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BOOK REVIEWS

RELIGIONSWISSENSCHAFTLICHES WÖRTERBUCH. DIE GRUNDBEGRIFFE. Edited by Franz König. Freiburg: Herder, 1956. Pp. lxiv + 955 cols.

Because of the vastness of the field, no one person can hope to be an expert on all the religions of the world. Yet nothing can be more bewildering, or even more fascinating, than a first excursion into this field. A reliable guide, in the form of a dictionary, is a prerequisite. The editor of this dictionary on the science of religion, now the distinguished Archbishop of Vienna, has generously met this need. The subtitle indicates that only basic ideas could be covered in this volume; but basic ideas in religion are numerous and a wise choice had to be made. Archbishop König has made such a selection in regard to collaborators and the topics chosen.

The religions of the early higher civilizations and of classical antiquity are very adequately covered. Regamey has done an outstanding job on the religion of India, from Vedic times up to modern Hinduism, and on Buddhism. A similar verdict applies to the work of various authors on the religions of classical antiquity and the great religions of the present day. There are competent, though much shorter, surveys of the religions of Asia, Africa, Oceania, and America. But it is the reviewer's opinion that the Oceanian material should have been broken down into Melanesian, Polynesian, and Micronesian religions. Though the religions of the higher cultures of Meso-America are afforded individual notice, the religion of the American Indian would seem to demand fuller treatment than that accorded to it. The coverage of ethics—both the general topic, and the ethics of the Hindu and Buddhist religions—is very satisfying. A similar encomium is in order for the treatment of Chinese and Japanese ethics and religion.

In a Catholic dictionary we naturally expect a fairly comprehensive and authoritative coverage of the principal items of Catholic dogma and practice, Sacred Scripture, liturgy, and at least the prominent heresies. Up-to-date scholarship is at once evident. The Qumran writings are so prominently publicized these days that it is surprising not to find them listed as such. They are dealt with under the rubric *Damaskusekten*. Perhaps it would be better to use the current term.

In a dictionary such as this it is perhaps difficult to decide how much literature is to be cited. Some of the authors are very generous; others are niggards in this respect. For some of the articles on continental areas, the literature is cited; for others, none at all is given. Most of the citations are German works, as was to be expected; but rarely do we find *ERE* given as a source.

Some of the best titles are those on religion and its various aspects. The various articles of the late Prof. Steffes on religion, philosophy of religion, and comparative religion are of very high caliber, as are those of Karrer on *Religionsbegründung*, Goetz on the phenomenology of religion, and Thum on the psychology of religion. Space forbids a further litany.

In the thirties, Thorndike startled a Harvard audience with the statement that he was going to make an announcement that was rarely heard from a scientist. He said, "I was wrong." This dictionary confronts us with an even more startlingly honest admission. I refer to Dr. Haekel's various articles—especially those on *Kulturkreise* and *Hirtenkulturen*, in which he admits that some of the culture circles or groupings, formerly so vigorously maintained by the Culture Historical School, can no longer be held. Here is a forthrightness that is as rare among scientists as it is commendable. The colossal assemblage of ethnological facts gathered by this school remains, of course, unaffected by this admission. This is particularly true of the fact of primitive monotheism (cf. Haekel's article, *Höchstes Wesen*). It is to be hoped that Catholic writers in America will take notice of this radical revision of Culture Historical theory.

Without revelation it is not easy for man to attain to a precise knowledge of God, to transcend. There may be steps in this ascent. Maréchal spoke of animism as an arrested metaphysics. Christopher Dawson has drawn our attention to what he calls impersonal transcendents. The term is perhaps not exact but it does point to real phenomena in the pagan's odyssey. The dictionary offers many items that belong to this assemblage, such as *Macht* and *Machtglaube*, and others. One acquainted with religions can spot this phenomenon, but it seems to me that such a heading would be most helpful in a future edition of this excellent work.

In conclusion it may be said that the dictionary is a creditable piece of scholarship. It is an ideal vade-mecum and is almost indispensable for chaplains of Newman Clubs and students of non-Catholic or Catholic colleges and universities.

Loyola Seminary, Shrub Oak, N.Y.

HUGH J. BIHLER, S.J.

DICTIONNAIRE D'ARCHÉOLOGIE BIBLIQUE. By W. Corswant. Revised and illustrated by Edouard Urech. Neuchâtel and Paris: Delachaux & Niestlé, 1956. Pp. 324. 20.30 Swiss fr.

In 1954, the firm of Delachaux and Niestlé produced the *Vocabulaire biblique*, edited by J.-J. von Allmen (a second edition with a few added items appeared more recently). This was a popular dictionary of frequent biblical

terms mostly, though not exclusively, of a theological nature. Now the same firm issues a dictionary of "biblical archaeology" which may, in many respects, be considered a companion volume.

Unlike the *Vocabulaire*, the present work is due mainly to W. Corswant; since he died before the book was completed, E. Urech undertook to complete the volume as far as possible from C.'s material, but where this was lacking, he composed original articles which are distinctly marked as his. On the other hand, like the *Vocabulaire*, the present dictionary is intended not for the scholar, but for those engaged in the religious education of youth who wish precise and quick information about biblical "things." To emphasize the popular nature of the work, there is a complete absence of scholarly apparatus; the only references (except for acknowledgment for borrowed illustrations) are to the Bible itself, and there is no bibliography.

The work is limited to biblical "things," and, while the format is that of a dictionary, there is an index and a systematic grouping of the subjects treated. The materials covered are the secular life (domestic life, work, trade, weights and measures, arts and sciences, political, civil, and military institutions, etc.), religious life (feasts, sacred persons, places, and actions), and fauna and flora.

Most of the information is derived directly from the Bible, though, of course, the author and editor have tried to keep in mind and make use of the results of archaeology. Though here they have usually kept to the accepted archaeological results, one can detect echoes of current discussion among the scholars (cf., e.g., the articles "Darique," "Temple"). With the exception of one item, the present reviewer has not noticed any great omissions; there is no entry for "prophet." Of course, the information may be found in the *Vocabulaire*, but it does seem that the prophet was a sufficiently important religious person to have found a place here. A few words would also have been expected about the date of the domestication of the camel and of the problems that arise in the patriarchal narratives from the presence of this animal.

One example of the complementary nature of the *Vocabulaire* and the *Dictionnaire* would be the treatment of clothing. Though the word is discussed in both books, the *Dictionnaire* gives merely a description of the various articles of dress, while the *Vocabulaire* treats of the meaning of clothing. Many other examples of the same type could be cited.

For its purpose this work is admirable and, with the *Vocabulaire*, makes a contribution of great worth to the biblical revival. Another volume on biblical geography is very much needed, since neither of these works treats place names. English-speaking teachers may find some use for this book, but

it will hardly supplant such handy reference works as the *Westminster Dictionary of the Bible*.

Woodstock College

GEORGE S. GLANZMAN, S.J.

AMAZING DEAD SEA SCROLLS. By William Sanford LaSor. Chicago: Moody Press, 1956. Pp. 251. \$3.50.

This popular, but serious, survey of the whole ground is the latest addition to the ever-growing literature on the Qumran scrolls. In view of what has already been written (the reviewer has at hand ten general surveys in different languages), one may ask how it is possible to produce any more general studies of these documents. Naturally, it is impossible to write a completely original work on all aspects of the scrolls: some things are so well established that nothing new can be said; there are other problems about which, for lack of adequate evidence, conclusions of scholarly soundness cannot be drawn. It is, however, a tribute to the fascinating and multi-sided interest of these discoveries that there is still a large area for profitable discussion of unsolved problems and even for the reexamination of some positions previously taken for granted. Hence, in the present work there is much of the old and something of the new.

The first few chapters retell the story of the original find of scrolls in 1947, continue the tale of discovery up to the excavations in Qumran 10, and describe the documents as well as the other archaeological materials (pottery, coins, etc.) which were found. Most of this discussion has already appeared elsewhere, notably in *Revue biblique*. Before the beginning of 1956, another cave, Qumran 11, was discovered; though nothing very much is known about it from published reports, it may eventually rank second in importance to the original finds.

In discussing the dating of the scrolls, the author has been careful to distinguish several questions—the date of the composition of the scrolls, the date of the pottery, and the date of the abandonment of the caves. These distinctions, to be sure, are not original with the author, but it does no harm to keep repeating them. Another question might be asked: Was the content of these scrolls originally composed orally and orally transmitted before being consigned to writing?

In assembling and discussing the evidence for dating, the author shows excellent pedagogical gifts; he is at pains to make brief digression in order to explain his methodology (p. 57), a very laudable practice. His conclusion is that "most scholars are convinced that the Qumran materials are to be dated in the period between 175 B.C. and A.D. 68, probably several decades

within these outside limits in each case" (p. 64). In the reviewer's opinion, the last qualification is certainly necessary for the *terminus a quo* of the writing down of the scrolls as we have them, though a date much earlier than A.D. 68 for the latest Qumran material would be very risky.

Several chapters are devoted to the organization, practices, and theological views of the Community. Out of this material, we select the discussion of the messianic ideas of the men of Qumran. As the author suggests, two questions must be kept quite distinct. The first is: Did the members of the Community really have any idea of Messianism? The second: If they did, did they expect one or more Messiahs? Actually, the author takes these questions in reverse order; we take them this way for convenience.

By Messianism we would both, I presume, agree to understand a doctrine according to which a divinely sent figure would appear in the final (eschatological) period to establish the kingdom of God or to call together all "Israel." We would also agree most heartily that we ought not automatically to translate every instance of *māštaḥ* by "Messiah" (with all the implications of that word).

In his unpublished Th.D. dissertation, LaS. has studied the pertinent texts (including the extremely difficult 1Q28a) and here concludes that the present material offers no certain evidence for a doctrine of Messianism among the members of the Community. He admits that something may turn up to confirm Milik's restoration and messianic interpretation of 1Q28a (p. 163).

To the reviewer, however, it seems that there is positive evidence for a doctrine of Messianism even in the present material. The members of the Community were certainly interested in the "final days," for which, it would seem, they were still waiting. The eschatological terms *qēṣ* and *ḥayyāmīm* are found in their literature; the *War Scroll* itself (1QM) is best interpreted in an eschatological setting. In view of this eschatological background, it is significant that in Qumran Cave 4 a document was discovered which listed one after the other, in the fashion of a catena, a series of texts which had been given a messianic meaning. For the latest and most extensive discussion of all this material, cf. R. Brown, "The Messianism of Qumran," *CBQ* 19 (1957) 53-82.

The answer to the second question involves a point of grammar and a point of context. Regarding the point of grammar, it may be asked: Can the phrase *mšyḥy ḥrwn wysl* be translated as "the anointed ones of Aaron and Israel"? LaS. has done well to ask the question, since it has most often been taken for granted that this is the proper translation. The author denies that such a translation is possible and he discusses his point briefly in a note in *Vetus*

testamentum 6 (1956) 425–29. There are, however, several points which the reviewer believes have not been sufficiently considered.

It is recognized by the grammarians (and LaS. recognizes it) that in the Semitic languages it is possible to have one *nomen regens* governing several genitives. The problem is simply what such a construct chain means. For deciding our present question, we should use only examples which show the *nomen regens* in the plural; hence, Gn 14:19 and Ps 5:7 (which has אִישׁ, “a man of blood and deceit”) may be omitted. There are, however, several examples in the Bible, notably in Chronicles and Ezra-Nehemiah, in which a plural *nomen regens* is followed by several *nomina recta*; these have been discussed by A. Kropat in “Die Syntax des Autors der Chronik,” *BZAW* 16 (Giessen, 1909) 55.

From a study of these passages, it would seem to follow that only two translations of our phrase are possible: “the anointed ones of Aaron and the anointed ones of Israel” or “the anointed ones of Aaron-Israel” (understanding this as a unit). Two passages in Nehemiah are noteworthy: “in the days of Eliashib, Joiada, Johanan, and Jaddua” (Neh 12:22), where one *nomen regens* is followed by several genitives, and “in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah, the governor, and of Ezra, the scribe, the priest” (Neh 12:26), where *bimê* is repeated before Nehemiah, but not before Ezra. Kropat thinks these differences are due to the fact that in Neh 12:22 there is an enumeration of contemporaries, whereas in Neh 12:26 Joiakim was not a contemporary of Ezra and Nehemiah (for a similar example, cf. Neh 12:47).

This solution would appear to favor the position of LaS. that several genitives after a *nomen regens* ought to be understood as in some way forming a unit. However, in some of the superscriptions to the prophetic books (cf., e.g., Is 1:1), a prophet is said to have uttered his oracles “in the days of X, Y, and Z, kings of Judah”; these kings are not contemporaries, and only in a very broad sense could they be regarded as forming a unit.

From all these examples, one thing is certain, *sc.*, that if the plural *nomen regens* is to be repeated before each of the following genitives, it must be repeated as *plural*; so, e.g., we must translate 1 Chr 18:10 (cf. 2 S 8:10) so as to understand a plurality of vessels of gold, silver, and bronze, and not one vessel of gold, one of silver, and one of bronze.

These parallels would appear to give a death blow, grammatically at least, to a rendering “an anointed of Aaron and an anointed of Israel.” At best, we could translate either “the anointed ones of Aaron and the anointed ones of Israel,” or “the anointed ones of Aaron-Israel.” The latter rendering would create its own exegetical problems.

