement that the Dead Sea Scrolls would "revolutionize" our knowledge of the New Testament and Christian origins has been grossly misused. He has been bracketed with others who have made the same claim, but have understood the "revolution" in a completely different sense. A.'s position is quite simply that our new knowledge completely upsets the older liberal critics' view which dated books of the New Testament as late as 150 A.D., as well as the ultra-conservative and fundamentalist view which would have Christianity completely isolated from its historical background. Against the former position is his statement that "in general we can already say emphatically that there is no longer any solid basis for dating *any* book of the New Testament after about 80 A.D." (p. 136); his illustrations of the contacts between the Scrolls and our New Testament books demonstrate the invalidity of the latter view. Equally against both is his own cautious conclusion which warns that Essene lustrations and community meals, while shedding light on the sacraments of baptism and the Eucharist, "have nothing theologically in common with Christian Baptism . . . nor with the Christian Eucharist as the sacramental body and blood of Christ" (pp. 135-36).

The directors of the Biblical Colloquium have done a great service in reprinting and making available to a wider public this splendid study. Their attention should be called to the fact that in the cross-references the page numbers refer to the original printing in the Concordance and do not agree with the pagination in the present work. For example, the reference (p. 102) to discussion of the Elephantine papyri, supposed to be found on "p. 11," should be p. 19. This will no doubt disconcert the uninitiated.

Woodstock College

G. S. GLANZMAN, S.J.

THE BRIDGE. A Yearbook of Judaeo-Christian Studies. Volume 1. Edited by John M. Oesterreicher. New York: Pantheon, 1955. Pp. 349. \$3.95.

The Bridge is a scholarly effort to reveal the unity of God's design for men as it leads from Law to Gospel. It speaks of the OT and the NT, of the past

and the present, of the Jesus over whom Jews and Christians are separated; for He is the Bridge. To serve comprehensively the dialogue between Jew and Christian, this new enterprise embraces the provinces of theology, philosophy, history, literature, and sociology.

Volume 1 comprises fourteen essays and five book reviews. Six of the essays will be of interest to the student of Scripture. In "Abraham and the Ascent of Conscience," a slight revision of her *Histoire d'Abraham* (Paris, 1947), Raïssa Maritain discusses with sensitive perception and in moving language that "state of nature" when moral conscience was still in twilight—after man's initial experience of sin, yet before the regime of Mosaic morality. Barnabas M. Ahern, C.P., delves deeply into exodus typology. The exodus of Israel (deliverance from Egypt, covenant on Sinai) finds fulfilment first in the exodus of Christ (cf. Mt, Mk, Jn: return from Egypt, baptism in Jordan, temptation in desert, lawgiver on Mount, bright cloud of transfiguration, light of world, Lamb of God, manna, spiritual water, new covenant), then in the exodus of the Christian (cf. patristic typology: baptism liberates a spiritual people from a spiritual tyrant and leads them from the world to the kingdom of God; manna-rock symbolism realized in the Eucharist; way of the cross as the authentic Christian exodus), and finally in the consummation that is heaven (cf. Ap: victorious Lamb, final covenant, water of life, hidden manna).

In a meditative interpretation of "Kohelet: The Veiled God," translated from *Theologie und Glaube* 43 (1953) 347–59, Bertram Hessler, O.F.M., concludes that, for the man of the Old Covenant, the enigmatic Preacher was a tutor leading to Christ by uncovering the misery of sinful man in his remoteness from God; for the man of the New Testament, at whose threshold he stands, he discloses the gladness of our redemption. Richard Kugelman, C.P., provides a splendid semantic study of "Hebrew, Israelite, Jew in the New Testament." B. C. Butler, O.S.B., compares the teaching of Jesus in Matthew with the hope of the old Israel, with its Scriptures, its conviction that Israel was the chosen people, and its expectation that God would visit and redeem it. He suggests that the Sermon on the Mount reaffirmed the Torah in a new and higher synthesis; that Jesus accepted the doctrine of Israel's divine election, while ultimately identifying the true Israel with the Eleven commissioned to teach mankind; that Jesus brilliantly synthesized Isaiah's suffering Servant of the Lord with Daniel's glorious Son of Man—so that what official Israel rejected was "a highly original, profoundly moral and spiritual, reinterpretation and development of most authentically scriptural elements" (p. 92). In "The Trial of the Messiah," Hilaire Duesberg, O.S.B., concludes that Jesus was a victim of pharisaism, which is a caricature and betrayal of the authentic Pharisees, "the hypertrophy of their love for

the Law" (p. 237). Dom Hilaire's fear is that the Jew may surrender his peculiar greatness, his quest for the Messiah.

In an essay of unusual theological pertinence, Fr. Oesterreicher argues cogently for his affirmation that, "for all her desire to suffer, even to suffer like Christ, Simone Weil was not a Christian" (p. 128). This thesis is buttressed by an analysis of Simone's concept of an absent God, her philosophy of decreation, her misunderstanding of God Incarnate, the gulf she invented between the passion and the resurrection, her gnosticism, her rebellion against ancient Israel's mission. Her philosophy of negation is a betrayal of her own striking insight: "God loves not as I love but as an emerald is green. He is 'I love.'" This "dark fabric of subtle despair" (p. 158) Fr. Oesterreicher traces back to a spiritual crisis of Simone's adolescence, so profound a sense of unworthiness to exist that the philosophy she developed "was a holding on to the pain of her youth, a longspun suicide" (p. 157).

The remaining essays, though of relatively slender significance for the theologian, are capably done. A translation of Pierre Charles' "Les Protocols des Sages de Sion," *Nouvelle revue théologique* 65 (1938) 56-78, demonstrates graphically that the Protocols are a fraud, a clumsy plagiarism of Maurice Joly's *Dialogue aux enfers entre Machiavel et Montesquieu, ou La politique de Machiavel au XIX^e siècle* (Brussels, 1864 and 1868; Paris, 1865). William Keller outlines the extent of Nazi annihilation of European Jewry (6,093,000 or 73.4 per cent killed), and, in the wake of Guardini, indicates its root (the union of inhumanity with the machine) and consequent responsibility (to be aware, to denounce, to make amends—not because of collective guilt but for collective honor). Mother Marie Thaddea de Sion introduces us to the customs, prayers, readings, and meditations that surround death in the Jewish way of life—all of them revelatory of reverence, faith, and hope. Edward A. Synan presents sympathetically, yet critically, Abraham Heschel's ontology of prayer ("an act that constitutes the very essence of man") and prayer's polarities: the divine and human termini; spontaneity vs. fidelity to a text; prayer and life. Edward H. Flannery reviews the facts of the Finaly case, then analyzes the juridical and sacramental issues, largely on the model of Journet and Rouquette. Cornelia and Irving Süssman seek to discover the influence of the Crucified in the life of Marc Chagall by studying his startling representations on canvas of Christ crucified—a Jewish Christ, the Christ of the diaspora. Barry Ulanov reveals Shakespeare's insight in *The Merchant of Venice*: "justice is traduced, mercy unequal. It is not Jew who offends so grievously, not Christian who understands so poorly; it is man who is inadequate to his eternal destiny" (p. 277).

DEMYTHOLOGIZING AND HISTORY. By Friedrich Gogarten. Translated from the first German edition by Neville Horton Smith. London: SCM Press, 1955. Pp. 92. 7s. 6d.

The extensive number of articles in recent periodical literature dealing with the *Entmythologisierung* controversy indicates that this debate is fast becoming a crucial issue on the American scene; hence the opportuneness of this translation, with certain changes and omissions approved by the author, of a volume published in 1953.

Readers of THEOLOGICAL STUDIES will be familiar with the main lines of Rudolf Bultmann's endeavors to demythologize the NT, and with two outstanding Catholic critiques of this enterprise (cf. *TS* 16 [1955] 77-85; 17 [1956] 420-25). Gogarten, professor of theology at Göttingen University, is a protagonist for Bultmann's viewpoint, in expounding what Fr. Malevez has termed the "objectivistic" interpretation of Bultmann's thought, as opposed to the "subjectivistic" interpretation proffered by most of B.'s critics. Gogarten defends his interpretation vigorously, and at times bluntly, against that proposed by "official theologians and church authorities," e.g., the general synod of the United Evangelical Lutheran Church of Germany, who regard *Entmythologisierung* as a terrifying slogan and a deadly dangerous attack upon the foundations and content of belief.

In the dialogue set up by G. with these "orthodox" theologians, it is a question of two possible interpretations of the Christian faith and of the events which underlie it. Fundamental to the discussion is a radically different interpretation of history, and the idea that history, as a problem, arose only with and as a consequence of the Christian faith.

In the historical view of the faith as presented by the "official" theology of the Church, everything depends on the "objective historicity" of the events of the revelation. The difficulty here, says G., is that on the one hand there is an affirmation of this historical factualness which means the same sort of historicity as historical science generally predicates of the occurrences it establishes, while on the other hand it must at the same time assert that these events, since they are the "redemptive acts of God," are entirely without analogy and cannot be grasped by human thought. This means that in redemptive history a distinction must be drawn between the objective occurrences in it which can be assigned to a definite place in history, and their historically incomprehensible actual essence. The question is, how can objective reality be combined with a reality which cannot be established by historical means, in such a way that they are one and the same? How can these historical facts be unified with the supra-historical reality? It is only

by this unification that these facts acquire a redemptive-historical meaning and become "redemptive facts," and conversely, it is only by this unification that the historical character of the redemptive history and with it the "objectively real character of the reality" of the objects of faith can be established. To assert the unity of these two things, the historical and the supra-historical, leads to intolerable contradictions.

The historical view of the faith in G.'s interpretation of Bultmann's existential interpretation of the *NT* involves a view of history that leans heavily on the existential position of Heidegger. This concept of history is referred particularly to the historical character of human existence and not principally to the history of the past. It is a view of history that has its origin in the Christian faith. In this faith man recognizes that he is responsible for the form of the world. His sin is the cause of the world's disorder. But in his freedom disclosed to him in faith, his freedom as a son of God, the world has obtained the promise that it shall be delivered from the bondage of vanity and corruption, and restored as God's creation (Rom 8:19 ff.). This concept of man's responsibility for history is at the level of being and not only of doing. Responsibility does not denote a detached, arbitrary attitude, but rather a response which is evoked by a given word and which can be made only with the being of the respondent.

Applying the term "historical" to man with reference to his responsibility for the world and its form means that his relation to the world cannot be expressed in terms of subject and object; for this pattern is destructive of the historical character of both object and subject in making them both isolated. Our thinking has been caught up in this pattern for the past 300 years, and it is in applying this pattern to Bultmann's enterprise that so much misunderstanding on the part of his opponents has arisen. When B.'s assertions about the kerygma of the *NT* and its historical character and reality are transformed into this subjectivism, there is a transposition of them into "mere contents of consciousness," which are without "objective foundation," and in which the "objective facts of redemption" have nothing more than the "abstract existence of a purely conditioned 'as if.'" After this fundamental misunderstanding of B.'s thought come the cries of anguish of the "orthodox" theologians.

G. rightly points out that the strongest disagreement has been provoked by the assertion that "Christ the Crucified and Risen One comes before us in the Word of the proclaimed message and nowhere else." This was taken to mean that in the Christian faith there is no longer any strict concern with the reality of the person of Jesus Christ, but the kerygma itself actually

usurped the place of the person of Christ. This would mean that the cross and the resurrection are not redemptive facts of a history which has taken place, but an interpretation of the processes of consciousness in man.

G.'s exposition of Bultmann's presentation, in which the subjectivistic interpretation above is refuted, is substantially the same as that proposed by Fr. Malevez (*TS* 16 [1955] 83-85). Briefly, the cross of Christ and His triumph over death are only an expression of the event of grace which is accomplished every hour for us. The essence of the message is that the liberating judgment of God, timeless on His part, is also effected in time in the faith of those who accept the notification of it. This notification is prolonged by God throughout our history. Through the apostolic kerygma the judgment of God never ceases to be present to us. It becomes in the preaching an event that is truly *geschichtlich*, since it accompanies us all through our history and never ceases to call us in the *hic et nunc*.

A Catholic critique of this position with regard to the scientific, philosophical, exegetical, and Christological shortcomings is to be found in the works of Fr. Malevez and Fr. Marlé. The need for works of the same nature in English is obvious. So, too, the need for Catholic works in English on myth and symbol, on the historical method, its valid use and its limitations, on the theology of history, and on the relation of faith to history.

The translation itself deserves special mention. Through a judicious use of footnotes, the translator has made it possible for the reader to find his way through a very difficult work, especially in those sections which reflect the influence of Heidegger, whose purposely ambiguous vocabulary presents a real problem.

Woodstock College

VINCENT T. O'KEEFE, S.J.

DIE ZEIT DER KIRCHE: EXEGETISCHE AUFSÄTZE UND VORTRÄGE. By Heinrich Schlier. Freiburg: Herder, 1956. Pp. 314.

This is a collection of essays and lectures published in Protestant theological journals between 1933 and 1954. Two of the studies were contributions to *Festschriften*, one dedicated to Karl Barth, the other to Rudolf Bultmann. With one exception, all were written before the author's conversion to Catholicism. In assembling these scattered essays within the covers of one volume, so long after their publication, the author hopes to clarify the great decision "that I had to make precisely as a theologian." In an epilogue that indicates very pointedly the relevance of these essays for present-day theology, S. insists that this collection is not even indirectly biographical. He is not presenting the documentation of the progress of his soul toward the

Catholic Church. All the essays are exegetical studies, concerned exclusively with discovering and expressing the New Testament answers to some of the pressing problems created for the Evangelical Church by its theologians during the critical years from 1933 to 1954. The rather loose bond of a common but very broad subject matter, "the World and the Church," is the only connexion that gives this volume any unity. Except for a defense of infant baptism against Karl Barth, none of the studies is polemical or apologetic. Yet, because of the subject matter, all the traditional theses that constitute the field of controversy between Lutherans and Catholics are reviewed, at least indirectly, e.g., the nature of the Church, the Christian ministry, the unity of the Church, the effects of baptism, the relation of faith and works.

For S., exegesis is not a purely historical discipline occupied solely with discovering the beliefs and practices of the primitive Christian communities. The function of exegesis is to present the teachings of an essential source of Christian faith, to uncover the truth that is normative for Christian theology. Therefore he asked the New Testament itself to answer the questions raised by modern theologians of the Evangelical Church, which was forced by the crises of current history to reexamine its traditional positions. The answers given him by the New Testament led S. ever farther away not only from the positions of modern Evangelical theologians but also from the basic tenets of orthodox Lutheranism.

Essays 1, 2, and 6 ("Die Beurteilung des Staates im N.T."; "Vom Antichrist"; "Jesus und Pilatus") reflect the concern of Evangelical theologians during the Nazi period to define the Christian concept of the state and its functions. S. sees in the Johannine pericope of Jesus before Pilate (Jn 18:26—19:16) a summary of all the *NT* teaching on the state and a prophetic preview of the attitude political power will take throughout history toward the Kingdom of God. Like this world, the state passes away. The true state of the Christian is heaven, in which he already holds citizenship. The Christian obeys the state because God so wills and commands. But he does not seek from the state what it does not possess, the truth. Jesus is the truth. The function of the state is to help men live honorable and virtuous lives while they await the coming of the glorious Kingdom. Looking back on these essays now (p. 309), S. concedes that his desire to call back to a sober, balanced judgment the Evangelical theological students, who were carried away by the wave of political enthusiasm that swept Germany in 1933, betrayed him into painting a picture of the state that is somewhat exaggerated and not properly shaded.

Nazi anti-Semitism focused the attention of German theologians on the

Jewish problem. Essays 3, 4, 8, and 16 treat of the *NT* teaching on Jew and Gentile ("Von den Heiden, Rom 1, 18-32"; "Von den Juden, Rom 2, 1-29"; "Die Entscheidung für die Heidenmission in der Urchristenheit"; "Das Mysterium Israels"). "The Jews were a problem not only when the anti-Christian state turned against them and thereby proved that the Church and Israel belong together from their roots. The Jews are a problem today too, and will be always." S. notes that the *NT* answer to this problem differs from the solution so frequently given by Christians today: "the Jew is the elder brother of Christians." According to Paul the Apostle, this formula says both too little and too much.

The essays already mentioned are all concerned with the *NT* theme, "the World." The remaining studies treat of the Church, e.g., "Die Taufe"; "Die Ordnung der Kirche nach den Pastoralbriefen"; "Die Kirche nach dem Brief an die Epheser"; "Die Verkündigung in Gottesdienst der Kirche"; "Die Einheit im Denken des Apostels Paulus," and, written after his conversion, "Die Kirche als das Geheimnis Christi nach dem Epheserbrief." S. thinks that 1 Cor, in which Paul opposes the Corinthian enthusiasm for the charismatics by insisting on the Apostolic teaching authority, is perhaps a stronger refutation of the pietistic position of modern Evangelicals than are the Pastoral Epistles ("Über das Hauptanliegen des I. Briefes an die Korinther").

The author invites the reader to answer these questions: Is not the doctrine presented in these essays really the teaching of the *NT*? Is not the *NT* teaching really Catholic? Are not the principles of Catholic doctrine really Apostolic? It would be difficult for any *NT* scholar to refuse an affirmative to the first question. One who accepts the *NT* as a faithful record of the Apostolic preaching must give a resounding "yes" to the other questions. Here precisely, insists S., is the decision that faces the Evangelical theologian today: "Will man die Glaubensposition Luthers und der Reformation retten, muss man den Kanon der Schrift auflösen" (p. 311).

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INITIATION AUX PÈRES DE L'ÉGLISE 1. By Johannes Quasten. Translated from the English by J. Laporte. Paris: Editions du Cerf, 1955. Pp. xviii + 410.

The first two volumes of Prof. Quasten's *Patrology* appeared in 1950 and 1953, to be welcomed enthusiastically by the world community of patristic scholars. Such was Q.'s mastery of the material, so sensitive his awareness of

developments and discoveries, so admirable his syntheses, so rich and up-to-date his bibliographies, so liberal and pertinent his translated excerpts, that this new *Patrology* promised to supplant, when completed, all existing manuals (cf. THEOLOGICAL STUDIES 13 [1952] 603-5; 15 [1954] 649-50).

In the work under review we have a French translation of Q.'s first volume, which closes with Irenaeus. What commends it to student and scholar, however, is that it is not simply translation; it is progression. In the French version Q. has made it his effort to keep abreast of patristic research and to put to profit the suggestions made by competent critics in reviews of the English edition.

The improvements, and the consequent superiority of the French version to the English, touch bibliography and text. Approximately 800 bibliographical entries have been added, to take account of editions, translations, and studies which appeared between 1950 and 1955. As for the text, a careful comparison of the two versions reveals the following changes. Additional material has been included on the history of patrology (pp. 4-6), on the date of the *Didache* (p. 44), on the text of the *Arabic History of Joseph the Carpenter* (p. 144), on the sources of the apocryphal Apocalypses of the Virgin (p. 171), and on Ps.-Melito, *On the Transitus of the Blessed Virgin Mary* (p. 280). Moreover, Q. takes cognizance of R. M. Grant's recent effort to show that *On the Resurrection of the Dead* is not from the pen of Athenagoras (p. 261), P. Nautin's refusal to recognize Melito as author of the *Homily on the Passion* (p. 275), and Marrou's view that the *Letter to Diognetus* stems from Clement of Alexandria (p. 282). He describes the contents of two volumes of the Gnostic texts discovered near Chénoboskion (pp. 316-18), and records Sagnard's translation of Irenaeus' *propter potentioorem principalitatem*: "en raison de sa plus puissante autorité de fondation" (p. 348). Q. refuses to accept the thesis of Grégoire and Oregels that Polycarp died in 177 (p. 92); he submits that Andriessen's attempt to identify Quadratus' lost *Apology* with the *Letter to Diognetus* "is not convincing" (p. 217); he believes that F. Dölger has convincingly established John Damascene as the author of the legend of Barlaam and Joasaph (p. 218); and he acknowledges Theodoret of Cyrus as the author of Ps.-Justin, *Exposition of the Faith, or On the Trinity* (p. 234). There is a slight revision of the sections on Christian Gnosticism (pp. 291-92) and on Valentinus (p. 297), in harmony with the Chénoboskion discoveries. Page 333 omits the remark of the English edition (p. 291) that from the fragments, catenae, and papyri "almost the whole of the complete text [of Irenaeus' *Against Heresies*] can be reconstructed." Even the translated excerpts profit from the addition of a passage from the *Passion of Perpetua and Felicitas* (pp. 206-7).

The French translation is faithful and fluent. A number of minor errors, however, have crept in. In dating the complete *Acts of Pilate*, the change from "the beginning of the fifth century" (*Patrology*, p. 116) to "du début du IV^e siècle" (*Initiation*, p. 134) is probably a slip of the pen. The English edition (p. 121) states that the present form of the Greek text of the *Proto-evangelium of James* dates from the fourth century, "in the latter part of which it was used by Epiphanius"; the French version (p. 140) says that Epiphanius used the latter part of the *text* in the fourth century. Kishpaugh's study of the feast of our Lady's presentation should be dated not 1914 (p. 141) but 1941. The reference to Lactantius (p. 183) should be *Instit.* IV, 12, 3. The abbreviation CV (p. 216) should be VC (for *Vigiliae christianae*). The "douze volumes" of Chénoboskion texts (p. 315) suddenly increase to "treize volumes" (p. 316). The "twenty-three" fragments (*Patrology*, p. 291) of Irenaeus' *Against Heresies* extant in Syriac translations become "Trente-trois" in the French (p. 333); the former is correct (cf. B. Reynders, *CSCO* 141, Avant-propos, p. I).

Because of its scholarly contemporaneity, the first volume of *Initiation* is an indispensable manual, either as a replacement for the corresponding English volume or at least as a supplement thereto. For the same reason it should supplant in French circles the patristic section of Cayré, whose "édition refondue" does not do justice to the progress of patristic scholarship in the past quarter-century (cf. the alarm sounded by Ch. Martin, S.J., in *Nouvelle revue théologique* 78 [April, 1956] 433).

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WALTER J. BURGHARDT, S.J.

THE PHILOSOPHY OF THE CHURCH FATHERS. Vol. 1: FAITH, TRINITY, INCARNATION. By Harry Austryn Wolfson. Cambridge, Mass.: Harvard University Press, 1956. Pp. xxviii + 635. \$10.00.

Professor Wolfson has undertaken the formidable project of writing a history of philosophy from Philo to Spinoza—that period in the annals of philosophy when Western thought came face to face with, and was influenced by, biblical revelation. It was Philo of Alexandria who inaugurated this movement. We have expressed in these pages (cf. THEOLOGICAL STUDIES 9 [1948] 578–89) our appreciation of W.'s two-volume work on Philo (*Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam* [Cambridge, Mass., 1947]), where he correctly underscored Philo's importance and succeeded in revealing him in his proper perspective. W. will continue this history in the realms of Jewish, Muslim, and Christian thought—and therein lies much of the originality of his project. The volume under

review (to be followed by a second) deals with the philosophy of the Fathers of the Church. The framework is the same as his *Philo*: it follows the order of problems. This volume treats first the sources of patristic philosophy, then questions concerning the Trinity and the Incarnation.

The interest of the subject is obvious. Relatively few studies have been devoted to the philosophy of the Fathers. Brehier even disputed its existence, so much so that a supplement had to be added to his history of philosophy. In point of fact, the most an author does is to devote a few pages to the period between Proclus and Anselm. Augustine alone has been the object of penetrating research. The philosophy of the Greek Fathers continues to be neglected. In this field von Ivanka made a beginning with some important works which attest the originality of Christian thinkers with reference to Neoplatonism. Origen, Gregory of Nyssa, Maximus Confessor: these are significant names in the history of philosophy. All this indicates the sense of expectation which W.'s project arouses in us.

Regrettably, interesting as the book is from other points of view, it does not fulfil the hopes created. The reason lies in a basic ambiguity in regard of the subject. Where the philosophy of the Fathers is at issue, we expect to find properly philosophical problems treated—the existence and attributes of God, creation, providence. It is here that it would be interesting to learn how the Fathers received and modified the Hellenistic tradition. Actually, however, it is not these subjects that are treated, but the Trinity and the Incarnation—and these concerns are properly theological. The subject of the book is, therefore, the utilization of the technical categories of Greek philosophy for the elaboration of patristic theology. This is an interesting topic, and it is handled remarkably well. But it is not a history of patristic philosophy; it is a history of scientific theology.

W. could answer that the Christian authors in question add nothing new to Philo in the field of philosophy properly so called. There is much to be said for this position. In his first chapter W. shows that the Christian thinkers accepted all but one of the seven essential theses of "biblical philosophy" as found in Philo (cf. p. 81). Moreover, their general attitude towards pagan philosophies was his. It is none the less true that this "biblical" philosophy, which Philo was the first to develop, has a history all its own. It came into contact with new forms of ancient thought—Middle Platonism, Neoplatonism, Neo-Aristotelianism—and a reaction ensued. It is precisely these avatars of the enterprise initiated by Philo that we were anticipating; and it is precisely these that are not to be found.

W. could rejoin that the second volume may come closer to fulfilling our desires; for it will deal with the knowledge of God and with anthropology.