But it may be going too far to rest the whole answer on grammar. While we are not aware of any flagrant violations of Hebrew usage in the Qumran scrolls, we are quite sure that the language is not the pure Hebrew of the classical period nor even the Hebrew of the time of the Chronicler. LaS. has correctly stated that the language of the scrolls fits into the place between biblical Hebrew and the Hebrew of the Mishna (p. 240); the reviewer finds its closest connection to be with the Hebrew of Daniel. If, as LaS. suggests, the Hebrew of the scrolls was a spoken language, we would be hard put to say, from grammar alone, what precisely our phrase means.

Other points in this problem ought to be considered. It is well known that there were diverse traditions on the origin of the Messiah. The Qumran scrolls apparently speak of several figures who might conceivably be expected to perform the functions and fulfil the role attributed to this eschatological figure; among these characters would be "prophet," "anointed," "prince (*nāsîḥ*) of the congregation," "priest." Both reviewer and author would agree that the "Teacher" was not a messianic character.

Would there be any prior grounds for the Community's expectation of a plurality of "anointed ones" who would perform eschatological duties? A text often overlooked in these discussions is Za 4:14; in this passage, there is reference to the king and priest, called the "two anointed ones," who stand by the Lord of all the earth. Without for a moment maintaining that this passage has anything "messianic" about it, the reviewer would offer as a suggestion that this text (or perhaps something like it in another literature) gave rise to the expectation of a plurality of anointed ones—one from Aaron (corresponding to the priest), the other from Israel (a layman, corresponding to the civil ruler).

Though the problems are complex, the reviewer believes that, from the present material, it is safe to conclude that the men of Qumran had a doctrine of Messianism (in the sense defined), and that it is possible that they expected more than one "anointed."

The last chapters are devoted to the questions of the identification of the Qumran community and of the relation of their literature to the Christian Church and its literature. LaS. arrives at very prudent judgments on these questions, steering a cautious path through the various opinions.

Though the style verges sometimes on the "breezy," this book is a serious and valuable survey of the scrolls. Its critical caution is highly commended.

THE DEAD SEA SCROLLS AND THE BIBLE. By Roland E. Murphy, O. Carm. Westminster, Md.: Newman, 1956. Pp. xi + 119. \$1.50.

As a work meant to give the general reader correct perspective on the Scrolls, this book is a distinct success. Fr. Murphy, an established Semitics scholar, writes clearly and interestingly, and his popular synthesis was put together after reading and assimilating a considerable mass of scientific literature. The book offers absolutely reliable guidance to an intelligent enquirer who wants to know about the discovery and its significance. Moreover, the author's approach is more positive than apologetic; he is interested more in what the Scrolls do contribute than in what they do not. This does not mean that M. overlooks or minimizes the differences between Qumran and Christianity, but he is not so preoccupied with these differences as to forget how Qumran has illuminated the religious world of the first Christian century.

By delimiting his treatment to that area where scholarly agreement is almost unanimous he is enabled to emphasize the assured results without becoming involved in many questions still ardently debated. This was a very wise decision in view of the writer's aim. After a concise and informative chapter on the discovery, M. explains the importance of the finds for textual criticism of the *OT*. A couple of interesting corrections of *MT* serve as illustrations. A third chapter looks at the *NT* in the light of the Qumran material and provides a sane and reasonable picture of the gain to *NT* studies from these primary sources of the intertestamental period. Their relation to the Gospels, the work of John the Baptist, the Acts, and the Pauline Epistles is accurately and succinctly described, not without an awareness both of what they add to our knowledge and the still unanswered questions they raise.

Two minor points may be mentioned. On p. 76 M. translates I QS 11: 10-11. On p. 95 the same passage is translated with one verse added. The reader will be perplexed by the dissimilarities of the two versions. Secondly, in view of popular interest, I believe that the author might have given more explicit attention to the parallels between the religious meal of the Covenanters and the Eucharistic celebration of the early Christians. Kuhn, Daniélou, and others have noted the ritualistic similarities between the two repasts, at the same time stressing the cultic significance of the Eucharistic meal, for which there is no parallel at Qumran. Three excellent photographs of the Qumran site, a map, and two useful appendices enhance the value of this lucid study. This is popularization of very high caliber and it is whole-

heartedly recommended to the large circle of readers for whom it was written.

Weston College

FREDERICK L. MORIARTY, S.J.

THE SEMANTIC DEVELOPMENT OF GLORIA IN EARLY CHRISTIAN LATIN. By A. J. Vermeulen. *Latinitas christianorum primaeva* 12. Nijmegen: Dekker & van de Vegt, 1956. Pp. xxii + 236.

A word is the sign of an idea. Under the impact of Christianity new words were formed or old words were used as the vehicles for the new Christian concepts and viewpoints. Such is the case with regard to the word *gloria*. Here we have a process of pouring new wine into old bottles without breaking them. In tracing the semantic development of *gloria*, V. studies the Scriptures and the writings of Tertullian, Cyprian, Ambrose, Augustine, and Leo the Great.

As an introduction to *gloria* in the Latin versions of the Bible, V. gives a summary of the Hebrew *Kabod* and *Kebod Yahveh*, and also of the Greek word *doxa* as found in the LXX and the NT. In this way there emerged a word that stood for the refulgent appearance of God, and His shining power and greatness, and man's participation in God's greatness. In the Latin versions the Greek *doxa* was rendered by *gloria*. This was a rather startling phenomenon, in view of the fact that *gloria* (linked up with achievements for the *gens*, *respublica*, etc.) meant renown and honor.

Early Christians, coming upon the word *gloria* in Scripture, often understood it not in its biblical meaning but in the sense of "renown." In the second chapter, therefore, V. studies *gloria* in this sense. He shows how there developed a new Christian meaning for *gloria*, i.e., glory or renown in the eyes of God. With the Christians this *gloria* was not a species or a nuance of the profane ideal of glory; it was an entirely new concept. V. points out how this idea of renown is found in such spheres as the glory of the martyrs, ascetics, the hierarchy, etc. Despite the many studies on martyrdom, this reviewer is convinced that V.'s analysis of martyrdom, studied in the light of *gloria*, adds further depth and precision.

The biblical concept of glory also made its way into Christian Latin. Although evidence of this is found in writers prior to 313, far greater evidence is found in the writers after this period. The third chapter, therefore, is devoted to the study of biblical glory in Christian authors. Here glory expresses the imposing and dazzling appearance of God in His might and majesty, the glorification of Christ through His death and resurrection, and

man's participation in the divine splendor in this life and in the next. While concentrating on *gloria*, V. also points out the significance of *claritas*, *maiestas*, and other kindred terms.

Gloria has some interesting repercussions in the field of theology. The doxology in the subjunctive indicates that *gloria* was understood in the sense of honor. Under the impact of the Trinitarian and Christological heresies, *gloria* came to designate the divine nature of the Father, the Son, and the Holy Spirit. *Gloria* became a more sacred and biblical term for *natura* or *ousia*. The doxology, therefore, in the indicative came to designate the unity of the divine nature and the three divine Persons. It acquired an anti-Arian significance and became a dogmatic formula.

In connection with Augustine's reform in the cult of martyrs mention should have been made of J. Quasten's articles in *Harvard Theological Review* 33 (1940) and *Theologie und Glaube* 25 (1933). In the summary (pp. 124-33), where V. generalizes, analyzes, and psychoanalyzes, it seems that there is an excessive stress on cultural, social, and environmental elements to explain the fact of martyrdom.

All in all, however, this is an excellent study. It is a model in method. In this regard praise must be given not only to V.'s investigations of the literary sources but also to his study of the archeological remains. Finally, this a book written in English by one to whom English is a foreign tongue. In view of this, a special word of commendation is in order for V.'s command of English.

The Catholic University of America

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

THE SOURCES OF CATHOLIC DOGMA. Translated by Roy J. Deferrari from the thirtieth edition of Henry Denzinger's *Enchiridion symbolorum*. St. Louis: Herder, 1957. Pp. xxxiv + 653 + [67]. \$8.50.

For a little over a century Denzinger's handbook of the official documents of the teaching Church has been a standard work of theological reference. In recent years the need of a good translation has become more urgent. Increasingly fewer students of theology even on the seminary level have facility in Latin, fewer still have a working knowledge of Greek. Hence the importance of what might have been; for Dr. Deferrari's translation is not good. This judgment is based on a careful study of the sections which deal with the early Christian symbol or Apostles' Creed and the first eighteen ecumenical councils. It is confirmed by a more cursory reading of the later documents.

In the very first sentence of the introduction, which deals with the

Apostles' Creed, the translation becomes unintelligible by a misunderstanding of the Latin *alteri*. The editors of the *Enchiridion* note that the Christological section of the Creed has been added to the second article (*articulo alteri*) of the Trinitarian section. D. translates: the Creed is "composed essentially of (1) a Trinitarian part, three articles professing faith in three divine persons; (2) a Christological part which was added to *the first section*" (D 1).

After translating *carnis resurrectionem* of the Western Creed with all its anti-Gnostic overtones by the more refined "resurrection of the body," D. attempts a translation of the Eastern Creed from the Greek of St. Cyril of Jerusalem (D 9). In twelve brief articles there are four major inaccuracies. The Creed of Cyril expresses faith in one God, "maker" (not "creator") of heaven and earth; in Jesus Christ, "through whom" (not "by whom") all things were made; in the Holy Spirit, who spoke "in" or "through" (but surely not "among") the prophets; in one baptism "unto the remission" (not "in the dismissal") of sins. The first two inaccuracies occur again in the Nicene Creed (D 54). But here the translator should have been helped by the accurate Latin version of St. Hilary of Poitiers which parallels the Greek. Hilary has *factorem* ("maker") and not *creatorem* ("creator"), *per quem* ("through whom") and not *a quo* ("by whom"). Finally, to add in brackets "[a time]" to the Arian tessera, "there was [a time] when he was not," may sound better in English, but it says exactly what the Arians were so careful not to say.

The canons of Nicaea are translated from the Latin version of Dionysius the Small, but Dionysius is not as faithful to the original Greek as was Hilary in his translation of the Creed. Dionysius' version of the thirteenth canon, which deals with the important question of reconciling and communicating the dying, is bad, but it is made worse by D.'s misunderstanding of the Latin word *probabiliter*. The Council decides that a bishop ought, "after investigation," to grant reconciliation or communion to those who ask for it. Dionysius' *probabiliter* may possibly mean "after probing," or, according to classical usage, "laudably." In the context, however, it cannot mean "probably," unless we hold that the Fathers of an ecumenical Council were unable to make up their minds.

In the translation of the Nicene-Constantinopolitan Creed of the second ecumenical Council, that of Constantinople I (D 86), errors already noted in the earlier creeds have been corrected with the exception of "by whom" for "through whom." The third ecumenical Council, that of Ephesus, does not fare so well. In fact, the famous second letter of Cyril to Nestorius, read and approved in the first session of the Council, and hence the first definitive

statement of the dogma of the hypostatic union, is distorted beyond recognition. According to D., the Word is hypostatically united with Himself and is a body animated by a rational soul. Again, by misplacing the Greek adverb *prōton* (Latin *primo*), D. denies that the Word became an ordinary man, when the Council merely wished to deny that He first became an ordinary man and only then did the Word descend upon Him. Finally, the translation is rendered even more unintelligible by translating the Latin *quod* as "because," when it simply means "that." Other errors are italicized in D.'s translation which follows:

. . . rather (we say) that the Word uniting with Himself *according to person is* a body animated by a rational soul, *marvelously* and incomprehensibly was made man, and *was* the Son of man, not according to the will or by the assumption of a person alone, and that the different natures were brought together in a real union, but that *out of both in one Christ and Son*, not because the distinction of natures was destroyed by the union, but rather because the divine nature and the human nature formed one Lord and Christ and Son for us, through a *marvelous and mystical* concurrence in unity. For *in the first place* no common man was born of the holy Virgin; *then* the Word *thus* descended upon him; but being united from the womb itself he is said to have *endured a generation* in the flesh in order to appropriate *the producing* of His own body. . . .

In a note explaining the dogmatic value of the famous Anathemas of St. Cyril against Nestorius, the editors of the *Enchiridion* cite Mansi to the effect that the second Council of Constantinople referred to and extolled these anathemas as part "of the acts of Ephesus." The anathemas in question are referred to by the translator as "those anathematized who were added to the Epistle . . . the Council V [of Constantinople II] brought back and highly extolled (this) as part of 'the achievements which were effected at Ephesus.'" The translated note concludes with a reference to the "Anathematized of Nestorius against Cyril."

The dogmatic definition of Chalcedon on the two natures of Christ (D 148) is translated in parallel columns from the Greek and the Latin version of Rusticus. Except for a synonym here and there, the translations are identical, which suggests that the omission of *nusquam* in the translation from the Latin and the consequent denial of the distinction in natures is an oversight. Throughout, the Council distinguishes between Christ in His Godhead or deity and in His manhood or humanity. The translator speaks of divinity and divine nature as opposed at times to humanity, at times to human nature. Nowhere in the original does divine or human nature occur. The translation of the concluding sanction—and it is done twice in parallel

columns—is bad English. Even worse is the section which follows on the primacy of the Roman Pontiff (D 149).

The fifth ecumenical Council, Constantinople II, is relatively free of errors. If the Greek, however, had been consulted, the translator would have been able to achieve something of the crispness of the original. The Greek, omitting the definite articles, says quite simply: "If anyone does not confess one nature or substance of Father and Son and Holy Spirit . . . let such a one be anathema" (D 213). D. translates: "If anyone does not confess that (there is) one nature or substance of the Father and of the Son and of the Holy Spirit, etc." Canon 7 (D 219) says: "If anyone in speaking of the two natures does not confess that our Lord Jesus Christ is to be acknowledged in His Godhead as well as in His manhood . . ." D. omits "as well as in His manhood."