He could add that the Fathers did not distinguish philosophy and theology, and that in studying them it is impossible to divorce the two disciplines completely. This we are willing to admit. Be that as it may, let us concentrate on the positive values which the book offers, rather than deplore its lacunae. However, before considering these positive contributions, we cannot but regret a second ambiguity, which affects especially the whole first part of the book. This time there is question not of deficiency but of excess. W.'s book actually begins with a study of the New Testament. Unfortunately, this study is disappointing on two counts.

In his *Philo* W. carefully distinguished between what he called "the scriptural presuppositions," the data of revelation, and their elaboration by means of philosophical concepts. In the book under review he should have distinguished the new scriptural presuppositions contributed by the New Testament from their further elaboration. But W.—and here we have an initial ambiguity—reduces these presuppositions to the affirmation that Jesus is the Messiah. Relative to the principal dogmas, the Trinity and the Incarnation, he finds therein a development whose origins he describes in very questionable fashion. For example, as W. sees it, in Paul's theology the Holy Spirit is identified with Wisdom and the preexistent Messiah of Late Judaism; in Paul, as in Matthew and Luke, the Trinity does not exist prior to the birth of Jesus; the Synoptics introduce the Virgin Birth under pagan influences. W. foresaw that such opinions would give rise to dissent and qualifications (p. ix); but he gives the impression of assuming that reservations of this sort are dogmatic reactions, whereas in point of fact it is on a sheerly scientific level that these interpretations of W. are branded as baseless.

W., therefore, extends to the data of revelation a study which should have been restricted to the theological elaboration of the data. As he sees it, Christian dogmas in their very essence derive from that interpretation of the biblical data within the framework of Greek philosophy which was the work of Philo. A particular instance is his interpretation of John's Logos. We are in perfect agreement with W. on the importance of Philo for theology and Christian philosophy. But this influence must be situated correctly: its proper place is in the development of the revealed data beginning with the Apologists, not in the actual genesis of the Christian faith. In a similar vein, if the New Testament writers used earlier thought-forms to put revelation into words, the categories in question were rather those of Palestinian Judaism.

This much prefaced, it remains to consider the essential and most extensive part of the book, a study of what the Fathers of the fourth century called

technologia, i.e., the use which Christian theologians made of the categories of Greek philosophy, especially Aristotelian, to express the dogmas of the Trinity and the Incarnation. Here W.'s strong points are primarily two: his knowledge of Philo and Greek philosophy, and a remarkable clarity of exposition. What he offers us in his work is a series of precise and well-constructed monographs which are a valuable contribution to the study of patristic theology. A few examples are in order.

The first part of the volume studies faith and reason. This leads W. to the provocative question of the meaning of *pistis* in Greek philosophy, and Clement of Alexandria's use of it in his theory of Christian faith. For Plato *pistis* means no more than opinion. Aristotle, however, gives the word a new sense, "the consciousness of the certainty of the truth of our knowledge" (p. 114); and this consciousness of certainty is applicable to two kinds of knowledge: an immediate knowledge, such as sensation and primary premises, and a derivative knowledge, such as that based on reason. The same doctrine is discoverable in the Stoics, but they replace *pistis* with *sygkathesis*. Clement identifies the two ideas, defines *pistis* as an assent, shows that this *pistis* exists also with reference to scientific knowledge, and sees therein a free act. The consequence is that on the religious level Clement, using the twofold aspect of Aristotelian *pistis*, calls faith on the one hand an immediate assent to the word of God corresponding to the Aristotelian faith in primary premises, and on the other hand an assent based on rational demonstration and synonymous with *gnosis*.

Special interest attaches to W.'s discussion of the influence on Christian theologians of Philo's Logos doctrine. He finds in Philo, as we know, a very clear distinction between the divine Logos, not distinct from God, and a Logos distinct from God but created. Some Fathers took up this twofold-stage theory of the Logos. However, W. emphasizes the difference between Philo and these Fathers, in that the latter have in mind merely two stages of one and the same Logos, who is always God but takes a different form of existence as instrument of creation. Other Fathers, Origen for example, do not admit this twofold stage; on this point W. remarks their similarity to Plotinus.

The two most interesting chapters have to do with the Trinity and the Incarnation, and the technical categories which the Fathers employed to elucidate them. With reference to the Trinity, W. analyzes at length the different types of unity enumerated by Aristotle: unity of rule (*arche*), of substratum (*hypokeimenon*), of genus (*ousia*), of species (*eidos*). He shows how Origen prefers the word *ousia*, in the sense of second essence, to designate the divine nature common to the three Persons, and so implies a unity

of specific genus. Tertullian, on the other hand, prefers *substantia*, which indicates rather the unity of substratum. But W. insists that *ousia* in the definition of Nicaea means more than the generic essence and approximates *hypokeimenon*. This is equivalent to saying that the terms are not employed in their rigidly technical sense. Worth noting too is W.'s observation on the basic identity of Greek and Latin trinitarian theology.

The same analytical techniques are discoverable in the treatment of the Incarnation. Here, as before, W. begins with the various kinds of union known to ancient philosophy and adopted by the Fathers to express their thought: union of composition (Aristotle's *synthesis*), whose resultant is a unity that is sheer aggregate; union of mixture (*micksis*), whose resultant is a new body, yet capable of being resolved into its original elements; union of confusion (*sygchysis*), whose resultant is a new body; finally, union of predominance (no special Greek term), e.g., the union of soul and body. Here again W. reveals how Origen and the Cappadocians were aware of these distinctions, yet were not captive to the technical vocabulary. They reject *sygchysis*. They use *anakrasis*, which is synonymous with *micksis*; but what they mean by *anakrasis* is the union of predominance to which Gregory of Nyssa obviously alludes.

These two chapters are of unusual interest because they show how important for patristic studies is the knowledge of the pertinent technical vocabulary, Aristotelian and Stoic. Antonio Orbe has made the same point apropos of the Gnostics. At the same time, a striking feature is the free use the Fathers make of this vocabulary: they take the words in a general sense and mold them to the exigencies of the matter under discussion. It is in this light, I suggest, that their judgment on Aristotelian dialectics will become intelligible. They condemn its sheerly technical usage. This is the reproach they levelled at the *technologia* of the Arians. But they do use it as an instrument of precision. To demonstrate this, W.'s exact analyses of Greek philosophers and Christian theologians were necessary. And this is a significant achievement.

Paris

JEAN DANÉLOU, S.J.

THE EUCHARIST-SACRIFICE. By Francis J. Wengier. Milwaukee: Bruce, 1955. Pp. xxii + 286. \$5.00.

This is one of those instances in which the reviewer must have conscious mind of that neglected and truistic imperative of his trade: assess, first of all, the enterprise within the area and according to the intent defined by the author; and only afterwards—though it can be of more profound value—challenge the choice of area and vantage.

Fr. Wengier has not written a zetetic *reprise* of the sources nor a fresh speculative synthesis; he has, rather, set forth a very competent explanation of traditional Thomistic theologizing on the Eucharist as sacrament, and a vigorous restatement, together with a prickly, disconcerting apologia, of M. de la Taille's teaching on the Eucharist as sacrifice. By now it is a cliché of the books on the history of theology that de la Taille's work was the *eventus theologicus* of the early twentieth century. Surely, too, he has been paid the dubious honor of a classic: he is read through others. Too few have attended to his vast and intensive study of ancient sources or to the almost architectural detail and sheer massiveness in the *Mysterium fidei*. Doubtlessly as a service to those whose minds cannot safely manage more than formularized pellets, many have distributed pseudo-concentrates of his thought; they have reduced the structure to what Canon Masure has called "a wretched little schema." But not all the critics have been of this stripe. It is quite beside the point to note that de la Taille's *ratio formalis* of the Mass is less commonly held than it used to be, or that even adherents have modified it beyond recognition. The basic disaffection of several theologians on the present scene is, on balance, the same as that of the contemporaries of de la Taille. They question radically the interpretation of the Epistle to the Hebrews and the Tridentine chapters, the constitutive role of the Last Supper as the liturgical oblation and sacrificial "form" of Calvary, the immolation state of Christ as the perennial theothyte, and the ecclesiastical sacrifice.

While we are free from the cruder opinions that a post-Reformation polemic elaborated—e.g., decliviorism—we would do well to remind ourselves that we are in an area of free discussion; only courteous and reasoned controversy will be theologically profitable. Such was de la Taille's approach to his opponents. There is a petulance in W.'s defense that has prevented, by its excess, an adequate appraisal of the followers of Salmeron and Billot. Vonier, Masure, Forrest, Tanqueray, Lercher, Doronzo, Hérís, Garrigou-Lagrange, *et al.* are herded brusquely into W.'s tumbril and noisily carted off to the guillotine. The varied forms of mystical or sacramental immolationism they have sponsored have not had a fair forum. They are reducibly either a Vasquezian representationalism, quite insufficient; or they are intolerably realistic. But this is too pat a dichotomy.

However, this reviewer has seen nothing in English that can compare with W.'s treatment of the Eucharist as sacrament. It is certainly a deciding argument for theology in the vernacular.

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EDWARD J. MURRAY, S.J.

THE VIRGIN MARY: THE ROMAN CATHOLIC MARIAN DOCTRINE. By Giovanni Miegge. Translated from the Italian by Waldo Smith. Philadelphia: Westminster, 1956. Pp. 196. \$3.50.

After an introduction posing "the problem" raised by the increased role of Marian dogma in the Catholic Church, Prof. Miegge considers in eight chapters the scriptural picture of Mary, her virginity, her motherhood of God, the queenship, the Assumption, the Immaculate Conception, her mediation, the co-redemption, and in a concluding chapter "Mary in dogma and devotion."

The preface of translator Waldo Smith epitomizes M.'s rather dismal view of Catholic Marian doctrine: "This devotion to Mary appears to carry men away from strict responsibility to the most basic truths of Christianity that God is a father of infinite love and compassion and understanding; that Jesus is still one with humanity; that each believer has direct access to both. The devotion to Mary carries men away from the Scriptural standards of the Christian Church; the rational faculty is suspended and the devout imagination is undisciplined" (p. 12).

Radical disagreement with M.'s thesis does not keep one from respecting the general sobriety of his writing, and especially the clarity with which he sees in Mariology basic differences between Catholic and Protestant concepts of Christianity. This "critical essay in the history of dogma," as the original Italian edition of the book was subtitled (*La Vergine Maria: Saggio di storia del dogma* [Torre Pellice: Editrice Claudiana, 1950]), shows that the hoped-for rapprochement between Catholic and Protestant can only occur on ground still more fundamental than Marian doctrine and devotion. That which divides Catholic from Protestant concerns the very nature of the Church.

M.'s protest is not really against the Virgin Mary. Truly Mother of the God-Man, she is deserving of honor; she is "not only a witness, but the chosen instrument of the incarnation" (p. 35). He grants the truth embodied in the term, *theotokos*, although he claims so high-sounding a title led to excessive honor to Mary. It is rather the concept of the Church as the living Mystical Body of Christ, whose members share in the supernatural life of their Head, that M. finds incompatible with the classical Protestant notion of the Church as a society of believers, and of salvation as an external imputation of the merits of Christ. And the chapters on the Immaculate Conception and the Assumption do not admit tradition in the sense of a living magisterium, authentic guardian and interpreter of revealed truth.

This study of Catholic teaching on the place of Mary as seen by a European Protestant offers sobering evidence of how a serious investigator can

yet present a picture of Catholic Marian belief and practice often far removed from reality. The description of the annunciation and of the birth of Christ is careful and respectful; the author holds for the virginal conception of Christ. Yet, while admitting that the Gospels alone leave undecided the identity of the "brethren," M. insists that Mary had other children. For him, Catholic teaching of Mary's virginity after the birth of Christ is no more than a fourth-century ascetic accretion. This ascetic emphasis on Mary's perpetual virginity, and the substitution of the cult of Mary for "that of the divine mothers of the Mediterranean world," are, in M.'s judgment, the two psychological motives that played the leading roles in the elaboration of Marian piety. The author rings the changes on this theme with charges such as that the Church has kept "sexual Manichaeism at least as a theory and monastic ideal of perfection" (p. 122).

The comment on Mary's consent at the annunciation is a good indication of the more serious doctrinal tone of the book: "In the Gospel story the annunciation is simply an annunciation, the communication of a sovereign decision that is extremely honorable for Mary—'Blessed art thou among women'—but concerning which she can clearly act only in humble submission, as indeed she does, and without her obedience being invested by her with the least quality of merit. Already in her person the redemption of the world is entirely and exclusively the majestic work of Him who saves" (p. 162).

A word about the translation. The English version is full of mistakes—not mere debatable differences of English expression, but frequent failures to express the sense of the Italian at all. A list of the errors would take up a couple of pages; e.g., a declarative sentence of St. Leo the Great is made interrogative with complete inversion of meaning; English words of similar sound and spelling are used for Italian words of quite different meaning. The translation limps most in some of the basic theological discussions: the divine maternity, grace, and merit. Sometimes recourse to the original Italian is the only way to discover just what M. is maintaining.

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EAMON R. CARROLL, O.CARM.

THE THREE STAGES OF THE SPIRITUAL LIFE. By J. Grimal, S.M. Translated by Joseph Buckley, S.M. 3 vols.; Milwaukee: Bruce, 1956. Pp. xi + 119, 144, xxiii + 114. \$8.00.

Since the time of the Fathers it has been customary to distinguish three main degrees or stages in the spiritual life. These degrees are not completely

independent of each other, but each degree has certain emphases which are proper to it. Fr. Grimal, following St. Thomas (2-2, q. 184, a. 2), holds that the primary occupation of the *incipientes* is to remove from the soul all mortal sin and whatever is an obstacle to charity, while the task of the *proficientes* is to uproot from the soul those selfish affections which prevent "ne affectus mentis totaliter dirigatur ad Deum." The work of the *perfecti* is to cleave to God by their love for Him and to rejoice in Him. Thus, the whole course of the spiritual life is death to sin, both mortal and venial, in order to live to God.

G. harmonizes this doctrine of St. Thomas with the "dogma of our incorporation with Christ in His death triumphant over sin and in His life full of love for the Father" (p. 7). The purpose of these three books, then, is to explain the doctrine of our incorporation in Christ according to the traditional three degrees of the spiritual life. In other words, the author expounds the three stages of the spiritual life in the light of our participation in the life of Christ, trying to make us thereby more explicitly aware of the presence and action of Christ throughout the whole course of our life in God.

Since mortal sin destroys the life of Christ in the soul, averting the soul from God, the purpose of the first degree of the spiritual life is to cleanse the soul in the blood of Christ, and to strengthen it against future sins by watching and praying through the grace and under the guidance of Christ. This is the subject matter of the first volume, *True Conversion of Heart*.

Volume 2, *True Work of Progress*, is concerned with the purification of the soul from venial sin by the domination of the passions and the acquisition of virtues. The soul sees venial sin as opposition to the Christ-life, and thus it strives to die more to self in order to let Christ continue within it more fully His virtuous life.

The third and perhaps the best of the three volumes, *True Life of Union with the Father*, explains the life of the *perfecti* as an almost constant union with Christ in the filial love which He has for His Father.

Although these volumes are not of any extraordinary value, some parts of them are well done and will prove useful to souls who emphasize in their spiritual life the doctrine of their incorporation in Christ Jesus.

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THOMAS G. O'CALLAGHAN, S.J.

HISTOIRE DOCTRINALE DU MOUVEMENT OECUMÉNIQUE. By Gustave Thils. *Bibliotheca Ephemeridum Theologicarum Lovaniensium* 8. Louvain: Em. Warny, 1955. Pp. 260.

Though a number of informative articles on the subject have appeared in

Catholic theological periodicals, there is no need to emphasize the significance of a work which is at the moment, so far as this reviewer knows, the only book by a Catholic scholar on the past history and the present status of the Ecumenical Movement. The author devotes the first half of his small volume to a brief chronological sketch of the different "ecumenical" groups (the World Alliance for International Friendship, the International Missionary Council, the "Life and Work" Movement, the "Faith and Order" Movement, the World Council of Churches) and the principal conferences held under their auspices during the past half-century (Stockholm, 1925; Lausanne, 1927; Oxford and Edinburgh, 1937; Amsterdam, 1948; Lund, 1952; Evanston, 1954). In the second part he attempts an estimate of the meaning, the theological "content," the basic ecclesiology, the direction and goals, the assets and liabilities of this still youthful movement within non-Catholic Christianity, and of the desirable Catholic attitude toward it.

The task the author sets himself in the first part is not too difficult, and the brief summaries of the origin and activity of the groups which have coalesced into the World Council of Churches sketch clearly interrelationships which may easily bewilder one not completely familiar with the Ecumenical Movement. In every line of this account there appears the warm sympathy of the author for the objective which the Movement has set itself and his appreciation of the labors of those who have in the past half-century dedicated their lives to it. Whether this attitude, commendable as it is, has led the author to exaggerate the actual accomplishments of the Movement is a question not easily answered. This may be said: a Catholic reader who is not in a position to balance the implicit optimism of Thils' work with views and statements emanating from others perhaps less favorably disposed (cf., e.g., editorial comment in *Christian Century*, Sept. 22, 1954) will easily, despite some potential correctives in the short chapter on "Non-Catholic Christians and the Ecumenical Movement," carry away too glowing a picture of its present status.

If the book, as its title seems to indicate, concerns itself with the entire ecumenical movement, one may ask whether some place should not have been found for the activity and accomplishments of individuals and groups striving for Christian unity outside the cadres of those organizations which have prepared and finally merged into the World Council of Churches. For it seems that the twenty or thirty mergers of churches in the U. S. A. since the turn of the century have been accomplished independently of the organizations whose history is here related. We should expect either that this record of actual accomplishment in the field of Church unity would have been brought into relationship with the Movement here under discussion or that

the limits within which the author chooses to work (or within which he understands the term "Ecumenical Movement") would have been more explicitly designated.

While the first part of the book with its largely historical material and its strictly chronological arrangement presents few problems to the reader, the second part, since it is largely theoretical, analytic, and comparative, will demand of him critical evaluations both of questions discussed and of the author's viewpoint. Possibly, too, the reader will feel that the matter could have been more tightly organized.

One can sympathize with T. in the problems to be faced when he endeavors to extricate from the delicately nuanced, if not strictly ambivalent, statements and reports of the W.C.C. its concept of the Church, the churches, its own significance, goal, and authority. In a sense it is impossible to present one single concept of terms on which there is divergence and wide divergence within the World Council itself. This difference of opinion is acute even in regard to the purpose and place of the Council itself: whether it is or can be a permanent sounding-board for the common convictions and hopes of separate and autonomous Christian churches, or an instrument for the achievement of a stricter unity which, once attained, will automatically render the Council obsolete. The marked divergence of opinion here is based on the fundamental difference that exists between the members of the Council on the very nature of Christian unity and the concept of the Church. This cleavage among the members along with the apparently irreconcilable conflict between the basic principles of Catholicism and of very many of the member-Churches of W.C.C. makes one fear that any hope for mass reunions within Christianity in our time rests upon a wistful blinking at hard facts.

This is not to suggest that the author minimizes Catholic doctrine. He knows that there are three questions at least to which in the Catholic mind the answer is clear: Did Christ merely wish and pray that among His followers there might be a unity whose form or forms would be determined by, and vary with, the exigencies of times and places and cultures, or did He establish by His own sovereign act one visible religious society? Did He give to that society its constitution and basic organic law? Did He merely wish and pray that the society so established would escape the dissolution that is the common fate of human institutions, or did He, invoking His sovereign authority, pledge that despite human ignorance, human unconcern, and human malice this one visible society should continue one visible society until He came again? Unfortunately, the divergence between the Catholic answer and the answers of most other Christians seems such that

neither "ecumenical theology" however enlightened nor semantic legerdemain however adroit will presently conjure it away.

While T. may appear unduly optimistic about the solution of difficulties that exist within the W.C.C. itself and between it and the Catholic Church, one cannot but be grateful for his discussion of factors that enter into what he calls "L'Oeuvre oecuménique"; there is much that is fine in his insistence on a sane "irenism," both on the plane of doctrine and on that of human and social relations. The pregnant suggestions of the final chapter, "L'Oecuménisme et la théologie," are for the most part admirable and, if reduced to practice in a spirit of generous Christian charity by Catholics, especially Catholic leaders, writers, theologians, should remove every obstacle which in loyalty to our own basic principles and convictions we can remove from the path to a reunion of all who call upon the name of Christ.

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STEPHEN E. DONLON, S.J.

AMERICAN CATHOLICISM. By John Tracy Ellis. Chicago: University of Chicago Press, 1956. Pp. xiii + 208. \$3.00.

That the rise of the Catholic Church in the United States during the last century and a half is one of the epics of Catholic history cannot be denied. Indeed, it begins to appear that it may eventually be ranked with the conversion of the Roman Empire in the fourth century, with the consolidation of the medieval Church in the twelfth and thirteenth centuries, and with the Catholic Reform of the sixteenth and seventeenth centuries. Measured by the evangelical standard, "By their fruits you shall know them," the founders and builders of the American Church seem to lack little of the stature of the Pauls, Basils, Hildebrands, and Borromeos of the past. In this little book the Professor of Church History at the Catholic University of America tells the story with lucidity and high competence. Although his survey presents a scholarly synthesis of a vast amount of historical material, it reads easily and is characterized by honesty and balance of historical judgment.

Msgr. Ellis gives a chronological sketch of the development of the Church in four chapters which correspond to the four lectures given at Chicago in January, 1955. The first is entitled "The Church in Colonial America" and covers the long period from 1492 to 1790. Pointing to the chain of place names stretching from St. Augustine, Florida, through San Antonio, Texas, to Los Angeles and San Francisco in California, the author indicates in a few pages the ecclesiastical significance of "three centuries of Spanish rule in the borderlands of this country." Detroit, Louisville, New Orleans, and

Mobile are names which recall the deeds of missionaries, daring torture and death to bear witness to Christ along the frontier of the French Empire in North America. The author goes on to point out, however, that despite the heroism of the Spanish and French missionaries and the favored position of the Catholic Church in the Spanish and French colonies, the main stream of American Catholic life took its rise in Maryland among the English colonies on the Atlantic coast, where for a century and a half Catholics were an insignificant minority in a condition of practical outlawry. He stresses the record of Catholic tolerance in colonial Maryland and New York and Catholic participation in the founding of the American Republic.

The second chapter, "Catholics as Citizens," covers the period from the consecration of John Carroll (1790) to the first national council in 1852. Here the author treats of the Church in the role of an Americanizing institution, the struggle with the nativists, and the decision of the hierarchy to stay out of politics by not founding a Catholic party. The third chapter, "Civil War and Immigration," treats of the problems accompanying and following the Civil War and those arising from the vast influx of foreign Catholics into the country in the second half of the nineteenth century. The dates of this section are 1852 to 1908; the latter year was that in which St. Pius X ended the missionary status of the American Church. The pages devoted to the Negro in this section are especially noteworthy. In treating of the Knights of Labor controversy, E. speaks of Cardinal Gibbons as "probably the greatest single figure that the Church in the United States has produced."

Section 4, "Recent American Catholicism," gives a factual history which bears witness "to the adulthood of the Church as an American institution." Here E. has some very judicious remarks on Catholic growth and on leakage. There are also some very interesting pages on the foundation of the National Catholic Welfare Conference and on relations between Catholics and the Protestant majority. The author ends with an interpretation of the relations of Church and state in contemporary America.

In addition to over twenty pages of expert and pertinent documentation, seven pages are devoted to a table of "Important Dates" and ten to "Suggested Reading." There is also a good index. These additional features greatly increase the value of the work as an indispensable guide for the student of the history of the Catholic Church in the United States.

LUTHERANISM IN AMERICA. By Abdel Ross Wentz. Philadelphia: Muhlenberg Press, 1956. Pp. v + 430. \$5.00.

Dr. Wentz, minister of the United Lutheran Church in America and professor of church history at Gettysburg Seminary, has written a well-documented history of the various Lutherans in America. The division of the material in the main is based on events in American history: (1) Colonial Times; (2) At the Birth of the Nation; (3) In the Youth of the Republic; (4) In a Period of Internal Discord; (5) In the Days of Big Business; (6) In an Age of Larger Units.

Lutheranism began in America in the Dutch Colony of New Amsterdam. At first persecuted by the Dutch Reformed Church, the Lutherans gained by the surrender of the colony to the English. (W. does not mention the fact that the English governor was the Catholic Lord Donegan in the service of the much-maligned Catholic sovereign James I.) In the early colonies there were Dutch Lutherans in New York, Swedish Lutherans in Delaware, and German Lutherans in Pennsylvania. Lutherans of German origin became the core of American Lutheranism. Henry Melchior Muhlenberg of Halle was the prime mover in the organizing of the Lutherans. He founded churches, opened schools, and labored for unity in observing the Common Service. It was he who brought representative Lutherans together into the first synod. At the time of the American Revolution there were 15,000 Lutherans in 133 congregations served by 33 pastors. The Lutheran parishes were mostly concentrated in Pennsylvania.