The sixth ecumenical Council, Constantinople III, is important for the reference that is shown to the suggestions of Pope St. Agatho and to the Roman synod held under his auspices. The Fathers of the Council speak of "embracing" these suggestions "with open arms" (D 289), a questionable metaphor perhaps, but much more forceful than the "willingly accept" of D. Again, the Council speaks of "two willings or wills," distinguishing, perhaps, the act and the faculty. D., following the Latin, refers only to "two wills." Finally, "indivisibly, inconvertibly, inseparably, unfusedly" sounds rather awkward. Perhaps "without division, without change, without separation, without fusion" would be better.

The seventh ecumenical Council, Nicaea II, bears the heading, "Definition of the Sacred Images and Tradition." Since sacred images are not defined, it would have been better to translate the Latin *de* as "concerning." The Latin text divides the decree on sacred images into three parts: *definitio, probatio et sanctio*. This last D. translates as "declaration." As so often, the translator slavishly follows the Latin version with the result that we have the awkward expression, "we define in all certitude and diligence (*in omni certitudine ac diligentia*)," whereas the Greek says so nicely, "with all care and exactitude (*akribeta*)." The Council speaks of sacred images "whether painted, or in mosaic, or from other suitable material," and refers to the custom of setting these up in the churches. D. refers to the sacred images as "the ones from tinted materials and from marble as those from other material," and states that these "*must be suitably placed in the holy churches of God*" (D 302). The translation of the definition concludes with the extraordinary observation: "For the honor of the image passes to the original, and he who shows reverence to the image, shows reverence to the substance of Him depicted in it." *Subsistentia* at one time was used in the Latin Church

for "substance," but by now it means "person," translating the Greek *hypostasis*. Again, there is reference here not only to images of Christ ("of Him"), but to images as well of the Blessed Virgin and the saints. Finally, we should say "the honor paid to the image passes to its prototype or original."

The question of sacred images is taken up again in the eighth ecumenical Council, Constantinople IV (D 337). We merely submit D.'s translation of Canon 3: "We adore the sacred images of our Lord Jesus Christ in like honor with the book of the Holy Gospels. For as through the syllables carried in it, we all attain salvation, so through the imaginal energies of the colors both all the wise and the unwise from that which is manifest enjoy usefulness; for the things which are the sermon in syllables, those things also the writing which is in colors teaches and commands. . . ."

Canon 10 of the ninth ecumenical Council, Lateran I, prescribes that no one "is to impose hands on a bishop for his consecration unless he has been canonically elected" (D 363). This is distorted to read: "Let no one unless canonically elected extend his hand for consecration to the episcopacy." The tenth ecumenical Council, Lateran II, bears the heading "Simony, False Penitence, the Sacraments." "Feigned" or "insincere repentance" would be much better. Better too would be a complete revision of all four canons translated by D., as witness the following: ". . . we drive as heretics from the Church of God, and we both condemn and we command them to be restrained by exterior powers. We bind their defenders also by the chain of this same condemnation" (D 367).

The third Lateran Council, the eleventh ecumenical, has but two brief chapters recorded. In the second chapter (D 401), "in Gasconia, Albigesio et partibus Tolosanis" is translated "in Gascony, in Albigesium, and in parts of Tolosa." The fourth Lateran Council, the twelfth ecumenical, condemns the error of the Abbot Joachim on the Trinity. There was need throughout for a trained theologian to attempt a translation of this difficult section. D.'s attempt to translate "alius sit Pater, alius Filius, alius Spiritus Sanctus, non tamen aliud" comes close to Sabellianism: "one is the Father, another the Son, and another the Holy Spirit, *yet they are not different*" (D 432).

The translation of the excerpts from the thirteenth ecumenical Council, Lyons I, reads badly. The following passage is also inaccurate. Innocent IV interprets the sin against the Holy Spirit in Mt 12:32 as meaning that "some sins are forgiven in the present life, others only in the world to come" (D 456). D. translates: ". . . by this it is granted that certain sins of the present be understood which, however, are forgiven in the future life." The profession of faith of the second Council of Lyons, the fourteenth ecumenical, in translation begins: ". . . we declare (*fatemur*) that the Holy

Spirit proceeds eternally from the Father and the Son, not as from two beginnings (*principiis*), but from one beginning, not from two breathings (*spirationibus*), but from one breathing" (D 461). Additional professions of faith are introduced by Denzinger under the heading [*Varia*]. This becomes "Variant Readings" in D.'s translation. An earlier [*Varia*], introducing n. 425, was translated "Variations."

The fifteenth ecumenical Council, that of Vienne, is concerned principally with the errors of Peter John Olivi. As was true in the case of the Abbot Joachim, the point at issue is again delicate and needed a trained philosopher as well as a theologian to translate accurately the Church's decision. The Council insists that the rational or intellectual soul is truly and of itself *the* form of the human body. D., missing the point, translates the heading [*De anima ut forma corporis*] as "[The soul as a form of the body]," and in the body of the definition speaks of the "substance of the rational or intellective soul" as "truly and in itself a form of the human body" (D 481).

Constance, the sixteenth ecumenical Council, met to condemn the errors of Wycliffe, Huss, and their followers. In the translation of the errors of Wycliffe we read the following: "It is not established in the Gospel that Christ arranged (*ordinaverit*) the Mass" (D 585). "One bringing alms to the Brothers is excommunicated by that very thing (*eo facto*)" (D 600). In a concluding note to this section the editors of the *Enchiridion* refer the reader to n. 661, where the theological censures attached to these forty-five articles of Wycliffe are found among the Questions to be put to the Wycliffites and the Hussites. D. translates: "See the theological censures of these 45 articles to be proposed to the Wycliffites and the Hussites." A similar reference on the part of the editors follows the listing of the errors of John Huss. This time, the *Interrogationes* proposed by the Council to the Wycliffites and the Hussites become "Questions of Wycliffe and Huss to be proposed."

The seventeenth ecumenical Council, Florence, is important for its defense of the *Filioque*. It argues that "since all that the Father has, the Father in begetting has given to His only begotten Son with the exception of Fatherhood, the very fact that the Holy Spirit proceeds from the Son the Son Himself has from the Father, by whom He was begotten also eternally" (D 691). Rephrasing, and translating *quoniam* as "that," D. obscures the meaning, and suggests in the concluding phrase that the Holy Spirit not only proceeds from the Son but was also eternally begotten of the Son: "And that all things, which are the Father's, the Father Himself has given in begetting His only begotten Son; without being Father, the Son Himself possesses this from the Father, that the Holy Spirit proceeds from the Son from whom He was moreover eternally begotten."

Denzinger's *Enchiridion* gives but one excerpt from the eighteenth ecumenical Council, Lateran V (D 738). Accordingly, the other topics which are dealt with by Leo X, including the Errors of Martin Luther, should not bear the page heading, "Lateran Council V." The single excerpt defines the oneness of the soul in each individual, its multiplicity in many bodies, and its immortality. Unfortunately, D. omits the definition of the soul's immortality. The concluding sanction is inaccurately translated.

Trent, the nineteenth ecumenical Council, shows a remarkable change in the quality of the translation. Not only are major inaccuracies rare—the worst is to deny the need of man's cooperation with grace (D 797)—but the translations are for the most part readable. Here, no doubt, D. was not left so much to his own resources. Good translations of Trent were available, and D. was wise in making judicious use of what appears to be the work of Schroeder, who in turn is indebted to the older classic of Waterworth. Unfortunately, when D.'s work went to press there were, to our knowledge, no English translations of the condemned propositions of Michael du Bay (D 1001–82), of Cornelius Jansen (D 1092–96), and of the Jansenist Synod of Pistoia (D 1501–99). As a result, errors and crudities of style once more abound. A few samples will suffice.

Failing to understand *reatus* as "liability to punishment," although du Bay himself defines the term, D. has the Church condemn the exact contrary to what du Bay taught: "There are two things in sin, an act and guilt (*reatus*); when, however, the act has passed, nothing remains except the guilt and the obligation to pay the penalty (*nisi reatus sive obligatio ad poenam*). Therefore, in the sacrament of baptism or in the absolution of the priest the guilt of sin only is taken away and the ministry of priests frees from guilt alone" (D 1056, 1057). Actually du Bay maintained that the priest remitted only the punishment due to sin, not the sin itself or the guilt of sin. The same basic error of D. occurs again in D 1058. Proposition 60 (D 1060) is made unintelligible by translating *qui* as introducing a relative clause rather than one of purpose.

The theological censure applied to the fifth condemned proposition of Jansen (D 1096) in translation holds as heretical "that Christ died for the salvation of the predestined," omitting the important *dumtaxat* of the Latin. The condemned propositions of the Synod of Pistoia are perhaps the most difficult of all the documents cited by Denzinger. With few exceptions they become all but unintelligible in the present translation. Once again there was need of a professional theologian well versed in the position of the Jansenists and the exaggerated Contritionists.

As was true in the case of Trent, the Vatican Council fares relatively well

in translation. The same applies to many of the encyclical pronouncements of the more recent pontiffs. The translations are by no means polished, but they are accurate enough. It is quite possible that the publishers have these documents in mind when they announce that "Dr. Deferrari wisely sacrificed elegance of diction to preserve the accuracy, simplicity and clarity of the original documents." The statement does not apply, however, to the earlier section of the work, nor to the appendix which brings the documents to a close. The fourth last document deals with the Incarnation. We submit the following translation as a sample of the kind of English which one finds so frequently in the course of the present volume:

But how we know and speak regarding the Virgin Mother of God, and about the manner of the incarnation of the only-begotten Son of God, necessary not because of increase but for satisfaction, we have taken and possess from above, from the divine Scriptures as well as from the tradition of the holy fathers, and we speak briefly, adding nothing at all to the faith of the holy fathers, which was set forth at Nicea. For, as we have already said, this suffices for all understanding of piety and for all renunciations of heretical perfidy. But we speak not presuming the unlawful, but by confession of special weakness excluding those who wish to rise up against what we regard as beyond man. (D 5002)

The translation continues in this vein, with the added confusion that Godhead is not opposed to manhood or humanity, but to the Incarnation: ". . . consubstantial with the Father, the same according to the Godhead, and consubstantial with us according to the incarnation" (D 5003).

The second last document in the Appendix deals with the question of solicitation. The Holy Office under Alexander VII equivalently declares that in matters of sex there is no parvity of matter, and even if there were, it would not apply in the case of solicitation. D.'s translation of the question and reply is as follows: "Whether a confessor is to be denounced for solicitation on account of scarcity of material?" *Reply*: "Since in actions of impurity scarcity of matter is not present, and if it should be present, is not in the matter at hand, they have decided that it should be denounced, and that a contrary opinion is not probable" (D 5005).

In his Translator's Preface, D. expressed the belief that close adherence to the original in all things pertaining to style "will not only make for greater accuracy, but for crispness and vitality in the translation." We neither expected nor did we demand that this ambition be realized. The Church in her official documents must necessarily qualify, distinguish, and refine her statements, even though the style which results is frequently laborious and halted rather than crisp and vital. We demanded only two qualities in D.'s translations, accuracy and intelligibility. We did not even demand that the

translations should always read well. Except in the sections already noted, we do not judge that these demands have been consistently met. For this reason we cannot recommend the present volume. Rather, for the sake of American Catholic scholarship which is here at stake, we earnestly recommend that the volume be recalled and the whole work redone under more careful supervision.

Woodstock College

PAUL F. PALMER, S.J.

SCHRIFTEN ZUR THEOLOGIE 3. By Karl Rahner, S.J. Einsiedeln, Zurich, Cologne: Benziger, 1956. Pp. 472.

The first two volumes of this series, bearing the same title, were reviewed in THEOLOGICAL STUDIES 17 (1956) 251-53 by this reviewer. Whereas the first two volumes aimed more directly at dogmatic theology, this third volume looks more to the theology of the spiritual life. These essays represent studies published over the last twenty years by Rahner in different German-language periodicals. Over the last several years R. has been gathering these isolated essays and publishing them in book form. As a result, especially in the present volume, the work does not present a close-knit unity of subject matter. In fact, the range of subject-matter in this third volume is surprisingly extensive. There are, for example, in the first section essays on the problem of the degrees or grades of Christian perfection (including some interesting scriptural studies), a presentation of some new ideas on the theology of the feast of the Nativity, the Church of the saints, and the relation between the dogma of the Immaculate Conception and our own personal devotion and piety. The next division deals with sacramental problems, such as the Eucharist and suffering, aspects of orders, as well as of penance. The last three parts concentrate on the general spiritual activity of the Christian, the various states of life, and, finally, life in the world.

Throughout the book the reader will find enlightening and interesting essays. For example, in the third section (pp. 249-63) there is an engaging dialog between a parish priest and the village doctor. R.'s humor, however, falls short of his theological acumen (the *Zigarre* anecdote on p. 163 f. limps decidedly). To modern insomniacs it may be interesting to know that the reason for one's not going to sleep readily is really because one does not want to fall asleep. In fact, insomnia is caused by fear of sleep. Also enlightening and, if not convincing, at least provocative of thought is the examination of the possibility of sleep's being a consequence of original sin.

The theses on the Sacred Heart in section 4 have already been discussed in these pages (17 [1956] 402) by John F. Sweeney, S.J. Let it be enough here

to say that what R. means by the Sacred Heart in the devotion is not what Pius XII means in the authoritative *Haurielis aquas*. R. practically eliminates the heart of flesh from the devotion, making Sacred Heart signify the central core of the Person of Christ, the seat of all His interior life, without reference to the heart of flesh.