Most of the Lutherans were German. They had strong pietistic leanings and favored congregational independence without interference by church superintendents and consistories, as was the case in the Old World. The authority of the synod was very limited. In 1792 lay delegates were allowed to participate in the synod. Together with the Baptists and the Presbyterians the Lutherans opposed the Anglican Establishment and worked for the separation of Church and state.

In the chapters on Lutheranism in the youth of the republic W. shows how the Lutherans severed their ties with their parent churches in Europe. The spirit of independence gave rise to American brands of Protestantism (e.g., the Evangelical United Brethren, Disciples of Christ, the Unitarians), but the Lutherans were slower to respond to the evangelical movement, partly because of the language barrier and their conservative training.

Sectionalism and sectarianism made the period of internal discord a tense era from which Lutheranism did not escape, particularly in the nation-wide split over slavery. In commenting upon the Protestant-Catholic cleavage, W.

does not manifest an objective understanding of the Catholic Church. He states: "Likewise in the Roman Catholic Church in Europe this period is characterized by a revival of the Jesuits whose activities led to the decree of the immaculate conception and on to the dogma of papal infallibility" (p. 103). From 1830-1870 Protestantism in America was awakened to an active war against the Church. W. admits: "Monstrous slanders were circulated." He then observes: "The kindly disposition manifested toward Rome during the earlier period has never returned" (p. 104). This "kindly disposition" of the earlier period is in need of clarification. It was in this era that the strongly confessional Missouri Synod Lutherans had their beginnings in the newly arrived Germans from Saxony.

In the chapters on the days of big business, Lutherans are described as increasing and deepening in their historic consciousness. A more tolerant attitude appears toward all Christians. The Augustana Lutheran Church developed in this period, especially from the Swedish immigrants in the Midwest. It is interesting to note the ethnic backgrounds of many of the Lutheran bodies in America. Although they function as independent groups apart from their European parent churches, these Old World ties are important in appreciating later developments.

The chapters on the age of larger units brings American Lutheranism up to our own times. W. shows how Lutheranism organized on a national and international scale. The National Lutheran Council was formed for the solution of social problems in America. The Lutheran World Federation represents a trend in pan-Lutheranism. The twentieth century is the era of the merger of the smaller sects into larger units. Lutheranism has also witnessed such transformations as the merger of three Norwegian Lutheran groups into the Evangelical Lutheran Church. W. concludes with an interesting chapter on the American Lutherans and the Protestant ecumenical movement. Five of the Lutheran denominations in America sent representatives to the First Assembly of the World Council at Amsterdam in 1948. Some Lutherans are not supporters of ecumenism because of their own strongly confessional allegiances. In summary it can be justly said that *Lutheranism in America* is a standard work in its field, written in a readable style.

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DES LOIS DE LA CÉLÉBRATION LITURGIQUE. By J. A. Jungmann. Translated from the German by Marc Zemb. Paris: Editions du Cerf, 1956. Pp. 183.

Here we have in simple, clear French a translation of Fr. Jungmann's

course in liturgy, as given at Innsbruck University and later presented there to the clergy assembled for the liturgical week. Setting out with the theological thesis that the Mass is the sacrifice of the Mystical Body of Christ, the author aims to establish the fundamental principles of its liturgy. At the start he is confronted with the problem: exactly what is the liturgy? After having discarded several attempted replies because of their insufficiency, J. appropriates the definition laid down in *Mediator Dei*, evolving and interpreting it in scholarly fashion, underscoring the fact that it is the official, public cultus offered to God by the Church of Christ, readily distinguishable from private prayer and worship, essentially the service of God including adoration, thanksgiving, supplication, all of which are inherent in its chief act, liturgical sacrifice. And because it is the corporate, social worship of God it must also embrace external rites as the appropriate, natural expression of internal religion.

Next comes the topic, "Les acteurs de la liturgie." Since the liturgy is the service of the whole Church, whose head is Christ and whose members are the faithful, obviously the former is the prime actor, and the secondary is the assembly of all Catholics. Christ is not merely the founder of the Church and the author of the liturgy; He is likewise its high priest and continues to exercise His priesthood. *Sacerdos in aeternum*, He is the priest par excellence of the New Testament, as the Letter to the Hebrews so attractively portrays Him. Here J. subscribes to the opinion of Dunin Borkowski ("Die Kirche als Stiftung Jesu," *Religion, Christentum, Kirche* 11 [1913] 55-70), to the effect that in the *NT* and in the documents prior to the close of the second century, strictly sacerdotal terms like *hiereus* are reserved to Christ and to the Christian people, while the president of the Christian community is called *episkopos*, *presbyteros*, etc. Not all will accept this incidental statement; for in the *NT*, *hiereus* is applied also to Melchisedech and the priests of Israel, and, to cite one instance apart from the inspired documents, Clement, *Ad Corinthios* 1, 40 (generally dated 96-98) honors the Christian priest with this title. J. laudably emphasizes the lay priesthood; to have incorporated its full significance and moment, as we read in *Mediator Dei*, would have considerably clarified the subject.

With the fourth chapter J. investigates the underlying structure of the Mass liturgy, stressing three outstanding features: the reading, the chant, and the prayer of the celebrant. The lector first proclaimed God's message to the assembly to prepare them for their reaction and their contact with the Creator. Their response was embodied in the chant, consisting at first mainly in responsorial psalmody, which as time went on underwent various modifications in the chanters and their mode of singing. The prayer of the

celebrating priest, still extant in our older collects, gathered into one stately *oratio* or collect the prayers and desires of the faithful. He prayed aloud, addressing himself directly to God; he prayed in behalf of the congregation and of the entire Church, and commonly the collect was of a doctrinal nature, bringing to the laity the kerygma, and offered through Christ, vividly recalling the fatherhood of God and our adopted filiation through Christ, "semper vivens ad interpellandum pro nobis" (Heb 7:25).

The foregoing remarks might readily be multiplied and enlarged, but sufficient has been said to point up the salutary instruction and inspiration in this study, and the fuller appreciation of Catholicity and its sacred liturgy in store for the attentive reader.

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

LES ÉGLISES ORIENTALES ET LES RITES ORIENTAUX. By R. Janin, A.A. 4th ed.; Paris: Letouzey & Ané, 1956. Pp. 548. 1200 fr.

"Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin; "This is the King of the Jews." It was Pilate who first proclaimed the fact to the entire known world. In Latin at the time, and for two centuries afterwards, his inscription remained little more than a dead letter; but in Greek and Hebrew (by which, undoubtedly, Aramaic was meant) it assumed at once the character of a signal of the good tidings which were soon to follow.

West of Syria the news travelled along roads improved, perhaps, by the Romans, but populated largely by Greek-speaking and Aramaic-speaking peoples. To the east of that outpost of the Roman Empire, with almost equal ease, the story of Calvary found its way along the trade routes of the Empire of the Persians; for the common tongue of commerce throughout that vast region we now speak of as the Near East, and even into the Far East, had been Aramaic for centuries before Latin became the official language of the West.

It was primarily because Jews had established their colonies in the cities of Greece and Italy and Egypt that Saints Peter, Paul, and Mark quickly sought to plant the Church in those centers. It was because Jews and Syrians had travelled abroad as far as the west coast of India that St. Thomas pursued his mission to that bourne where he was to meet his martyr's death. Christianity is as old in Pepper as in the Lazio, and oldest in Jerusalem and Antioch. Yet how few western Catholics have any knowledge of and, consequently, any esteem for the Church in the East, the customs and peoples of the Eastern Rites?

For these three great tongues, which so facilitated the unity of the Church,

each in its own province, as between themselves excluded one another. The aloofness which grew out of their differences, as would happen at all times, was hardened by worldly dynastic exclusiveness. If Persia and Byzantium fell away from Rome, who shall say that the causes were not largely political? Again, church organization was grafted on empire no less in Rome than in Byzance and Persia. If it comes to assigning responsibility, in the interplay of the powers of Church and state who shall say that any have sinned less than others?

The evil of civil separation was erected into an almost impenetrable barrier by the Mohammedan conquests. Islam cut off and almost extinguished an East Syrian Christianity which, for some centuries, exceeded the Western Church by far in both membership and extent. From a distance we saw the beauty and brilliance of Byzance almost annihilated and segregated by that same military sect. Under our own eyes the holiness which was Christian Russia has been overwhelmed and isolated by militant atheistic Marxism. Rome and most of the West have not been spared these catastrophes on their merits, but by the papacy seconded by time and geography.

Certainly now, when modern means of communication leap so easily over old barriers, the duty of all Christians is clear and imperative; we must make ourselves acquainted with one another, with our fellow Catholics all over the world and with our dissident brethren. Our interest should go beyond the academic. We are called to prayer and action in the cause of reunion, to build up the full splendor of the Church again under the one true Vicar of Christ on earth, the Bishop of Rome.

Although, it seems to us, not with unfailing accuracy (as for instance when he remarks that in the Byzantine Liturgy "*Il n'y a pas d'Élévation*"), Janin's book provides a good deal of the essential information to this purpose. The work is almost exclusively factual and statistical: history, organization, description, tables, maps, illustrations. There is a useful bibliography of commonly accessible works at the end of each chapter. However, very few documentary references are given in support of particular data or views contained in the text. Evidently to have supplied these all the way through would have increased both the size and the price very considerably. Exception might have been made, perhaps, in favor of some matters which are particularly sensitive. It seems to us that, for instance, the statement that "*Les Russes suivirent tout naturellement dans le schisme leurs maîtres les Byzantins, et ne furent presque jamais unis à Rome*" (p. 172), the account of the schism of 1054, and the monothelitism of the earlier Maronites are too important to go unattested there and then or in appendices.

The conscientious reader will come away from this book with a mind well

stocked. We repeat, it is to be hoped that he will not complacently rest in his new knowledge. If, as a member of an order that has played such an active part in the Church's apostolate of reunion, J. had thought well to add passages of exhortation, one feels his readers would have been doubly grateful.

Among the many good services which J. has rendered through his book there is one which by itself would make it precious: he has reaffirmed abundantly that, consistently with faith and morals, integrity of rite in all its aspects is an inviolable requirement in any terms of reunion.

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JOHN H. RYDER, S.J.

PASTORAL PSYCHOLOGY IN PRACTICE. By Willibald Demal, O.S.B. Translated from the second German edition by Joachim Werner Conway. New York: Kenedy, 1955. Pp. xii + 249. \$4.00.

The purpose of this book, as stated by its author in the preface, is "that priests and educators may acquire a deeper understanding of human psychology and thus become more and more like the Good Shepherd, who could say of Himself: 'And I know mine.' " Certainly no one can have anything but approbation for such a purpose; how well, however, the author has accomplished this laudable purpose is another matter, and one on which there may perhaps be divided opinions.

The book covers a considerable scope and is divided into three main sections. The first section, "The Soul on the Way to Perfection," considers the three stages of the spiritual life: the purgative, the illuminative, and the unitive. The second section, by far the longest in the book, has the somewhat misleading heading, "Depth Psychology." The title is largely a misnomer, because this section has little to do with depth psychology. Actually, it deals with the division of people into various classes according to different criteria of differentiation. Thus, this section considers differentiation according to sex, according to life stages (child, adolescent, adult, aged), according to personal disposition (temperaments, types, characters), and according to occupation (peasants, workingmen, educated, middle class, and priests and religious). The final section deals with "Pastoral-Psychological Pathology" and consists of a presentation of the chief forms of psychological disorder, which it is presumed the priest will be likely to encounter in the course of his pastoral duties.

The present translation is taken from the second edition of the work, which appeared in German in 1953, the first edition having been published in 1946. In the preface to the second German edition, the author indicates

that in preparing this revision he has "accepted the plea for a more scientific treatment." He has sought to accomplish this purpose in two chief ways: "by using a wider scope of relevant literature" and by a more extended development of typology and characterology, relying chiefly on the work of Kretschmer. The result is a patch-up job, consisting of a bolstering of the author's opinion by appeal to authorities (some of them questionable) at selected points, whereas a thorough rewriting of the text from a scientific point of view is what was needed. The author indicates that he is writing his book as a practical guide for the educator and the pastor, and not for the psychological expert, but this practical intent can be no substitute for a scientifically well-founded text. It must be judged that, in terms of its scientific basis, the present edition is still seriously wanting. It is evident that Fr. Demal is a man of considerable pastoral experience. It is clear, too, that he has read widely, at least in German psychology, but one suspects that he has not had the advantage of a systematic training in psychology, and it is this systematically scientific approach which the book lacks throughout.

D.'s psychology is almost entirely a typology form of psychology. People are first to be typed psychologically, and then the individual, whom the priest encounters, is to be "understood" by placing him in the appropriate psychological category. The practical difficulty with the typological approach, however, is twofold. In the first place, there is no agreement on the division of people into types, there being as many typologies as typologists. The reader of the present volume will find this point abundantly illustrated, because the classifications presented are bewildering in their complexity and in their contradictory claims. The second difficulty is that, even if agreement could be reached on the proper typing of people, or if, in the absence of agreement, one form of typology is simply adopted, one finds that these types are abstractions, which hardly ever exist in pure form, and that the living individuals encountered are invariably of mixed types. Consequently, in practice it is usually difficult to "type" the individual, and if such typing is to be the main source of psychological understanding and help, the practical benefit to be derived from such an approach is questionable.

From the above point of view, one might maintain that the typological approach is not likely to prove a very practical one in pastoral psychology, but apparently D. must find it helpful, and perhaps others would too. A more serious difficulty with the book arises, however, from some of the pastoral advice which the author offers, on very tenuous scientific grounds.

A case in point is D.'s stress throughout on the hereditary nature of mental disorder, a stress considerably beyond what scientific evidence supports.

Thus, he speaks about "character-qualities" being "transferred hereditarily" (p. 154), and about children "who often inherit this unfortunate disposition to neurotic illness" (p. 225). D. seems not to advert to the fact that children of neurotic parents are invariably reared by these same parents, so that in consequence the neurosis of the child cannot unequivocally be attributed to heredity. Nevertheless, D. goes ahead to apply this concept to applicants to the priesthood and religious life.

One specific instance of the tendency to offer pastoral advice on questionably valid scientific grounds may be given. After quoting one of his authorities to the effect that the psychological disequilibrium of illegitimate children is to be attributed to the psychic state of their mothers during pregnancy (and neglecting the much more obvious contribution from the rearing of the illegitimate child), D. himself continues as follows: "Physicians emphasize with increasing urgency the importance of the psychological condition of the mother during pregnancy for the character formation of her child. During pregnancy the mother should not only keep away from excitement, wild and uncontrolled emotions, but she should cultivate to an increasing degree a life of most intimate union with God, of piety and inner joy. It is essential that the priest should point this out during his preparatory instructions for marriage" (p. 145). The pastoral advice here recommended is harmless enough, but completely devoid of scientific foundation. The advice offered in certain other portions of the book is no better founded scientifically, but is not always so harmless.

Terminology is another troublesome feature of the book. Despite the fact that it is intended for the non-expert, the book is replete with technical terminology, which the glossary at the back is insufficient to unravel. The final section, on pastoral-psychological pathology, is particularly troublesome in this respect. At the beginning of this section, the author distinguishes between psychopathy and neuropathy (neurosis), and then proceeds to ignore his own distinction during the remainder of the section. In addition to this inconsistency of terminology, the reader who is acquainted with English psychiatric terminology will have an added source of confusion, because the two terminologies do not correspond.

D. is a man of obviously wide pastoral experience, and this experience renders certain sections of the book genuinely valuable. This reviewer would single out the section on the differentiation of the sexes, the portion on adolescence, and the chapter on priests and religious as particularly worthy of commendation. Some of D.'s remarks on the psychological implications of celibacy are penetrating and profound and among the best which this reviewer has seen on the subject. Likewise, D.'s contention that the study of

psychology is of greater importance for the clerical student than many a subsidiary subject currently found in the seminary curriculum is worthy of mature consideration.

Despite the undoubted excellence of certain portions of the work, the book as a whole cannot be recommended without distinct reservations. Actually, this reviewer considers the book to be not without danger for the non-expert for whom it is intended. The main reason is the frequency with which pastoral advice is offered on a basis of dubious or erroneous scientific foundations, and the non-expert presumably will be unable to winnow the wheat from the chaff. Furthermore, the book sets almost no limits to what the priest can presumably undertake in pastoral psychology, and it is a dangerous thing for a priest without special training to venture into the field of psychopathology without fairly clear concepts on the limits of his competence. The problems of pastoral psychology are not to be solved by encouraging priests to conduct themselves as amateur psychiatrists.

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WILLIAM C. BIER, S.J.

SECOURS DE LA GRÂCE ET SECOURS DE LA MÉDECINE. By Jean-Pierre Schaller. Bruges: Desclée de Brouwer, 1955. Pp. 396.

In this duodecimo volume M. l'Abbé Schaller presents a theoretical and practical study of the therapeutic value of grace and the sacraments for the Christian physically or mentally ill. The book is written for the professional, for physician and priest, each in his proper role as healer of the body and physician of the soul; it deals with its subject matter in a professional way, though the style is not technical. For the physician it develops the theme contained in a sentence from Canon Tiberghien: "Though there may not be a Christian medicine, there is a Christian way of practicing it." Part of that sort of medical practice is to keep one's self aware that the spiritual health of the soul contributes to the well-being of the body in the invalid. For the priest the theme seems to be contained in a quotation from Abbé Journet's essay on Pascal: "In our universe the order of grace was not made to be simply put on top of the order of nature, but rather to penetrate it in a very mysterious way and to heal the deeply hidden wounds that it carries within itself since the fall." The themes are developed with a thoroughly solid supernatural orientation, with the emphasis on the reality of the supernatural in the integral life of the human being who is physically or mentally ill.

The book is divided into four parts: therapeutics and grace; medicine and the sacraments of the dead; medicine and the sacraments of the living; aid

from prayer. In the first part the central concept, that the sacraments are a medicine of the soul and a benefit for the body, is developed theologically. The treatment is solid and the theology is sound.

S. uses the Fathers of the Church and St. Thomas as his authorities, not so much to establish and justify his point of view as to illustrate it. His recourse to the liturgy in his discussion is happy and compelling. An interesting section reveals the thinking of a small sector of contemporary Protestant opinion, which appreciates the sacraments in a similar manner. The rest of the first part outlines the function of medicine in the total economy of sickness and pain, and establishes a proper hierarchy of values based on the true evaluation of the effects of original sin on the total human being and the place of pain and suffering in Christian life. The treatment of these topics is admirably competent. In dealing with psychological medicine S. shows himself in full control of his subject matter and writes in a way that will satisfy and appeal to the medical professional. His remarks on psychoanalysis are summary but apposite.

In the second and third parts, where S. deals with the sacraments in particular, different elements of personality structure and growth are discussed in connection with each sacrament. Thus the supernatural state and the influence of grace is related to the various conditions of the organism as a functioning unit. The psychosomatic unity of the organism is basic. Hence the working of medicine, proceeding as it does from discoveries in the natural sciences, especially biology, can have a profound influence on the working of grace and inversely. Such was the mind of Pope Pius XII when he remarked to the WHO in June of 1949: "The question of health goes beyond the limits of biology and medicine. It necessarily has a place within the sphere of religion and morals. The Church, far from thinking that health is exclusively a biological matter, has always emphasized the importance of religious and moral forces in preserving it. She has counted it among the conditions necessary for human dignity and total welfare, as well corporal and spiritual as temporal and eternal."

In the second part, when treating of baptism, S. reminds us that even after grace comes to the soul, the human being is left with a "wounded" nature. These wounds are ignorance, malice, weakness, and concupiscence. None the less, though grace does not heal the physical wounds of body and mind (nor should we expect it to), it does put the soul in a condition most favorable for the working together of nature and grace for the well-being of both. The Christian is not like those "who have no hope" (1 Th 4:13). Christian hope is a remedy not only for that "existential anxiety" we hear so much about but also for that bodily low-spiritedness in physical illness which is such an obstacle to medical healing. The author makes a point of

mentioning that grace can first come to the soul not only by the ordinary means of the sacrament of baptism but also by the extraordinary means spoken of by the theologians. Both physicians and priests should bear this in mind.

In treating the sacrament of penance S. takes care to include the virtue of penitence. This virtue will guard against neurotic guilt. The theology of the sacrament is well put and its function in mental health nicely explained. The confessional is not anything like the psychoanalytic couch nor is confession an analytic séance. It does have, none the less, its own proper therapeutic value when directed to the ends it was instituted to achieve. This is peculiarly true in certain mental and emotional disturbances.

When treating the sacraments of the living, S. takes an analogy from the biological concept of "interior" life in the organism and its intensity. This model provides a paradigm for detailing the reciprocal relations between supernatural life and biological (and psychological) life. The treatise is not exhaustive but it is illuminating. The main theme of the treatment of the sacrament of confirmation is the function of the "passions" or emotion in human life. The approach is original; it is among the best things in the book.

The aspect of the Eucharist that is stressed is its function in sustaining life and providing for growth. As is to be expected, the principal theme is union in the Mystical Body and its repercussions on the health of the mind and body. These touch principally psychological sustenance and growth.

Extreme unction is a sacrament of the sick. S. stresses the point that its primary function is the healing and saving of the soul; its effects on the body are secondary and subordinate to this. The physician, then, has two things to bear in mind: first, that the ill human being is not just another case of an ailing animal but a person with a supernatural life and destiny; secondly, that sickness and death are not unmitigated evils but a process of change from one life to a better one.

The discussion of holy orders concerns itself principally with sacerdotal celibacy. S. shows that celibacy is no detriment to the priest (and by extension, the religious) either physically, psychologically, or professionally. His remarks on the forming of a medical opinion regarding the suitability of a candidate for the priesthood in this regard are well taken and wise.

In discussing the sacrament of marriage it is regrettable that S. did not give a fuller treatment to the psychology of the marriage state. He confines his discussion to the principal function of marriage, the conception of new life. The limits which S. set himself require some selection and the matter chosen is handled competently, from the point of view both of theology and of psychology.

In the last part, on medicine and prayer, S. sums up his whole discussion

in a sort of *retractatio*. He reminds us that for many people prayer has become simply asking to escape from need or suffering or to make gain without effort. It is not that kind of prayer he means. What he means is what Dr. Carrel, in likening habitual prayer to the hormones, meant when he said that man can no more do without God than he can do without oxygen or water. That habitual prayer can be a vast source of psychological strength is clear enough, but we should not confuse the essential with the accidental, should not replace the theological by the merely psychological and be content with banal experience in place of the vision of faith. Prayer is a matter of private dialog between a person and God and has its strictly private effects and nuances. So does grace. The supernatural has for its end the supernatural. It has its influence in the natural, and this influence should be understood and used. But in the end it comes to this, that keeping first things first in nature and in grace we make "all things work together unto good" (Rom 8:28).

In fine, this is a book for physicians and priests by a competent theologian who is familiar with physical and psychological medicine. It is solidly instructive and unusually informative. It should be a vade-mecum for the priest and physician, especially the one who has much to do with ill religious, both men and women. It is a pity that so many physicians do not read French.

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DESCRIPTIVE NOTICES

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE. Edited by G. E. Wright and F. V. Filson. 2nd ed.; Philadelphia: Westminster, 1956. Pp. 130. \$7.50. A second, revised edition brings this invaluable biblical atlas up to date. The chronology of the ancient world has been revised in keeping with the latest studies of Rowton, Albright, and others, and for the period of the Hebrew kings Albright's chronology is used. New figures have been added or replace older ones (notably new drawings of the Temple and the altar of burnt offering, and a relief map of ancient Jerusalem). Many revisions and additions have been made in the text; naturally the Qumrân scrolls are discussed. The latest sites of excavation in Palestine have been noted in Plate XVIII, and a valuable index of Arabic names is included. By reducing the size of the type and of the figures, the volume is

now considerably smaller; nothing, however, is lost in the process, and actually the pictures are now much clearer.

THE FORMATION OF THE PAULINE CORPUS OF LETTERS. By C. Leslie Mitton. London: Epworth Press, 1955. Pp. 80. 8s. 6d. net. The life of St. Paul, the circumstances of the origin and the content of his individual letters have filled countless volumes, but of the history of the corpus of Pauline epistles comparatively little has been written. M. explains the conventional "gradual accumulation" theory concerning the formation of the corpus and then, at greater length, his own thesis on how, when, where, in what order, and by whom the original collection was made.

LA CHRISTOLOGIE DE SAINT IRÉNÉE. By Albert Houssiau. Louvain: Publications Universitaires de Louvain, 1955. Pp. xx + 277. 240 fr. b. Surmounting the temptation to facile and preconceived dogmatic synthesis, the author proceeds by way of literary analysis of the work of Irenaeus in its concrete historical and polemical context. In the first part, a study of Irenaeus' defense of the unity of God against the Ptolemaeans and Marcionites yields elements significant for his Christology. The second part examines his defense of the unity of Christ against these and other heretics. Sobriety, patient analysis of texts, attention to the work of predecessors, especially of F. Loofs, and excellent indices characterize this outstanding University of Louvain dissertation.

THE CHRISTOLOGY OF THEODORE OF MOPSUESTIA. By Francis A. Sullivan, S.J. Rome: Gregorian University, 1956. Pp. viii + 299. After surveying the recent dispute regarding Theodore's orthodoxy, this timely and careful study examines the authenticity of the fragments which served as basis for the condemnation of T. in 553. The conclusion, against Richard and Devreesse, is that these Greek fragments are more trustworthy than the corresponding Syriac and Latin versions. A study of the Christology of T. in the light of this conclusion leads to the judgment that he has merited the title "Father of Nestorianism."