The reader is sure to find profitable the third essay in the first part of the book. Here we have a fine treatment of the place which the humanity of Christ plays and should exercise in the Christian's relation with God. No one can read this penetrating study without being impressed.

R.'s forte is theological insight. He does engage in scholarly work also, as his study on penance indicates. The contents of this volume (and the two preceding ones, to a lesser extent) are almost exclusively personal reflections on revealed doctrine. Herein lies the worth of the writer—and, let me at once add, his worth is great. But, at the same time, there is a certain danger of merely personal reflection on revealed data, as is instanced in the author's study of the Sacred Heart devotion (pp. 391–415). Despite this last qualifier, I recommend this book highly.

St. Mary's College, Kansas

MALACHI J. DONNELLY, S.J.

THE SALVATION OF THE UNBELIEVER. By Riccardo Lombardi, S.J. Translated from the Italian by Dorothy M. White. Westminster: Newman, 1956. Pp. xvi + 376. \$5.00.

Fr. Lombardi's book is a scientific study of the thorny question of the minimum requirements for salvation. Through seventeen chapters of closely reasoned text, he first analyzes solutions of the problem and then explains the traditional defense of St. Paul's doctrine on the necessity of faith to attain to the beatific vision.

Briefly stated, the problem is to reconcile the absolute necessity with the apparent lack of faith in millions of persons down the centuries, while keeping intact the universal salvific will of God. To anyone familiar with the subject, several crucial questions immediately come to mind: (1) How explicitly must the person believing recognize his faith as founded on divine revelation? (2) Is it enough for a person to accept what is materially true, from a false religion like Mohammedanism, to satisfy the minimum requirements for belief? (3) What is the minimum content of salvific faith? (4) What about the necessity for faith in the Incarnation? Each of these basic issues L. treats at length, and some more than others. But the over-all coverage is adequate; in fact, more complete on its dogmatic side than any other known to the reviewer.

In examining the degree of necessary certainty about the fact of revelation, L. distinguishes the traditional position requiring objectively validated certitude from the more liberal, which allows relative certainty as sufficient, i.e., a subjective conviction based on purely human testimony regarding an imaginary revelation. Provided this pseudo-revelation, e.g., the Vedas, contains verities which actually derive from genuine revelation, L. is willing to concede the possibility of sufficient grounds for making a supernatural act of faith even in the absence of valid objective evidence. However, he is careful to qualify this position as hypothetical, on which he sets no store, and favors instead (in extreme cases) the theory of private illumination about the fact of revelation.

On the allied question of accepting what is materially true from a false religion, L. sees no difficulty, as long as there is objective derivation from one of the main streams of authentic revelation. "The indispensable knowledge of revelation may today be acquired through the three public revelations manifested by God to mankind: the primitive revelation, the revelation first shown to the 'chosen people,' and the Christian revelation." Consequently, "the faith essential for salvation may be found, not only among Catholics, but also among the separated Christians, among the Jews, and in religious movements which, like Islam, depend to some extent on the Christian and Jewish faiths, and even beyond these boundaries also wherever there survives a last trace of the first revelation made to Adam" (pp. 214-15).

Father Lombardi takes the middle course on the minimum content required for salvific faith. "On the one hand, we consider it illegitimate to force the [Pauline] text by arbitrary additions [such as] that man must believe in God as the Author of grace, or other similar attributes" (p. 72). On the other hand, he wants to avoid the Thomistic theory that what is known cannot be believed. His solution is to take St. Paul's words *en bloc* as referring to a single object, "the existence of God-the-Rewarder." Thus without arbitrary additions we have faith in an object which ontologically involves belief in a supernatural reward that is unknowable by reason alone.

In common with modern theologians L. holds that "explicit faith in the Mediator [the Incarnation] is not absolutely necessary for salvation Moreover we do not consider that belief in the Trinity . . . has been proved to be necessary." Yet he subscribes to Caperan's thesis that even when minimal, faith in God the Rewarder may imply "the intimate conviction that God has conceived of a plan of salvation, and has provided for its fulfillment, hence it includes belief in the Mediator" (p. 79).

The Salvation of the Unbeliever is a valuable contribution to the solution of

a highly significant problem. As the fruit of several years of careful research, it supplements or even supplants earlier treatises on the same subject. Not only teachers of religion and theology but anyone concerned with the fate of those who are outside the true Church will find here a balanced study of all the important aspects of this question.

West Baden College

JOHN A. HARDON, S.J.

THE MASS IN TRANSITION. By Gerald Ellard, S.J. Milwaukee: Bruce, 1956. Pp. x + 387. \$6.00.

To praise Fr. Ellard for scholarly and comprehensive work is somewhat like praising the grass for being greener in Ireland. His latest book follows his high standard: forty-one pages devoted to bibliography; twenty-two long documents, including much of *Mediator Dei*, *Musica sacra*, *Christus dominus* and its *Instructio*, translated and embodied into the text; numerous shorter documents so embodied; a fifty-year summary of liturgical developments since St. Pius X; a general index and another index of documents used. This is a useful book for anyone interested in the liturgical movement; indeed, for us all.

E. explains his purpose. "*The Mass of the Future*, published in 1948, very soon lost the *futurama* setting in which it was conceived. . . . Reworking the former book seemed impracticable. What was needed was a book in English that reflected and recorded the actual transition now in progress at the altar" (p. v). In the Preface, the late Bishop Edwin V. O'Hara asserts that E. "does the busy pastoral clergy a significant service, by marshaling and publishing the papal documents and other relevant statements . . . by which the Church in our day is charting her course toward fuller lay participation in the Mass. . . . [The] volume is partial proof of the initial growth of the liturgical-pastoral spirit in the United States of America" (pp. iii-iv).

These two statements compose a rather just appraisal of the book, whose twenty chapters take up twenty aspects of this liturgical movement, especially in America. Each chapter gives a fairly complete coverage of its topic, with the general theme of "Liturgical Transition" running through the book. A bibliography at the end of each chapter helps give the impression that the volume is rather a series of self-contained units than a continuous whole; this impression will be reflected in the following paragraphs, where a sampling of E.'s ideas will be given, rather than an attempt made to synthesize his themes.

E. considers the simplification of the rubrics in 1955 as one step in the right direction, but only one. The situation is about the same in regard to

present Mass-reform, although the new permission for use of the vernacular in the ritual is encouraging. E. reminds his fellow liturgists that Mass in the vernacular is by no means a panacea; the problem and the main difficulty is to enable our people to understand and love the Mass.

E.'s chapter on the dialogue Mass begins with a sketched history of its development. He regards it as a necessary and intermediate step (the next one will be the *chanting* of the Kyrie and other ordinary parts of the Mass) toward the ultimate goal: Mass *sung* by the congregation as their expression of their union with Christ the High Priest. "Our Saviour Sings" is the title of chapter 11 on the sung Mass. Sacred music and sacred art are treated, and an especially good chapter on church architecture is included; all lines should lead to the altar of sacrifice.

The participation of the laity in the Mass-offering is the modern way of expressing the mystery; the baptismal character is now considered the basis for terming them "collaborating agents" with the priest. Only one hundred years ago, Pius IX still forbade the Latin of the missal to be translated into Italian; he later changed his mind. In our days the *deutsches Hochamt*, in which the priest sings the Latin and the people sing a German hymn expressing the theme of the Latin without being a translation of it, was approved in 1943 and seems to be a real step forward. The *oratio fidelium*, dropped from the Mass about the year 495 and appearing now only in announcements made at sermon-time (St. Peter Canisius wrote the German version still used), should and probably will reappear in the Mass of the future.

"Communal Communion" would give another whole dimension to our social worship of God through Christ. Using a host offered by each layman and consecrated in that Mass would help greatly to foster this community-consciousness in our people. *Christus dominus* is translated and commented upon, but with no new applications; it does seem to grant evening Mass on 152 days of each year, and maybe more, depending on local customs.

The most pleasing chapter is "Easter Made Over," wherein E. comments briefly on the significance of each day's liturgy during Holy Week. His larger treatment of Holy Saturday with its theme of sorrow bursting into joy at the Vigil Service is sure to enlighten most readers like that paschal flame kindled in the darkness.

Some idea of our non-Catholic brethren's desire for a similar liturgical revival is given in "Non-Catholic Ways of Worship"; this may prove later on to be a main road leading to their return to the Church which has preserved the Sacrifice of the Head as well as the prayers of His members. The avowedly incomplete but quite lengthy list of important events liturgical during the "First Fifty Years" (since St. Pius X's *motu proprio*) gives a fine

sweep across recent decades, showing how the movement has gained momentum all over the world.

This book does its job well. The only suggestion which this reviewer would make is that E. might well give more of his own meditative reflections on the documents which he so well analyzes. His interpretation of the Easter Vigil Service gives us an idea of what he could do, and of how appreciative we could be.

West Baden College

DAVID J. BOWMAN, S.J.

ABHANDLUNGEN AUS ETHIK UND MORALTHEOLOGIE. By Wendelin Rauch. Edited by Robert Schlund. Freiburg: Herder, 1956. Pp. x + 404.

To anyone who can read German easily and who is interested in the positive approach to moral theology and ethics or in good arguments against situational ethics, this volume is heartily recommended. It is a posthumous collection of moral and ethical writings of a man who had been a professor of moral theology and ethics at the University of Freiburg in Breisgau, director of the Collegium Borromeum, and, finally, Archbishop of Freiburg for the six years preceding his death in 1954.

The first part of the volume, entitled "Christliche Sittenlehre," is an unfinished general treatise on Christian ethics. It is not a text-book and does not attempt full proofs of its statements. But it is an excellent outline of Christian morality as based principally on the natural law. The whole theme of the author might be summed up by saying that the morally good means living according to the truth of our being, "die Wahrheit zu tun." This implies taking our being in its full reality and truth: body, soul, supernatural destiny, spiritual life, and all the relationships which these include. Starting with these premises, R. shows the reasonableness and concatenation of moral principles, treating of voluntariness, conscience, virtue, and sin. He points out that the consideration of an individual situation is not true unless it takes into account the full reality, including the nature of the agent and of the act, and their essential relations, not forgetting the supernatural order.

In applied ethics R. treats first the nature of man as body and soul: the right to life and bodily integrity, including sections on the preservation of life by ordinary means, suicide, self-defense, the sacrifice of one's life for a neighbor, and mutilation; the care of the soul by natural and spiritual education. Next come the natural faculties of man, and first, the life-giving or sexual faculties. Here are treated the questions of fundamental sex morality and the nature, essential properties, and three *bona* of matrimony.

At this point the treatise breaks off. What is known of the plan for the

rest is filled out in part by articles which the author had published in periodicals or collected works. Most of these articles are ethical in their treatment and fit in well as complements to the "Christliche Sittenlehre," although they repeat quite a bit of the matter, as might be expected of independent treatises. They treat of such questions as the metaphysical foundation of ethics, double standards in morals, the right to life and to destroy life, capital punishment, eugenics, marriage and public safeguards of morality, periodic continence, and private property. Last in order in the book are two articles which do not fit in so well with the style of the rest. The subject of one of them, lying, could well fit in; but the article does not treat the fundamental ethics of lying, but only its specifically anti-Christian character as opposed to the Truth of the Word of God. The other, on confessions of devotion, is the only piece in the book on sacramental theology.

Several of the articles are polemic in nature, especially those on periodic continence and confessions of devotion. In these R. shows very clearly and cogently against his adversaries that the present teaching of theologians on these questions is in no way opposed to the doctrine of St. Thomas.

In doctrine the author is very orthodox, tending, if anything, slightly to the stricter side. (For example, he rules out all possibility of material cooperation with any form of artificial contraception in the marriage act.) There is nothing startling in his teaching, and nothing new or novel, except perhaps the approach and organization. An example of one of his favorite principles is that to destroy a thing directly always implies absolute dominion over it. He uses this principle to rule out all direct killing on private authority, direct suicide, self-mutilation, sterilization. At the same time he explains well the morality of the indirect voluntary in the questions of killing in self-defense and in sacrificing one's life for another. There are very few points open to question, and what might be disputed are mostly *obiter dicta*; for example, that by baptism a person becomes incapable of a purely natural marriage. (What if he marries an unbaptized person?)

In general, then, the volume is recommended, not as indispensable, but as a very interesting and enlightening example of a positive approach to morality based solidly on the natural law.

Alma College

JOSEPH J. FARRAHER, S.J.

THE CATHOLIC CHURCH, U.S.A. Edited by Louis J. Putz, C.S.C. Chicago: Fides, 1956. Pp. lx + 415. \$5.95.

The conviction that all too few American Catholics are aware of the

diversity of conditions that confront the Church in the various sections of this country, and of the complications which affect a multiplicity of problems, brought this book into being. To meet this situation through a manual of accurate information that would enlighten them as well as their non-Catholic fellow citizens, Fr. Putz assembled a group of writers, each charged with the discussion of a subject in a field in which his competence is established.

An introduction by Bishop John J. Wright of Worcester prefaces seven essays on the history, structure, and inner working of the Church in the United States, eight on regional diversity, and eight on the attitude and influence of the Church on various national problems such as labor, segregation, religious freedom, and the intellectual life, as well as strictly religious matters such as the liturgical movement, the lay apostolate, and the reconciliation of activism with the cultivation of the inner life of individuals and parishes.

In addition to a brief history of the Church in the United States, the first section of the book appraises the milieu in which American Catholics live and operate, relations to the Holy See, the organization and financial structure of the Church, and the educational system now in operation. The second part, as indicated above, dwells on regional diversities, the immigrant character of the Church, nationalities, patterns of assimilation, and attitudes to the diverse cultures of immigrant groups. Finally, the third, and in a sense the heart of the volume, enlarges on the major secular and religious issues and problems mentioned above.

On the whole, this venture of Fr. Putz and his associates achieves its purpose, even though in any such cooperative work the contributions are bound to vary in approach to the subject, in style, thoroughness of treatment, and merit. Moreover, in such an enterprise some overlapping and repetition are unavoidable; but the variations in length and thoroughness of treatment appear excessive, and some essays are marred by indulgence in undue praise of individuals, groups, and localities. Only five of the twenty-three contributors attempted exhaustive and scholarly treatment of their assigned topic with references to substantiate their assertions and claims. The article on "The Catholic Church in the Deep South" is quite disappointing, inasmuch as interest centers on North Carolina to the practical exclusion of the real "deep South."

If, as is implied, this volume is designed to serve as a work of reference, failure to provide a detailed index is a major obstacle to the realization of that objective. Despite this really serious defect, the book should have wide

circulation in this country, and we join in the hope that it will also find its way into the European market to meet a need so obvious to American Catholics.

West Baden College

CHARLES H. METZGER, S.J.

FRONTIERS IN AMERICAN CATHOLICISM. By Walter J. Ong, S.J. New York: Macmillan, 1957. Pp. x + 125. \$2.50.

It is always a pleasure to read Fr. Ong's work. It is even a pleasure to re-read it. Hence this little collection of his essays, most of them published previously in journals, is welcome. The subtitle, "Essays on Ideology and Culture," describes the opusculum perfectly.

O.'s studies are intuitive approaches to the American Catholic phenomenon, with an effort to get at their meaning. His eye is sharp and he rightly sees high significance in things which might seem at first unimportant. He shows some patient annoyance with European ignorance of American Catholicism, an ignorance covered up with erroneous generalizations. He describes American Catholicism as defensive, existentially ready to change but ideologically conservative. The American Catholic always wishes to restore a past moment of the Church, and usually that moment never was.

In the light of his familiarity with the Renaissance and medieval milieu, O. shows some new departures in Catholic America. In the medieval period, for example, business was considered unworthy and even evil; the American Catholic has made business a Christian career and an apostolate. The American Catholic college is anxious to be a liberal formation, and in this effort the Middle Ages and the Renaissance are conceived as models. But it is here that the American is creative without knowing it. The Middle Ages and the Renaissance had no institutions where the arts and the sciences were pursued disinterestedly. The American Catholic rarely thinks of the things he has created and takes pride in things which are the fruit of a defence mentality rather than advancing contributions. O. discreetly criticizes our fake medievalism.

Anyone interested in the American Catholic reality will find in O.'s little book substantial help to understand this paradoxical but impressive fact in process.

Woodstock College

GUSTAVE WEIGEL, S.J.

THE PROTESTANT CHURCHES OF AMERICA. By John A. Hardon, S.J. Westminster, Md.: Newman, 1956. Pp. xxiv + 366. \$5.00.

With the increase of Catholic interest in Protestantism, the need of factual information concerning the Protestant denominations and churches of America has been acutely felt. Older works describing the Protestant churches and sects of their times are no longer valid as descriptions of what is now at hand. Three recent manuals written by Protestants, F. E. Mayer, F. S. Mead, and Elmer Clark, give us fairly reliable brief portraits of the American Protestant reality. Mayer's little encyclopedia is perhaps the best. However, Catholics spontaneously ask questions which do not occur to a Protestant, and hence we need a Catholic encyclopedic report of Protestant beliefs, practices, and organizations. Fr. Hardon has met this need in creditable fashion.

Unlike the studies of Mead and Mayer, H. does not give us a complete survey of the Protestant field. He limits himself to the description of sixteen larger aggroupations and a synthetic view of the minor sects. The big five—Baptists, Methodists, Presbyterians, Lutherans, and Episcopalians—are presented. In addition, the Adventists, Quakers, Mormons, Christian Scientists, and other lesser but influential churches are also discussed.

H. should be complimented first of all for the industriousness and painstaking labor involved in his project. Hundreds of books, brochures, periodicals, and reports had to be read, studied, and collated. The author is also to be thanked for telling clearly to Catholic questioners the creeds, polities, liturgy, and distinctive spirits of the groups he describes. The book will tell most Catholics, clerical and lay, what they wish to know concretely about definite Protestant denominations and churches.

A book of this kind is inevitably exposed to certain deficiencies. First of all, everything must be reduced to greatest brevity. Much perforce must be omitted, even though it is in itself important. Secondly, it is impossible to say authoritatively and exactly what the different churches really hold. The denominations are not societal unities and even the organized churches give great leeway in matters of dogma. For the reporter there is always the danger of using one source as the basis for assertion, but no one source is ever authoritative or decisive in Protestant fellowships. The varieties of belief and worship in any one federation of congregations are so great that it is misleading to make one general statement about them all. The congregational character of American Protestant churches causes this annoying fact. The Protestant principle of individual freedom in the construction of dogma makes the fact necessary.

The third handicap under which a book like the present must suffer is the failure of resonance in a Catholic for Protestant reality. H. tries hard to be objective and understanding. In spite of his efforts, he has not succeeded altogether. I think of his treatment of the Mormons as an example. He attributes to them definite dogmas which Mormons widely reject or explain in a way not suggested by the author. H.'s presentation of Mormonism betrays a controlled but dynamic lack of sympathy for that church.

These negative reflections on H.'s book are not directed against the author. Whoever would have tried to do this work would have run into the same difficulties. To H. we are grateful for his generosity in undertaking a laborious task. His contribution will please many Catholics of our day.

Woodstock College

GUSTAVE WEIGEL, S.J.

IGNATIUS VON LOYOLA: SEINE GEISTLICHE GESTALT UND SEIN VERMÄCHTNIS. Edited by F. Wulf, S.J. Würzburg: Echter-Verlag, 1956. Pp. 408. DM 19.80.

This collection of essays is outstanding among the excellent works on St. Ignatius produced during the Ignatian Year. With Hugo Rahner's *Ignatius von Loyola: Briefwechsel mit Frauen* it throws more new light on the figure and legacy of the Saint than would have been thought possible. Fr. Rahner's book represents an important step toward the satisfactory biography whose lack has long been felt and remarked. This volume, too, will be of considerable use to the future biographer, not least the two contributions due to Hugo Rahner, especially the one on Ignatius and Philip Neri. Indeed, it appears that Hugo Rahner is in a position to give the Church a scientific portrait of one of the greatest churchmen.

There is much to be praised in this work. Fr. Wulf's treatment of Ignatius as a spiritual director, "one of the greatest the Church has ever had," is masterful. Josef Stierli's study of Ignatian prayer, which seeks and finds God in all things, is probably the first comprehensive and satisfying discussion of this much debated problem. Adolf Haas has ventured into the obscure field of Ignatian mysticism, using the extant parts of the spiritual diary as a guide. The result is a contribution which raises the discussion of this matter to a new level. Karl Rahner's theology of the "three times" of the election touches one of the deepest and most difficult teachings of the Saint. And there are other contributions of merit.

James Brodrick has already suggested that Hugo Rahner's book on Ignatius and women should be translated into English. It is probably too much

to hope that the same may be done for this work. But it certainly will be used by those writing on St. Ignatius in English.

Woodstock College

E. A. RYAN, S.J.

DEAN COLET AND HIS THEOLOGY. By Ernest William Hunt. London: S.P.C.K., 1956. Pp. viii + 142. \$4.50.

This sketch of the great English scholar, theologian, and Dean of St. Paul's is not intended as minute biography. It is a portrait of Colet's mind and character. The book is based on Colet's own writings and presents him to us as humanist, reformer, preacher, exegete, and mystic. The presentation is sympathetic, readable, and well-documented, and will be of interest to students of the Reformation era.

The author is an Anglican and seems to favor the view which sees Colet as a harbinger of the Anglican ethos. The chapter dealing with Colet the Reformer is considerably more extensive than the others. For this reason, and because Catholics will find a special interest here, it seems proper to give special attention to this section.

Dean Colet was deeply disturbed by the abuses prevalent in the Church of his time. He inveighed against the pride, sensuality, worldliness, and especially the avarice of the clergy. He raised his voice against the scandals of non-residence, simony, and nepotism, as well as the superstitious use of relics, images, and indulgences. In his presentation of these abuses and Colet's opposition to them, H. is perhaps as objective as one can be. Yet his statement that "the theologians and the canonists gave their authority to idolatry" (p. 59) is unfortunate. The two passages taken from St. Thomas to support this view are quite misleading when taken out of context. It is true that the theoretical justification for the cult of images has its nuances, but the careful reader can hardly accuse St. Thomas of holding a brief for idolatry. His integral teaching on the adoration of Christ and of images is too clear. Moreover, immediately before the passage cited by H., Thomas says in express terms: "Sic ergo dicendum est quod imagini Christi, in quantum est res quaedam (puta lignum sculptum vel pictum), nulla reverentia exhibetur, quia reverentia non nisi rationali naturae debetur" (*Sum. theol.* 3, q. 25, a. 3).

From the purely doctrinal viewpoint, the author sees Colet ranged on the side of the Reformers in maintaining that the Bible held the whole truth and was the ultimate standard of truth. Yet H.'s view is based on slender documentation, i.e., on two pages of Colet's work which, at that, are concerned

with discouraging the use of pagan authors as an aid to the interpretation of Scripture.

With regard to the other chief doctrines of the Reformers, H. feels that there is scant evidence that Colet espoused them. There is, on the other hand, indication that he held the traditional views on justification, transubstantiation, the sacraments, and the Mass as a sacrifice. Moreover, Dean Colet "never questioned the authority of the Pope" (p. 69). "Apparently he believed that the reform of the Church could come without a breach with Rome" (p. 70).

John Colet does appear, then, as a crusader for reform within the Church. Whether or not this necessarily places him within the Anglican tradition is a deeper question.

Woodstock College

JOSEPH B. DOTY, S.J.

SOLOVYEV, PROPHET OF RUSSIAN-WESTERN UNITY. By Egbert Munzer. New York: Philosophical Library, 1956. Pp. 154. \$4.75.

All the world has heard of Vladimir Lenin; far too few have ever heard of Vladimir Soloviev (pronounced Solovyoff). This Russian Newman was smothered in official oblivion in his homeland because his message was not pleasing to the authorities of either Church or state. Newman was much misunderstood; Soloviev was muzzled and suppressed. Part of the cause of the present oppression of large Christian communities by the followers of the upstart Lenin is that responsible Christianity in Soloviev's time was unwilling more fully to accept the yoke of humility and love imposed by its true master. Surely, for the lover of truth there could be only one misfortune greater than seeing his hero Socrates condemned: that was to be delivered to social death himself for the same reason, a passion for seeing things as they are.

Soloviev died too young; he was still ascending. Dr. Munzer calls him the prophet of Russian-Western unity. In the future sense he was that. But his ambition, and no doubt his calling, was to be architect. Certainly, especially under conditions of censure, he had not time to more than outline foundations. Few followed in his footsteps. The mood of his last months was pessimistic and weary. He died a disappointed man. His mission had failed except in his own regard. We have no doubt that it is in very close union with St. Peter that he now rejoices in the bosom of his beloved Sophia in the ranks of the saints.

The meagre passages accorded to Soloviev in the English-language refer-

ence books speak of him as philosopher and apostle of church unity. Certainly he loved truth ardently, but in a way he was not a philosopher. For him sensible perception is keyed to faith, human and divine; the supernatural is interwoven with the natural; he finds trinity in everything. We think he is better named a seer, one the more trustworthy because reverent to truth and erudite.

In this field of, shall we say, spiritual philosophy, his thinking is daring, powerful, and original. If overconfident in his younger days, he was never foolhardy. As he matured, by the energy of his own mind he advanced by great strides ever closer to that total Truth which was his God, correcting earlier mistakes and prejudices with transparent honesty.

In any event, as M. points out, it was not his metaphysics which made of Soloviev at last the prophet of Russian-Western unity. It was as church historian that he found the key to that universal Godmanhood, that free theocracy which it became his vocation to preach. It is of this Soloviev chiefly that M. writes. The book, therefore, is not a complete study of Soloviev. In it we find little about his forceful social polemics, of his poetry and criticism, about his clear and lively style, his unbounded generosity. The author's plan is historical, showing the origins and evolution of the apostle of unity. M.'s opinion that certain of the steps in this progress were intimately connected with deeply emotional experiences in Soloviev's personal life is at least defensible.

In his epilogue M. suggests a causal sequence between Soloviev's idea of divine humanity and the fibre which binds the Soviet Union together. Strict, monastic Orthodox asceticism is suggested as the progenitor of stern atheistic communistic discipline; this in answer to the question why a country so imperfectly industrialized as Czarist Russia "would accept Marxist Socialism." We doubt the answer, but equally the formulation of the question. Whether or not Orthodoxy had maintained itself by "Latinizing" and replacing the bond of love with the shackles of rule, certainly Marxist Socialism has not been "accepted" in the Soviet Union; it has been imposed by force.

With regard to the two famous syllogisms translated faithfully from Soloviev (p. 7), it is interesting to note that neither conclusion follows from the premises. Unless we are mistaken, these should read respectively "Therefore true being is known through the forms of human thinking" and "Therefore true being is cognated only in the states of human consciousness." M. himself seems to accept them. It would seem, nevertheless, that in each the boundaries separating the realm of thought, of abstract being and that of sensible material existence, are overstepped without warrant. Of course,

this would not matter much to some of the philosophers whose doctrines Soloviev was appraising in his *Crisis of Western Philosophy*, but the "lover of truth" himself, we think, would want to reexamine his analysis.