THÉODORET DE CYR: CORRESPONDANCE 1. Introduction, critical text, translation, and notes by Yvan Azéma. *Sources chrétiennes* 40. Paris: Editions du Cerf, 1955. Pp. 137. Of Theodoret's correspondence, 232 letters have come down to us, remarkable for the diversity of addressees and of

content. Important for an understanding of the man and his personality, they are also significant for the history of the time and for T.'s theological doctrine. The present volume contains Letters 1-52. Azéma's Introduction (pp. 9-71) recaptures the historical and religious milieu (especially from 431 to 451), identifies the recipients of the letters (utilizing L. Destombes' thesis, *Recherches sur la correspondance de Théodoret*, Lille, 1944-45), paints a character portrait of T. from his correspondence (logical, balanced, responsible and responsive, generous, deeply pious), and explains the principles which have guided the establishment of text and translation.

THE DE DONO PERSEVERANTIAE OF ST. AUGUSTINE. Introduction, translation, and commentary by Sr. Mary Alphonsine Lesousky, O.S.U. Washington, D.C.: Catholic University, 1956. Pp. xxii + 310. \$3.00. In refuting the Semipelagians, St. Augustine wrote a two-volume work, *De praedestinatione sanctorum*, of which the second part has come down to us under the separate title, *De dono perseverantiae*. Written between 428-430, *De dono perseverantiae* is the final complete work on grace by "the doctor of grace." Dogmatically, the treatise is a résumé of the Augustinian doctrine on grace, emphasizing its gratuity and necessity. Pastorally, Augustine urges that perseverance in the faith should be preached as a gift of God, so that all may earnestly pray for it. An introduction presents the main outline of the Semipelagian and Pelagian heresies, together with Augustine's refutation and his doctrine of predestination. Both text (Maurist) and translation are provided, with a commentary made up largely of excerpts from other works of St. Augustine.

CALVIN AND AUGUSTINE. By Benjamin B. Warfield. Edited by Samuel G. Craig. Philadelphia: Presbyterian and Reformed Publishing Co., 1956. Pp. xii + 507. \$4.95. This is the fourth in a series of reprints of the writings of the late Dr. B. B. Warfield. It comprises a collection of articles treating the theology of Calvin and of Augustine which were first published between 1905 and 1909. The first and major portion of the book is an excellent selection of essays on Calvin. After an introductory piece on the man and his work, Calvin's doctrine of God and the knowledge of God, and his particular approach to the Trinity are set forth in successive chapters with clarity and insight. Augustine is the theme of the second part, which contains a thorough treatment of the *Confessions*. In the final two articles W. attempts to show how the Reformation on its theological side was an "Augustinian revival," on the ground that Augustine himself held Scripture to be the only supreme, infallible authority.

**DEUS TOTUS UBIQUE SIMUL: UNTERSUCHUNGEN ZUR ALLGEMEINEN GOTT-
GEGENWART IM RAHMEN DER GOTTESLEHRE GREGORS DES GROSSEN.** By
Michael Frickel, O.S.B. Freiburg: Herder, 1956. Pp. xvi + 148. A
doctoral dissertation on the universal presence of God, as set forth within
the framework of the theology of St. Gregory the Great. The author deals
successively with Gregory's doctrine on the natural knowledge and meta-
physical concept of God, the origin and development of his teaching on the
divine transcendental presence, the modes of this presence, and the final
formulation of Gregory's doctrine under the concepts of *Deus spectator*,
index internus, and *Deo auctore*.

THE EXERCISES OF SAINT GERTRUDE. Introduction, commentary, and
translation by a Benedictine Nun of Regina Laudis. Westminster, Md.:
Newman, 1956. Pp. xvii + 191. \$3.00. Special features of this new
edition of St. Gertrude's little-known but important work include a brief
biography of the Saint and an illuminating commentary on each of the
chapters, indicating content and explaining points of special interest. The
"exercises" treat of baptism, reception of the monastic habit, spiritual
espousals, monastic profession, praise of God, and preparation for death.

MARIA, MUTTER DES HERRN. By Karl Rahner, S.J. Freiburg: Herder,
1956. Pp. 110. Restricting himself in these theological meditations to
Scripture and the teaching of the Church, Fr. Rahner attempts to broaden
and deepen our knowledge of Mary by showing her genuine significance for
fallen creation in God's salvific plan. After a brief account of the teaching
of faith on our Lady, he discusses Mary's place in theology, Mary as Mother
of God, Mary the Virgin, the Assumption, and Mary, Mediatrix of all
Graces. The last chapter is a prayer to our Lady composed by the author.

MARGINALIEN ZUR THEOLOGIE. By Erik Peterson. Munich: Kösel, 1956.
Pp. 101. The purpose of this book is to give some idea of the con-
centrated power of Peterson's thought and of the vitality of his theology,
which is based directly on the sources of revelation and faith. These essays
originally appeared in *Wort und Wahrheit*, *Hochland*, and the *Benediktinische
Monatschrift* during the years 1934-52. They are concerned with existen-
tialism and Protestant theology, Kierkegaard and Protestant theology, the
theology of human form and dress, the meaning of woman, and the Gnostic
man. The final selection contains short fragments from P.'s work.

CATECHISM ON THE RELIGIOUS STATE. By Louis Fanfani, O.P. Translated by Paul C. Perrotta, O.P. St. Louis: Herder, 1956. Pp. viii + 184. \$3.50. A handy collection, in question and answer form, of the principal theological and canonical notions concerning religious life. Clear, accurate, and practical, it is especially designed for those religious, unschooled in theology and canon law, who are preparing for profession.

LE SENS DU CARÊME. By Dom E. Flicoteaux, O.S.B. Paris: Editions du Cerf, 1956. Pp. 149. First published ten years ago, Dom Flicoteaux's interpretation of the meaning of Lent now reappears in a completely revised form as the eleventh volume of the *L'Esprit liturgique* series. In his conviction that the way in which Lent is observed is a sure index of the level of Christian fervor, F. seeks to reestablish its traditional honor and place in Christian piety. In addition to discussing the nature, end, and mystery of Lent, he treats of its connection with purification of the heart and spiritual growth. Then follow the great themes of Lenten observance: prayer, fasting, good works, joy, and recollection. A special section on Ember Days and their connection with Lent concludes the volume.

JOHN ŽIŽKA AND THE HUSSITE REVOLUTION. By Frederick G. Heymann. Princeton, N.J.: Princeton University, 1955. Pp. x + 521. \$9.00. This scholarly monograph deals mainly with the early years of the Hussite Revolution in fifteenth-century Bohemia. The history of these years is presented in the course of recounting the life of the picturesque military leader of the Hussites, one-eyed John Žižka. The author, however, aims higher than mere biography; he states: "It is the underlying thesis of this book . . . that the birth of Protestantism, with most of its later facets, occurred in Bohemia a century before Luther." The story of the Hussite Revolution after Žižka is related in the final chapter of the book. Here, too, Heymann expresses his conclusions on the effects of the Hussite Wars in the religious, political, and social spheres. He considers these effects of far-reaching importance, not only in the history of Bohemia's successor, modern Czechoslovakia, but in that of Western Christianity in general. An appendix contains the letters and messages of John Žižka, on which the author has relied heavily in evaluating Žižka's personality. There are helpful maps and an extensive bibliography.

HISTORY OF THE MORAVIAN CHURCH: THE STORY OF THE FIRST INTERNATIONAL PROTESTANT CHURCH. By Edward Langton. London: Allen and Unwin, 1956. Pp. 173. 12s. 6d. net. An attempt at a popular com-

pendium of a few books about the Moravian and Bohemian Brethren. The author exercises little critical judgment and the result is an oversimplification of a very complex subject. Criticism of the Catholic Church in matters concerning John Hus and later troubles of these groups suffers from the same deficiency.

WORSHIP AND WORK. By Colman Barry, O.S.B. Collegeville: St. John's Abbey, 1956. Pp. 447. This handsomely bound volume is the second number of the historical studies of the American Benedictine Academy. It commemorates the first centennial of St. John's Abbey and College in Collegeville, Minnesota. The development and growth of St. John's, and on a larger scale the Benedictine revival of modern times, are traced against the background of the Church and American society on the frontier down to the present day. Full appendices and notes complete the study.

MEDICAL ETHICS. By Charles J. McFadden, O.S.A. Philadelphia: F. A. Davis Company, 1956. Pp. xix + 491. \$4.25. The principal change in this fourth edition of M.'s excellent work is the addition of a chapter on man's duty to preserve his life. The references formerly given at the conclusion of chapters have been dropped, but pertinent up-to-date references are given in the text itself. The chapters on inviolability of human life, on preservation of life, and on sterilization are now grouped together to make for more forceful presentation. The text of *Ethical and Religious Directives for Catholic Hospitals*, which is published in an appendix, is still that of the first edition of the *Directives*.

CATHOLIC SOCIAL DOCTRINE. By Daniel A. O'Connor, C.S.V. Westminster, Md.: Newman, 1956. Pp. xii + 204. \$3.00. Contains information on many topics of concern to those who wish introductory matter on phases of Catholic social teaching. Partly an adaptation of a well-known work of C. Van Gestel, O.P., the present survey is divided into two parts. The first outlines the nature and causes of social problems, the relevance of these problems to the function of the Church, and the scope of the Church's teaching on such problems. The second gives an account of the life of Pius XII with brief outlines of his teachings on peace, rights of the individual, and family welfare. The book has a wealth of references and restates the position that all social problems are moral problems at heart.

L'OEUVRE THÉOLOGIQUE DU PÈRE AMBROISE GARDEIL. By H.-D. Gardeil, O.P. Etioilles par Soisy-sur-Seine: Le Saulchoir, 1956. Pp. 184. 600

fr. A fine monograph presenting the theological reflection and development of Gardeil with an over-all evaluation of his many less-known works that aid in the understanding of his major productions, now theological classics. G.'s period of activity (1879-1931) is one of the most interesting for the intellectual life of the Church in France, covering Taine, Renan, Kantian idealism, quarrels of *L'Action*, Modernism, and the appeal of Leo XIII for a return to St. Thomas. Ever attentive to the needs of his time, G.'s thought was influenced by all these events, moving through philosophical works to his great theological ones, and finally to those on spirituality.

FRANZ JOSEPH DÖLGER: *LEBEN UND WERK*. Edited by Theodor Klauser. Münster: Aschendorff, 1956. Pp. 24. DM 1.50. A commemorative brochure on F. J. Dölger (1879-1940), one of the most remarkable students of the relationship between early Christianity and pagan antiquity, famed for the five-volume *Ichthus*, the six volumes of *Antike und Christentum*, and his monographs on confirmation, exorcism, *sphragis*, the baptismal renunciation, and prayer and singing in the ancient Church. Contains a biographical sketch by Theodor Klauser, reproduced from *Historisches Jahrbuch der Görres-Gesellschaft* 61 (1942) 455-59, and a Dölger bibliography by Karl Baus, which first appeared in the Dölger Festschrift *Pisciculi* (Münster, 1940) and has been brought up to date. Klauser inclines to agree with Rostovtzeff's view that Dölger was not properly an historian, if by that is meant a genuine vision of historical perspectives, a keen sense for the constant flow of events, and the inclination and ability to present one's findings synthetically. Dölger's talents lay in minute analysis; here his broad background, his uncommon memory, his passion for detail, and his rigid concentration on a single field resulted in contributions which have illumined in incomparable fashion the phenomenon that was early Christianity, by revealing its contact with the culture which helped to shape it.

LA PURIFICATION PLOTINIENNE. By Jean Trouillard. Paris: Presses Universitaires de France, 1955. Pp. 245. LA PROCESSION PLOTINIENNE. By Jean Trouillard. Paris: Presses Universitaires de France, 1955. Pp. 103. Trouillard defines the philosophy of Plotinus as "a doctrine and a method of the metamorphoses of the self." In these studies of purification and procession, T. emphasizes the method element in the definition. The problem of purification led T. to the *Enneads*, not the converse. Through years of study it has been for him fundamentally a philosophy of the spiritual life, and it is from this point of view that he analyzes it. Thus he insists that it is a misrepresentation of the thought of Plotinus to start with

the One and then to descend a rigid scale of emanated lesser levels. Rather, the One is the term to which the human spirit must remount. The point of departure is the man as he finds himself. The reascent of man as he purifies himself, as he liberates himself from his human condition to put himself in harmony with his spirituality, is the true spirit of Plotinus. His ambiguous language is unavoidable, since he is concerned with the struggle of purification which combines affirmation and negation. What seems an annihilation is really a resolution of confusion, a rendering to the body of that which belongs to the body and to the spirit of that which returns to the spirit. Though T. mentions the philosophical ancestors and heirs of Plotinus, he is concerned primarily with an internal study of the *Enneads*. The books close with full indices and a rich bibliography of the works of Plotinus and of studies on Plotinus, Plato, and Neoplatonism.