Russian Center, Fordham University

JOHN H. RYDER, S.J.

THE DOCTRINAL INSTRUCTION OF RELIGIOUS SISTERS. Translated by a Religious of the Retreat of the Sacred Heart. Westminster, Md.: Newman, 1956. Pp. x + 192. \$3.50.

THE DIRECTION OF NUNS. Translated by Lancelot C. Sheppard. Westminster, Md.: Newman, 1957. Pp. x + 254. \$4.00.

These two volumes, the sixth and seventh of the widely acclaimed *Religious Life Series*, grew out of recent conferences. During the study days organized by the indefatigable Père Plé, O.P., for the assistance of French sisters, clergy and nuns thoroughly discussed the type of instruction requisite for the latter to enable them to meet the problems emerging from the progress in woman's education today. Out of every hundred students enrolled in the faculties and institutes of France, thirty-five are girls, and this simple number suggests a development which is affording woman an active role in professional, social, and even political life. This fact, important from the sociological and psychological angle, lies at the root of the problem now confronting religious.

The first work listed above poses the question squarely: To what degree and under what conditions is it possible for the study of sacred doctrine to find a place in the life of female religious? The writer of the opening chapter, in masterly manner, marshals the reasons for such study and dissolves the arguments advanced against it. This is followed by a fine synthesis of the pronouncements of Pius XII on woman's role in the Church at the present time. The progression of modern woman is the title affixed to the third paper. It summarizes the ideas expressed during the last century on woman's mission, the social factors that have transformed her position, and her reactions: her tendency to individualism, to enlarged independence and autonomy, to escape from home and domestic tasks, her desire to feel that she is at the crossroads where the economic, social, and political life of modern civilization is passing by. A discerning balance-sheet points up the fact that, whereas modern woman's social, civic, and political situations have been considerably ameliorated, religious and ethical consequences do not always evince proportionate improvement.

Other provocative chapters are devoted to the doctrinal training of contemplatives, the adaptation of secondary and university courses for men to

the female level, the evolution of the chief codifications of the data of faith and of the great theological syntheses, and to a brief exposition of the meaning and content of catechetical theology. An enumeration is submitted of the endeavors being made nowadays to provide doctrinal training for sisters in France; but, encouraging as they are, they do not seem sufficient. There is still need of a deep-reaching adaptation of school programmes, pedagogy, aims, and the means of attainment. The collective attempt published here has no other purpose than to define the question, analyze its essential data, record the solutions previously proposed, and suggest others that might appear desirable. Much work and groping will be demanded before completely satisfactory solutions will have been found. To have faced the problem is a first indispensable stage.

The other volume under review brings us the complete proceedings of a national conference held at Versailles, September 9-12, 1953, conceived and planned by the organizations which, in France, are concerned with female religious, in conjunction with the editorial board of the *Revue de communautés religieuses*. All the members were entrusted with the spiritual care of religious, and their objective was to consider, in the light of modern conditions, the duties and responsibilities of those charged with the formation and direction of sisters. The papers, delivered by prominent churchmen, are here reproduced under the headings of principles and practice. The first part discusses the theology of the religious life of nuns, while the other adapts these principles to the priests involved. The first contribution, that of Most Reverend G. M. Garonne, Coadjutor Archbishop of Toulouse, examines the role of sisters in the present conditions of the Church in France. While energetically endeavoring to circumvent the dangers encompassing the Church, and zealously cooperating with pastors in the apostolic ministry, they are to labor towards the enlightenment and sanctification of the modern world. Their lives must be lives of faith and hope and love, and they are to be esteemed and appreciated by the clergy. The enormous advantage accruing to the Church from an army of consecrated virgins should intensify our gratitude and courage. An excellent paper in the form of an historical survey of religious life among women from the dawn of Christianity follows and supplies the appropriate background for subsequent studies on the theology and psychology of nuns and their canonical status. Under the caption "Practice" the opportunities and duties of chaplains, confessors, preachers, canonical visitors, and ecclesiastical superiors are expounded, as well as the policy of the Holy See from Leo XIII to Pius XII. The definitive form of the papers benefited by the discussions which, under the able chairmanship of Fr. Creusen, S.J., concluded the sessions of each day.

The resolutions submitted to the French episcopal commission of religious and approved by the assembly of French cardinals and archbishops will put the reader in possession of the entire work achieved by the Conference.

Taken in their entirety, these two volumes form a pool of expert knowledge and experience in a very vital field and should prove a big asset to priests and sisters. The different chapters bristle with information and inspiration, clearly and succinctly expressed in idiomatic English, and few readers will be aware that they are absorbed in a translation.

Woodstock College

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

THE DEATH AND REBIRTH OF PSYCHOLOGY. By Ira Progoff. New York: Julian Press, 1956. Pp. 275. \$4.00.

Dr. Ira Progoff has made a study of the basic theories of Freud, Adler, Jung, and Rank, who were the pioneers into the subconscious recesses of the modern personality. This study is a critical evaluation of the earliest psychoanalytical theories and aims to show the cumulative effect of the interplay of the thinking and the interpersonal relationship of these "giants of depth psychology." P.'s investigations have led him to the conclusion that the analytical, medical, and scientific techniques employed by the four major prophets have involved varying degrees of limitation; yet insofar as Freud's three disciples successively broke away from the classical type of analysis, they contributed something positive toward a holistic concept of the modern personality based on the findings of depth psychology. The result of their collective effort is a delineation of the limits of depth psychology as the original analysts had conceived it. At the same time, it indicates the direction of a New Depth Psychology that is supra-scientific, synthetic rather than analytical, intuitive and creative rather than intellectual, "spiritual" rather than material, and holistic rather than reductive. The book's purpose is to present the integrated synthesis of the partial truths each of the pioneers contributed, so that the result is a new therapy based on principles of a New Depth Psychology, which in turn presents a modern concept of the human personality in its unity, magnitude, and spiritual wholeness. The concept of personality presented here concerns man, not only as he is in himself, but also as he exists in society, in his actual cultural environment, and in the historical evolution of that culture.

The particular merit of the author's thesis is that it is based on the latest developments in the thinking of the original four, and conclusions are well documented by revealing quotations from both published and private statements. He has also carried his investigation into the deeper area of the per-

sonalities involved, considering their own personal situation and history, and the influence of their relationships with each other. Each was influenced in his thinking by his own history, and each had to take into consideration the principles set forth by the others.

Freud, who in his earlier years reduced the dynamics of human behavior to the "nothing but" pleasure principle, in his later years wrote an essay called *Beyond the Pleasure Principle*, where he said: "We must be patient and await fresh methods and occasions of research. We must be ready, too, to abandon a path that we have followed for a time, if it seems to be leading to no good end. Only believers, who demand that science shall be a substitute for the catechism they have given up, will blame an investigation for developing or even transforming his views." The dead end of Freud's analytical and reductive point of view was that he saw man as nothing but a material being at the mercy of deterministic biological urges.

From the first moment when he dissected the mind into conscious and subconscious, Freud destroyed the unity of personality. His analogy in *The Ego and the Id* of what takes place between the conscious person and his subconscious instinctual drives reveals the disunity in this conception of man: "In its relation to the id, the ego is like a man on horseback who has to hold in check the superior strength of the horse; with this difference, that the rider seeks to do so with his own strength, while the ego uses borrowed forces. The illustration may be carried further. Often a rider, if he is not to be parted from his horse, is obliged to guide it where it wants to go; so in the same way the ego constantly carries into action the wishes of the id as if they were its own" (quoted by Progoff, p. 156).

Adler went beyond the biological in man to seek a "wholeness" of the human personality beyond self in "social feeling," which is something more than mere sociability. It is a basic harmony with cosmic facts, a "belongingness," not only to all men, but with all things in the universe. Thus the wholeness of the human personality is not only self-contained, but extends beyond the individual to a cosmic experience of all things.

Jung deepened the concept of the unconscious and distinguished the "personal" from the "collective unconscious." Whereas Freud's concept of the unconscious was negative, Jung made it dynamic and teleological, and in terms of the residue of history and culture he sought to understand the functioning of the psyche through its inner purposes as a constructive unity. The Self is both the beginning and the end of the individual, in that it contains all the potentialities of the human species and is also the culminating phase of a process of psychological integration which Jung has called "Individuation." In *Paracelsica* Jung has given us the following very re-

vealing description of his concept of the Self: "The Self that encompasses me also encompasses many others . . . It does not belong to me nor is it characteristically mine, but it is universal. Paradoxically, it is the quintessence of the individual, and at the same time a continuum for all (collectivum)" (quoted by Progoff, p. 186).

Otto Rank wrote his *Beyond Psychology* to show the limits of the psychologies that had gone before, and having passed through the stages of a theory of "birth trauma" and a "psychology of the conscious," he came finally to the conclusion that what is most basic in the nature of man is his "will to immortality." Will is the inner integrating principle of the personality. It uses consciousness as its instrument in order to realize and fulfil the potentialities of the personality in the world. In *Beyond Psychology* Rank defines will as "an autonomous organizing force in the individual . . . which constitutes the creative expression of the total personality and distinguishes one individual from another. This individual will, as the united and balancing force between impulses and inhibition, is the decisive psychological factor in human behavior" (Progoff, p. 206). What the person desires most is immortality, and Rank has interpreted human history in terms of this basic striving.

P.'s summary deserves quotation at length (pp. 261-62):

Beginning with Freud's analysis of the repressed personal material, the study of the unconscious steadily deepened as Adler, Jung and then Rank penetrated the historical levels of the psyche. . . . They were led to an experience of the spiritual core of man's being, to the seed of personality that unfolds psychologically in each person and yet is always more than psychological. They came, in other words, to the metaphysical foundation of life that underlies psychology; and since each one experienced it in a personal way, each gave it a different name. Freud spoke of it as the superego accepting the ego, a characteristically intellectual way to describe a basic cosmic experience. Adler called it 'social feeling', and through it he gained a profound and intimate connection to life. Jung referred to it as the 'individuation' of the 'self', an abstract phrase to describe his effort to experience the cosmos psychologically by means of symbols. And Rank studied it as 'the will to immortality', which meant to him man's inherent need to live in the light of eternity. Each of these terms involved a psychological experience, and each of them referred ultimately to a contact with a larger realm of reality in which man's psychological nature transcends itself. Individually, Freud, Adler, Jung, and Rank came to this culminating insight, and the totality of their experiences forms the foundations of the new psychology.

. . . the old analytical theories were caught in a psychological circle of their own creation, and it cut them off from life. To break out of that circle, we require a theory and practice that approaches the human personality with an awareness of

its magnitude; and especially one that uses psychological concepts as instruments with which to develop man's spiritual and creative capacities.

Dr. Progoff's investigation is valuable because it describes in graphic fashion the limitations of the analytical and reductive approach to a study of the human personality. It shows also that psychology is beginning to re-examine the underlying theories of its therapeutic methods. Such a self-examination has led into areas that have been called "cosmic," "meta-physical," "artistic," and "religious." The Depth Psychology which thus emerges is a deeper insight into the nature of the human personality and what it is that constitutes its integrative capacity. Yet there remain areas of infection requiring purification. Basically, the source of distortions still remaining in the new Emergent Depth Psychology can be traced to the influence of materialistic and deterministic evolutionism. The principles of such evolutionism are applied to psychic life as to physiological life; they are applied to the individual as to the species in culture and history, and the relationship or distinction between individual and species is not always clear. "Instinctual drive," "compensation," "individuation," and "vital will" retain varying degrees of fundamental, unconscious determinism, and "meaning of life," "spiritual values," and "religion" turn out to have definitions that are significantly different from our customary understanding of these terms. Yet the author in no way conceals these important observations and distinctions, so that one need not be deceived by the "meta-physical" or "religious" interests of the individuals involved.

*St. Elizabeth's Hospital,
Washington, D.C.*

RAMON A. DI NARDO

SHORTER NOTICES

INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE 3 (1954-1955) nos. 1-2. Edited by F. Stier. Düsseldorf: Patmos Verlag, 1956. Pp. xi + 232. DM 34.— The character and scope of this highly useful periodical survey have already been described in previous reviews; cf. THEOLOGICAL STUDIES 16 (1955) 121. By incorporating the suggestions of reviewers, the editor continues to improve it. The present volume, however, contains some avoidable mistakes. It would be well for the editor to check some proper names; for example, "Etienne Lyonnet" should be "Stanislaus Lyonnet." The list of periodicals ought also to be scrutinized for typographical and other errors; for example, the place of

publication of *Unitas* should be "Roma" (following the usage for *Biblica*, *Verbum Domini*, etc.) and not "Rom," and of the *Lutheran Quarterly*, "Rock Island," not "Rock Islands." There is no such journal as "*The Catholic*," Washington; it should evidently be the *Catholic University of America Bulletin* (cf. Band 1, Heft 1, no. 75 of the "Verzeichnis der Zeitschriften").

George S. Glanzman, S.J.

IMMORTALITÉ DE L'ÂME OU RÉSURRECTION DES MORTS? By Oscar Cullmann. Neuchâtel: Delachaux & Niestlé, 1956. Pp. 85. A reworking of an essay that formed part of the *Mélanges* in honor of Karl Barth on his seventieth birthday, with a prologue answering objections provoked by its initial appearance. The prologue lays emphasis on the precise point at issue: in the *text* of the New Testament do we find immortality of the soul or resurrection of the dead? A comparison of the deaths of Socrates and of Jesus Christ illustrates how divergent and incompatible these two notions are. In the Greek system death is a friend that liberates the soul from the prison of the evil body. Immortality after this liberation is natural to the soul, even more natural than its union with the body. From the Jewish point of view death is an enemy that destroys life simply and entirely. After-life is not natural but requires a special act of re-creation by God. For the early Christian the resurrection of Jesus Christ with a spiritual body is a pledge of his own future resurrection. The Christian has partially begun this future life of regeneration by the present inhabiting of the Holy Spirit. This inhabitation continues even after death; the dead are with Christ. On the last day, when a new heaven and a new earth will be created, they will rise again through the power of the Holy Spirit. Between death and resurrection their condition is described as sleep; its precise nature is a mystery on which the New Testament is silent. Since the *NT* is in terms of a Jewish and not a Greek anthropology, the answer to the question posed by the title of the book is clear: whatever may be the value of the Greek insight on immortality of the soul, it is not contained in the *NT*. The *NT* clearly teaches a resurrection of the dead, body and soul, on the last day by a new act of creation.

John S. Nelson, S.J.

SAINT PAUL: THE APOSTLE OF THE GENTILES. By Justo Pérez de Urbel, O.S.B. Translated by Paul Barrett, O.F.M.Cap. Westminster, Md.: Newman, 1956. Pp. xii + 430. \$5.00 A popularization based solidly on a profound appreciation of the writings and spirit of Paul. Although footnotes have been kept to the minimum possible, in accordance with Fr. Pérez'

purpose, he has succeeded in presenting a detailed analysis and critique of controversial issues related to Paul's life and theology. Out of a broad knowledge of classical antiquity, Catholic theology, and a deep love for his subject, he has fashioned an attractive portrait of Paul the man, the saint, the theologian, the writer, the missionary. A plausible reconstruction of scattered historical events, vividly described and dramatically narrated, frames the portrait. The charming appeal of the original has been retained by a skilful translation.

D. Maruca, S.J.

LA PERSÉCUTION DU CHRISTIANISME DANS L'EMPIRE ROMAIN. By Jacques Moreau. Paris: Presses Universitaires de France, 1956. Pp. 141. The very concept of persecution entails ideological and emotional overtones that do not facilitate the task of those who endeavor to study objectively its historical meaning. This book constitutes an honest and often successful attempt in this respect. Its main usefulness consists in providing the layman with a handy survey of the main documents and historical data. Some statements, however, will surprise the informed reader; e.g., that the orthodox adversaries of the Gnostics "took violently to task the whole of Greco-Roman civilization." Most specialists will likewise disagree with M.'s interpretation of the letters of St. Ignatius of Antioch, and will find his skepticism on their authenticity outmoded.

Paul Lebeau, S.J.

LA MORAL DE SAN AGUSTIN. Edited by Gregorio Armas, O.R.S.A. Madrid: Difusora del Libro, 1955. Pp. 1182. 250 pesetas. Culled from the works of St. Augustine, this mammoth book by Fr. Armas promises to be a definitive collection of St. Augustine's moral teachings. Following the general plan of moral theology manuals, Fr. Armas has put order into what could have been easily a chaotic exposition of moral doctrines scattered throughout the letters and works of Augustine. The author has judiciously limited himself to a prefatory explanation of the scope of his book and a brief appreciation of Augustine's influence on moral theology, happily allowing the Saint to speak for himself through the rest of the book by means of carefully chosen texts. Although some are fragmentary, in general one can get a very good over-all view of Augustine's moral doctrine. While it does not attempt to steal the thunder from Mausbach's *Ethics of St. Augustine*, Fr. Armas' book will become a ready-reference guide and, in this bilingual edition (Spanish-Latin), a boon to students of Augustine.

Joseph Castillo, S.J.

THE INCARNATION IN THE SERMONS OF SAINT PETER CHRYSOLOGUS. By Robert H. McGlynn. Mundelein, Ill.: St. Mary of the Lake Seminary, 1956. Pp. 150.

By a systematic presentation of his sermons dealing with the Incarnation, M. attempts to vindicate Chrysologus' right to the title "doctor of the universal Church." The doctrine of Chrysologus appears generally orthodox. A few passages, however, are difficult to explain; e.g., "Father of two sons, since the divinity is now mixed with humanity," and "In one single body God and man are mixed" (p. 89). While Peter almost invariably avoids the term *theotokos*, he does call Mary the Mother of Christ who united human and divine natures in one person. A noteworthy characteristic of the sermons is their lack of metaphysical argumentation: the hearers were mostly unlettered, and the preacher was part of the Western, more practical theological tradition. M.'s work is valuable as a scholarly evaluation of Chrysologus' theology of the Incarnation. We miss, however, a résumé or explicit judgment in the conclusion regarding Peter's worthiness for the title "doctor," the problem which prompted the dissertation—though M.'s sympathies obviously lie with the Saint.

Leo H. Larkin, S.J.

A SCHOLASTIC MISCELLANY: ANSELM TO OCKHAM. Edited and translated by Eugene R. Fairweather. *The Library of Christian Classics* 10. Philadelphia: Westminster Press, 1956. Pp. 457. \$5.00.

This volume is designed to illustrate the principal interests of the great Scholastic theologians of the Middle Ages. The first section is devoted to Anselm of Canterbury and includes in addition to shorter excerpts a translation in full of the *Proslogion* and the *Cur Deus homo*. The second section is given over to the "Theologians of the Twelfth Century" and includes relatively brief passages from the canonists Ivo of Chartres and Gratian and from the theologians John of Salisbury, Anselm of Laon, Abelard, the Victorines, and Peter Lombard. The third section, "The Thirteenth Century and After," is introduced by a general survey of later medieval thought, but the authors represented, Bonaventure, Matthew of Aquasparta, Scotus, and Ockham, all belong to the Franciscan School. This choice of a single school was determined by the relation of the present volume to Volume 11, which will be devoted wholly to Thomas Aquinas. Besides a comprehensive general bibliography of material dealing with medieval history, the medieval Church, culture, theology, and philosophy, each of the three sections is prefaced by a particular bibliography and introduction to the authors cited. Of particular value is the editor's general introduction, which treats with sympathy and understanding the intellectual achievement of medieval Christendom.

Paul F. Palmer, S.J.

CROWN OF GLORY. By Alden Hatch and Seamus Walshe. New York: Hawthorn Books, 1957. Pp. 251. \$4.95. A popular but dignified portrait of Pope Pius XII. Writing with the same fast-paced style which made his biographies of the Eisenhowers, Clare Boothe Luce, General Patton, and others best sellers, Mr. Hatch has achieved objectivity without sacrificing the intimacy of a reporter's roving eye. The chapter, "Hey, Mister Cardinal," is characteristic of the engaging informality of this treasury of pleasantly told anecdotes from the life and reign of Pius XII. The collaboration of Prof. Seamus Walshe of Notre Dame International School in Rome is undoubtedly responsible for the total absence of the glaring misconceptions often found in books written by Protestants about the Catholic Church. Although H. spent two years researching his subject, he has allowed the life of Pius XII to unfold without the hindrance of a ponderous commentary. He tells his story simply and interestingly, complementing the narration with rare photographs and illustrations. Catholics will find new insights in this warmly human account of Pius XII from his early years and achievements to his election as Pope and his vision of Christ in his recent illness. Protestants will find new understanding of Pius XII's mission to sanctify from this account written by one of their own. Protestants and Catholics will find in the last chapter, "A Protestant Looks at the Pope," H.'s personal answer to the inevitable question of what he thinks of Pius XII.

Miguel A. Casals, S.J.

THE MORALITY OF HYSTERECTOMY OPERATIONS. By Nicholas Lohkamp, O.F.M. Washington, D.C.: Catholic University, 1956. Pp. xi + 206. \$2.25. In this doctoral dissertation Fr. Lohkamp ably tackles a medico-moral problem much discussed in recent years. After a brief introduction and a review of the general moral principles concerning mutilation and sterilization, L. takes up in detail when and for what reasons hysterectomy operations are currently performed. In the light of the general moral principles conclusions are then set forth concerning the morality of such operations. The result is a vast amount of work, involving familiarity with recent developments in both the medical and moral fields. Although one may at times disagree with L.'s conclusions (for example, in the controversial "scarred uterus" case), they are in general carefully thought out, and in disputed cases L. strives to present both sides in an eminently fair fashion. Two minor defects: an excessive use of italics for emphasis, especially in the section dealing with general principles; and the omission of any notice that the lengthy bibliography includes only material published by the end of 1954, although some articles and at least one book, cited in the footnotes,

appeared in 1955. These two points, however, do not detract from the many admirable features of the work, and its value for the priest and the professional man of medicine.

Robert L. Mahoney, S.J.

ENCYCLOPEDIA OF MORALS. Edited by Vergilius Ferm. New York: Philosophical Library, 1956. Pp. x + 682. \$10.00. This is not a mere dictionary of ethical concepts and names but a scholarly reference work. There are only sixty entries, approximately, varying in length from five to fifteen pages and contributed by names recognized in their respective fields. They treat the major religions of mankind and expose the better-known moral philosophies from the Zoroastrian to modern pragmatism. The gamut of great names is run from Socrates through Aquinas to Bertrand Russell. The treatment is mainly historical and anthropological, marked by commendable calm and objectivity. Not only moral theory is presented but moral practice as well; for example, the mores of primitive peoples are reported by anthropologists in the field. The book is cross-referenced in detail.

Robert H. Springer, S.J.

QUAESTIONES CANONICAE DE IURE RELIGIOSORUM. By S. Goyeneche, C.M.F. 2 vols. Naples: D'Auria, 1954, 1955. Pp. viii + 536, 496. Unbound, \$10.00; bound, \$12.00. This is not a systematic treatise *De religiosis*, but a two-volume collection of responses of the author's thirty years of writing the "Consultationes" of the *Commentarium pro religiosis*, arranged according to the canons of the Code. Very little has been changed from their original form, except in rare instances where corrections were necessary to conform to declarations of the Holy See, or where authors cited have changed their opinions in later editions of their works. It is not surprising that most declarations of the Holy See have only confirmed the doctrine of these responses, since the author is one of the leading authorities on questions concerning religious and a consultor of the Sacred Congregation for Religious. His opinions are always worthy of consideration, even though others may differ with him on some points.

Joseph J. Farragher, S.J.

OCCULT PHENOMENA. By Alois Weisinger, O.C.S.C. Translated by Brian Battershaw. Westminster, Md.: Newman, 1957. Pp. xvi + 294. \$5.00. A well-documented, perceptive attempt to preserve a fine balance between a materialistic theory of waves as the cause of occult phenomena and

a *deus ex machina* demonology that is seldom genuinely scientific. In the first part W. postulates that the human soul retains vestiges of the spiritual powers possessed by Adam before the fall, and, although connected with the body, it may at times partially escape and thus achieve what is ordinarily impossible. When the soul becomes partly body-free, as in sleep (natural, pathological, or artificial), the "paradisaal residue" of the preternatural gifts is free to produce various forms of occult phenomena. W. locates this theory in the framework of Thomistic philosophy and theology, showing that occult phenomena, rightly understood, are compatible with Catholic doctrine. In the second half of the book W. applies his theory convincingly to the varied manifestations of telepathy, clairvoyance, etc. The final chapter discusses the application of the theory to mysticism. The whole study is a level-headed attempt to show that the Church has nothing to fear from modern discoveries in occultism. W.'s treatment of miracles, e.g., is remarkably well balanced. No less sane is his discussion of mysticism and of second sight as a form of true prophecy, although one may argue with his seemingly over-strict condemnation of hypnotism. Theologians and experts in occultism may find objections against W.'s theory, but it is a firm step forward into a field largely uncharted, an honest effort to relate Catholic theology to modern psychological research. It will do much to counteract the more sensational tendencies of the journalistic school.

Joseph A. Galdon, S.J.

NINEVEH AND THE OLD TESTAMENT. By André Parrot. Translated by B. E. Hooke. New York: Philosophical Library, 1955. Pp. 96. \$2.75. This third number in the *Studies in Biblical Archaeology* correlates epigraphic and archaeological evidence, found chiefly in the ruins of Nineveh, with accounts contained in the *OT* for the period 900–600 B.C. Because of their substantial agreement the two sets of records clarify each other. There are suggested solutions for discrepancies and disputed points. In addition, the brochure contains a short history of the archaeological explorations of Nineveh, twenty-five illustrations, two chronological tables showing in synoptic columns the rulers of the nations concerned, and a select bibliography.

BEGEGNUNGEN IN MEINEM LEBEN. By Max Meinertz. Münster: Aschen-dorff, 1956. Pp. 68. DM 4.50. A warm and personal sketch of the author's long life as a priest and Scripture scholar. Since Dr. Meinertz was born in 1880, he can offer many valuable and personal observations on famous men who have long since passed to their reward and who are known

to most of us only through the medium of books. He also throws many interesting sidelights on the history of German education in both the nineteenth and twentieth centuries. Modestly focusing attention on his friends rather than on himself, M. devotes special chapters to Aloys Schaefer, Friedrich Althoff, Cardinal Schulte, and Augustinus Pascha.

MANUALE THEOLOGIAE DOGMATICAE 3: DE VERBO INCARNATO, DE BEATA VIRGINE MARIA, DE GRATIA CHRISTI ET DE VIRTUTIBUS INFUSIS. By Francisco X. de Abárzuza, O.F.M.Cap. Madrid-Buenos Aires: Ediciones Studium, 1956. xxi + 651. 170 pts. This second edition of A.'s work is extended in practically all its parts. He has tried to incorporate the latest scientific work in his sections concerning the election and predestination of Mary as the Mother of God. Using Scotus' opinion concerning the primacy of Christ and His mother, he defends his position on the proximate and immediate cooperation of Mary in the work of redemption. The treatise on grace contains an extended explanation of the inhabitation of the Holy Spirit in terms of sanctifying grace and the other supernatural gifts.