L'UNIVERS LEIBNIZIEN. By Joseph Moreau. *Problèmes et doctrines* 11. Paris: Emmanuel Vitte, 1956. Pp. 255. The aim of this volume is to present the philosophy of Baron von Leibniz in the successive stages of its development. The system of the great German philosopher was only gradually elaborated, and this book, like Leibniz' thought, is progressive. The first part deals with his early speculations when confronted with the problems raised by the scientific mechanism of his day, and describes his initial insights into the solution of those problems. The second part treats "les instruments d'élaboration" which were conceived by Leibniz once his contact with modern mathematics, as well as the philosophies of Malebranche and Spinoza, had led him to a more methodical and critical examination of his previous endeavors. The last section presents the philosopher's final synthesis.

BOOKS RECEIVED

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

Scriptural Studies

- Clark, Neville. An approach to the theology of the Sacraments. Chicago, Alec R. Allenson, 1956. 96p. \$1.50 (Studies in Biblical Theology, 17)
- Elliott-Binns, L. E. Galilean Christianity. Chicago, Alec R. Allenson, 1956. 80p. \$1.50 (Studies in Biblical Theology, 16)
- Jérôme, Saint. Sur Jonas; intr., texte latin, tr. et notes de Dom Paul Antin, O.S.B. Paris, Éditions du Cerf, 1956. 135p. (Sources Chrétiennes, 43)
- Mitton, C. Leslie. The formation of the Pauline corpus of letters. London, Epworth, 1955. 80p. 8/6

- Phillips, J. B. *New Testament Christianity*. London, Hodder & Stoughton, 1956. 123p. 10/6
- Les Psaumes; traduits et présentés par André Chouraqui. Paris, Presses Universitaires de France, 1956. 349p.
- La sainte Bible; texte latin et tr. française d'après les textes originaux; éd. par Louis Pirot et Albert Clamer. Tome I, 2e partie, Exode. Paris, Letouzey et Ané, 1956. 303p.
- Vawter, Bruce, C.M. *A path through Genesis*. N.Y., Sheed & Ward, 1956. ix, 308p. \$4.00
- The Westminster historical atlas to the Bible, rev. by George Ernest Wright & Floyd Vivian Filson; intro. by William Foxwell Albright. Phila., Westminster Press, 1956. 130p. \$7.50

Doctrinal Theology

- Faith and prejudice; and other unpublished sermons of Cardinal Newman; ed. by The Birmingham Oratory. N.Y., Sheed & Ward, 1956. 128p. \$2.50
- Rahner, Karl. *Schriften zur Theologie, III; zur Theologie des geistlichen Lebens*. Einsiedeln, Benziger, 1956. 472p.
- Sánchez-Céspedes, Pedro, S.I. *El misterio de María; mariología bíblica, I; el principio fundamental, Cristo y María, un solo principio redentor*. Santander, Editorial "Sal Terrae," 1955. 287p. 30 pes. (Bibliotheca Comillensis)

Moral and Pastoral Theology, Canon Law, Liturgical Questions

- Arnold, Franz Xaver. *Seelsorge aus der Mitte der Heilsgeschichte; pastoraltheologische Durchblicke*. Freiburg, Herder, 1956. 235p.
- Ellard, Gerald, S.J. *Master Alcuin, liturgist; a partner of our piety*. Chi., Loyola University Press, 1956. \$4.00 (Jesuit Studies)
- Flicoteaux, Dom E., O.S.B. *Mystères et fêtes de la Vierge Marie*. Paris, Éditions du Cerf, 1956. 150p. (L'Esprit Liturgique, 12)
- Flicoteaux, Dom E., O.S.B. *Le sens du carême*. Paris, Éditions du Cerf, 1956. 150p. (L'Esprit Liturgique, 11)
- Lemoine, Robert, O.S.B. *Le droit des religieux du Concile de Trente aux instituts séculiers*. Bruges, Desclée de Brouwer, 1956. 620p. 400 fr.b. (Museum Lessianum)
- Lohkamp, Nicholas, O.F.M. *The morality of hysterectomy operations*. Wash., D.C., Catholic University Press, 1956. xi, 206p. \$2.25 (The Catholic University of America Studies in Sacred Theology, Second Series, 92)

- McFadden, Charles J., O.S.A. Medical ethics, 4th ed. Phila., F. A. Davis, 1956. xviii, 491p. \$4.25
- Moussess, C. Les livres liturgiques de l'église chaldéenne, I. Beyrouth, Institut Pontifical des Études Orientales, 1955. xxi, 159p.
- Rauch, Wendelin. Abhandlungen aus Ethik und Moraltheologie. Freiburg, Herder, 1956. 403p.

History and Biography, Patristics

- Barry, Colman J., O.S.B. Worship and work; St. John's Abbey and University 1856-1956. Collegeville, Minn., St. John's Abbey, 1956. 447p.
- Capmany, José. "Miles Christi" en la espiritualidad de San Cipriano. Barcelona, Editorial Casulleras, 1956. 306p.
- Catholicisme Allemand. Paris, Éditions du Cerf, 1956. 564p. 1.080 fr. (Rencontres, 45)
- Ellis, John Tracy. American Catholicism. Chicago, Univ. of Chicago Press, 1956. xiii, 208p. \$3.00 (The Chicago History of American Civilization)
- Every, George, S.S.M. The High Church party, 1688-1718. N.Y., Macmillan, 1956. xv, 195p. \$4.50
- Hanson, R. P. C. Origen's doctrine of tradition. N.Y., Macmillan, 1956. xi, 213p. \$4.00
- Klauser, Theodor. Franz Joseph Dölger; Leben und Werk. Münster Westfalen, Aschendorff, 1956. 24p. 1.50 DM
- Lesousky, Sr. Mary Alphonsine, O.S.U. The *De Dono Perseverantiae* of St. Augustine; a translation with an intr. and commentary. Wash., D.C., The Catholic Univ. of America Press, 1956. xxii, 310p.
- Loup, Robert. Martyr in Tibet; the heroic life and death of Fr. Maurice Tornay, St. Bernard Missionary to Tibet; tr. by Charles Davenport. N.Y., David McKay, 1956. vi, 238p. \$3.75
- Prestige, G. L. St. Basil the Great and Apollinaris of Laodicea; ed. by Henry Chadwick. N.Y., Macmillan, 1956. ix, 68p. \$2.00
- Romb, Anselm M., O.F.M.Conv. Mission to Cathay; Blessed Odoric of Pordenone. Paterson, N.J., St. Anthony Guild Press, 1956. ix, 153p. \$2.50
- Saint Dominique et ses fils; textes choisis, traduits et annotés par M.-Th. Laurheilhe. Paris, Librairie Arthème Fayard, 1956. 287p. 750 fr. (Textes pour L'Histoire Sacrée choisis et présentés par Daniel-Rops)
- Schauinger, J. Herman. Stephen T. Badin; priest in the wilderness. Milwaukee, Bruce, 1956. xiv, 317p. \$7.50
- Sullivan, Francis A., S.J. The Christology of Theodore of Mopsuestia.

Rome, Gregorian Univ. Press, 1956. viii, 299p. (Analecta Gregoriana, 82, Series Facultatis Theologicae Sectio B, n. 29)

Writings of Edith Stein; selected, tr. and intro. by Hilda Graef. Westminster, Md., Newman Press, 1956. v, 206p. \$3.75

Ascetical Theology, Devotional Literature

Barden, William, O.P. What happens at the Mass; 2nd ed. Dublin, Clonmore & Reynolds, 1956. 123p. 5/-

Bloy, Léon. She who weeps; Our Lady of La Salette; an anthology tr. and ed. with an intr. by Emile La Douceur, M.S. Fresno, Calif., Academy Library Guild, 1956. ix, 167p. \$3.00

The Christian vision; selected readings from *The Life of the Spirit*; arranged and ed. by Mary Ellen Evans. Westminster, Md., Newman Press, 1956. xv, 310p. \$4.25

Gertrude, St. The exercises of Saint Gertrude; intro., commentary and tr. by a Benedictine Nun of Regina Laudis. Westminster, Md., Newman Press, 1956. xxi, 191p. \$3.00

Grimal, J., S.M. The three stages of the spiritual life under the inspiration of Jesus; tr. by Joseph Buckley, S.M. Milwaukee, Bruce, 1956. 3 vols. \$8.00

L'Heureux, Mother M. Aloysius Gonzaga. The mystical vocabulary of Venerable Mère Marie de l'Incarnation and its problems. Wash., D.C., The Catholic Univ. of America Press, 1956. xi, 193p.

Ignatius Loyola, Saint. Le récit du pèlerin; autobiographie de Saint Ignace de Loyola; 3e éd. refondue par A. Thiry, S.J. Bruges, Desclée de Brouwer, 1956. 152p. (Museum Lessianum, Section Ascétique et Mystique, 15)

Larkin, Francis, SS.CC. Enthronement of the Sacred Heart of Jesus. St. Paul, Minn., Catechetical Guild Educational Soc., 1956. 384p. \$.50

Lochet, Louis. Son of the Church; tr. by Albert J. LaMothe, Jr. Chicago, Fides, 1956. xiii, 255p. \$4.50

Maynard, Theodore. The fifteen mysteries. Paterson, N.J., St. Anthony Guild Press, 1956. v, 66p. \$1.00

Parry, Kenneth L. Christian hymns. N.Y., Macmillan, 1956. 124p. \$2.00

Le patronage de saint Joseph. Actes du Congrès d'études tenu à l'Oratoire Saint-Joseph, Montréal, 1955. Section historique. Montréal, Fides, 1956. 667p. \$10.00

Périnelle, J., O.P. Les voies de Dieu; la vie religieuse et les instituts séculiers. Paris, Éditions du Cerf, 1956. 518p.

The priest of the people; a symposium. Westminster, Md., Newman, 1956. 95p. \$.95

Roberts, T. D., S.J. *Réflexions sur l'exercice de l'autorité*; tr. par Henri Lemaître. Paris, Éditions du Cerf, 1956. 240p.

Philosophical Questions

Brunner, August. *Die Religion; eine philosophische Untersuchung auf geschichtliche Grundlage*. Freiburg, Herder, 1956. 390p.

Gonsette, J., S.J. *Pierre Damien et la culture profane*. Louvain, E. Nauwelaerts, 1956. 104p. \$1.20 (*Essais Philosophiques*, 7)

Gregory, Tullio. *Anima mundi; la filosofia di Guglielmo di Conches e la scuola di Chartres*. Firenze, Sansoni, 1956. 294p.

Moreau, Joseph. *L'Univers leibnizien*. Paris, Emmanuel Vitte, 1956. 256p. 1.200 fr. (*Problèmes et Doctrines*, 11)

Munzer, Egbert. *Solovyev, prophet of Russian-Western unity*. N.Y., Philosophical Library, 1956. vi, 154p. \$4.75

Norris, Louis William. *Polarity; a philosophy of tensions among values*. Chicago, Henry Regnery, 1956. x, 242p. \$4.50

Rosmini, Antonio. *Théorie de l'assentiment*; tr., intr., notes par Marie-Louise Roure. Paris, Emmanuel Vitte, 1956. 210p. (*Problèmes et Doctrines*, 12)

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Christianity and the existentialists; ed. by Carl Michalson. N.Y., Scribner's Sons, 1956. xiv, 205p. \$3.75

Cirlot, Juan Eduardo. *Romanesque art; the art museum of Catalonia*. N.Y., Philosophical Library, 1956. 93p. \$10.00

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Gölz, Benedict, O.F.M. *Paedagogiae christianae elementa ad mentem Encyclicae, "Divini illius Magistri"*. Rome, Herder, 1956. xvi, 256p. Lire 1,200.

Mantinband, James H. *Dictionary of Latin literature*. N.Y., Philosophical Library, 1956. vii, 303p. \$7.50

Roschini, Gabriele M. *La biblioteca Mariana Pio XII; devoto omaggio dell'ordine dei Servi di Maria a Sua Santità Pio XII nel suo 80° genetliaco*. Roma, Curia Generalizia dei Servi di Maria, 1956. 51p.

Vermeulen, A. J. *The semantic development of Gloria in early-christian Latin*. Nijmegen, Dekker & van de Vegt, 1956. xxii, 236p. 12.50 gldrs. (*Latinitas Christianorum Primaeva*, 12)

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