DE SANCTISSIMA EUCHARISTIA. By Joseph Filograssi, S.J. 6th ed.; Rome: Gregorian University, 1957. Pp. 483. Like previous editions of the same work, the present volume treats only selected questions on the Eucharist. This new edition, however, not only incorporates the more modern developments in Eucharistic theologizing but includes, by way of prologue, a detailed discussion of theological method according to the norms recently given by the Holy See, especially in *Humani generis*. Of particular timeliness is a brief appendix on the remarks of Pope Pius XII to the participants of the International Congress of Pastoral Liturgy. On that occasion (September 22, 1956), the Holy Father censured a contemporary interpretation of the Real Presence.

COMMUNICATION OF NON-CATHOLICS IN CATHOLIC RELIGIOUS RITES. By John A. Prah, O.C.D. Washington, D.C.: Catholic University, 1956. Pp. xii + 177. In the present-day movement toward increased cooperation and unified programs of civic action among religious groups, this doctoral dissertation should prove helpful in clarifying the principles involved in how far Catholics may permit those outside the Church to participate in our liturgical and religious life. In six chapters P. takes the inquirer from the preliminary notions of the magisterial teaching through an historical survey of the question, then treats of the problems involved under the general headings of non-Catholics and the sacraments, the Mass, sacramentals, prayers, indulgences, and miscellaneous questions. There are six pages of bibliography and a detailed index.

INTRODUCTIO IN CODICEM. By Udalricus Beste, O.S.B. 4th ed.; Naples: M. D'Auria, 1956. Pp. 1100. \$10.00.

Intended both as a text for seminarians and as a handy reference for pastors, this work by a consultor of the Sacred Congregation of the Holy Office begins with a short introductory treatise on the fundamentals of canon law, the Church as a perfect society, and the relations between Church and state. Then, adopting the exegetico-practical method, B. presents a scholarly and concise commentary on all the canons which require explanation and elucidation. Recent decrees, decisions, and instructions of the Holy See, e.g., on secular institutes, the ecumenical movement, the Eucharistic fast, and evening Masses, have been embodied into the text. The format is eminently legible, with the more technical problems set off in fine print. An alphabetical index, which is complementary to the analytical index attached to the Code itself, enhances its value as a manual of study.

THE NEW RITUAL—LITURGY AND SOCIAL ORDER. 16th National Liturgical Week, Worcester, Mass., 1955. Elsberry, Mo.: The Liturgical Conference, 1956. Pp. viii + 212. \$2.00.

"The Liturgical Conference seeks to aid the hierarchy in promoting greater active and intelligent participation in the liturgy." In his address of welcome Bishop Wright called the liturgy "faith prayed." Archbishop O'Hara explained the steps taken to present the request of the American bishops to the Sacred Congregation of Rites and the consequent approval of their request for a new *Collectio rituum anglicae linguae*. The Ritual in the vernacular was sought because the liturgy of the Ritual is a powerful means of instruction in the mysteries of the Christian faith. Liturgists then spoke on the richness of the sacraments, the liturgy as a source of vocations, and the liturgy in religious life. The remainder of the Liturgical Week explained the present crisis as a "quest for unity." The Mass is the solution, the Mass in the economic, political, and international order, in interracial justice, and in family life, and as the source and center of the lay apostolate. The final talk was on the social character of the sacraments.

KIRCHENGESCHICHTE 3/1: DIE NEUZEIT UND DIE NEUESTE ZEIT. By Karl Bihlmeyer; rev. by Hermann Tüchle. 11th and 12th ed.; Paderborn: F. Schöningh, 1955. Pp. 287. DM 12.

With the publication of this first section of the third and final volume, Hermann Tüchle nears the completion of a revised and enlarged edition of Bihlmeyer's history of the Church. Thoroughly scholarly and replete with references to source material, this volume treats only *Die Neuzeit*, leaving *Die neueste Zeit* for future publication. *Die Neuzeit* is divided into two periods: the age of the Reforma-

tion and the Counter-Reformation, and the age of royal absolutism. The first period embraces the time from Luther's revolt against the Church to the peace of Westphalia (1517-1648). The second covers the time from the peace of Westphalia to the outbreak of the French Revolution (1648-1789).

LOS SALMANTICENSES: SU VIDA Y SU OBRA. ENSAYO HISTÓRICO Y PROCESO INQUISITORIAL DE SU DOCTRINA SOBRE LA INMACULADA. By Enrique del Sdo. Corazón, O.C.D. Chamartín, Madrid: Espiritualidad, 1955. Pp. xlii + 278. 65 pts. An abstract of the author's doctoral dissertation, accepted by the Pontifical University of Salamanca in 1954. In it the life and work of the Salmanticenses are described, as well as the numerous difficulties they had to overcome in order to complete successfully the composition of their famous *Cursus theologicus*. From chapter 5 on, the author makes an historical and critical analysis of the inquisitorial process against the doctrine on the Immaculate Conception, held by the Salmanticenses. The two theses of the redemption and debitum of our Lady are fully treated and examined.

WRITINGS OF EDITH STEIN. Selected, translated, and introduced by Hilda Graef. Westminster, Md.: Newman, 1956. Pp. 206. \$3.75. To give English-speaking readers a representative picture of Edith Stein's intellectual and religious personality, the editor has translated three brief spiritual writings, an essay on the knowledge of God (which has already appeared in the *Thomist* for July, 1946), three articles on the education of women, and two brief philosophical selections. No attempt is made in this anthology to give an adequate presentation of S.'s phenomenological philosophy, since English translations of her two principal works, *Finite and Infinite Being* and *The Science of the Cross*, are being prepared for publication.

PROCEEDINGS: SECOND ANNUAL MEETING OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE, APRIL 2-3, 1956. Washington, D.C.: Dunbarton College, n.d. Pp. 131. Papers on the finality of teaching and of laymen, the responsibility of the teacher of sacred doctrine for the Catholic formation of the student, the particular responsibility of the marriage-course teacher, and the progress and prospects of the SCCTSD. Some of the more interesting problems discussed: methods of communicating truly theological, and therefore primarily speculative, knowledge to students shallow in philosophy; harmonization of the demands of intellectual respectability with the goal of graduating persons securely en route towards a fuller Christian life; and the special function of laymen in the Church. In his presidential address Fr. Fernan wisely counseled that the purpose of

college theology teachers is "not to get through the matter but to get a few of the basic truths of Christianity 'through the student' by way of real, appreciative, intellectual assimilation." Another contributor warned against suspending classes until universal agreement be reached in defining the specific goal of the college theology course. Nevertheless, the considerable ground won is secure and a meeting so characterized by charity of discussion and clarity of expression augurs well for the future of the SCCTSD.

THE SHROUD OF TURIN. By Werner Bulst, S.J. Translated by Stephen McKenna, C.S.S.R., and James J. Galvin, C.S.S.R. Milwaukee: Bruce, 1957. Pp. xviii + 167. \$4.75. This timely English translation of Fr. Bulst's German work, *Das Grabtuch von Turin* (Frankfurt, 1955), continues the emphasis on careful scholarly research. In the original, B. went to all the experts in various fields connected with the authenticity of the Shroud—exegesis, anatomy, art, textiles, archaeology, history. The translators, with equal diligence, have constantly checked each technical term with experts in that field to insure accuracy, and final corrections were made by the author himself. Thirty-four plates, copious notes, and complete indices further enhance the value of this up-to-date summary of the present status of the Shroud. For a review of the original German edition, cf. *THEOLOGICAL STUDIES* 16 (1955) 648-49.

THE INNER SEARCH. By Hubert Van Zeller, O.S.B. New York: Sheed and Ward, 1957. Pp. 230. \$3.00. A successful attempt to revitalize basic truths familiar to any follower of Christ. Van Zeller's insight and imagination give new meaning to many traditional topics of the spiritual life. Through twenty-six chapters he emphasizes the twofold nature of this inner search, namely, God's search for the soul, and the soul, in turn, seeking for God in the manifold circumstances of life. Although the book is primarily intended for religious, the freshness of Van Zeller's viewpoint makes this book valuable reading for all Catholics.

DAS PROBLEM DER WILLENSFREIHEIT. By Anton Antweiler. Freiburg: Herder, 1955. Pp. 204. After carefully defining the problem of the freedom of the will, Antweiler reviews various negative solutions. He then considers the elements of responsibility, creativity, and authority before setting down the conception of freedom. Further investigation is made into the nature of freedom and its relationship to natural realities and to values. A final section briefly treats freedom as a duty.

BOOKS RECEIVED

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

Scriptural Studies

- Ambroise de Milan. *Traité sur l'Évangile de S. Luc*; texte latin, intro., tr., et notes de Dom Gabriel Tissot, O.S.B. Paris, Éditions du Cerf, 1956. 273p. (Sources Chrétiennes, 45)
- Bauer, Walter. *A Greek-English lexicon of the New Testament and other early Christian literature*; tr. and adapted by William F. Arndt and F. Wilbur Gingrich. Chicago, Univ. of Chicago Press, 1957. xxxvii, 909p. \$14.00
- La Bible, livre de prière; textes choisis et traduits par R. Tamisier. Paris, Fayard, 1956. 324p. 900 fr. (Textes pour l'Histoire Sacrée)
- Bonsirven, Joseph, S.J. *Le témoin du Verbe, le disciple bien-aimé*. Toulouse, Apostolat de la Prière, 1956. 239p. 690 fr.
- Bright, John. *Early Israel in recent history writing; a study in method*. Chicago, Alec R. Allenson, 1956. 128p. \$1.75. (Studies in Biblical Theology, 19)
- Corswant, W. *Dictionnaire d'archéologie biblique*; revu et illustré par Edouard Urech. Neuchâtel, Delachaux & Niestlé, 1956. 324p. 20.30 fr.s.
- Jeremias, Joachim. *Jésus et les païens*; tr. de Jean Carrère. Paris, Delachaux & Niestlé, 1956. 70p. (Cahiers Théologiques, 39)
- LaSor, William Sanford. *Amazing Dead Sea scrolls and the Christian faith*. Chicago, Moody, 1956. 251p. \$3.50
- Pérez de Urbel, Justo. *Saint Paul, the Apostle of the Gentiles*; tr. by Paul Barrett, O.F.M.Cap. Westminster, Md., Newman, 1956. 430p. \$5.00
- Rigaux, B., O.F.M. *Saint Paul; les Épîtres aux Thessaloniens*. Paris, J. Gabalda, 1956. xxxii, 754p.
- Ringgren, Helmer. *The Messiah in the Old Testament*. Chicago, Alec R. Allenson, 1956. 71p. \$1.50. (Studies in Biblical Theology, 18)
- Smith, William Benjamin. *The birth of the Gospel; a study of the origin and purport of the primitive allegory of the Jesus*, ed. by Addison Gulick. N.Y., Philosophical Library, 1957. xxi, 232p.
- Steele, Algernon Odell. *The Bible and the human quest*. N.Y., Philosophical Library, 1956. 240p. \$3.75

Doctrinal Theology

- Abárzuza, Xaverio de, O.F.M.Cap. *Manuale theologiae dogmaticae, III; de Verbo incarnato, de beata Virgine Maria, de gratia Christi, de vir-*

- tutibus infusis. Madrid, Ed. Studium, 1956. (2a ed.). xxi, 651p. 195 ptas.
- Belloli, Luigi. La teologia dell'assunzione corporea di Maria SS. dalla definizione dommatica dell'Immacolata Concezione alla fine del Secolo XIX. Rome, Gregorian Univ. Press, 1956. xxvi, 407p. (Analecta Gregoriana, 79)
- Casamitjana, José Capmany. La resurrección del Señor; ensayo de síntesis teológica, oración inaugural del curso académico 1956-1957. Barcelona, Seminario Conciliar de Barcelona, 1956. 110p.
- Colomer, Luis, O.F.M. The Church and creation; tr. by Palmer Rockey. Paterson, N.J., St. Anthony Guild Press, 1956. xi, 152p.
- Cullman, Oscar. Immortalité de l'âme ou résurrection des morts? Neuchâtel, Delachaux & Niestlé, 1956. 85p. Fr.s. 3.—(L'Actualité Protestante)
- Filograssi, Joseph, S.J. De sanctissima Eucharistia quaestiones dogmaticae selectae. Rome, Gregorian Univ. Press, 1957. (6a ed.). 483p.
- Lombardi, Riccardo, S.J. The salvation of the unbeliever; tr. by Dorothy M. White. Westminster, Md., Newman, 1956. 376p. \$5.00
- Masure, Eugène. Le sacrifice du chef. Paris, Éditions du Vieux Colombier, 1957. (2e ed. revue). 407p.
- Sapientia Aquinatis; communicationes IV congressus Thomistici internationalis, Romae, 13-17 Septembris 1955. Romae, Officium Libri Catholici, 1955. 610p. (Bibliotheca Pontificiae Academiae Romanae S. Thomae Aquinatis, 1)
- Sapientia Aquinatis; relationes, communicationes et acta IV congressus Thomistici internationalis, Romae, 13-17 Septembris 1955. Romae, Officium Libri Catholici, 1956. 324p. (Bibliotheca Pontificiae Romanae S. Thomae Aquinatis, 2)
- Scheeben, M.-J. Le mystère de l'Église et de ses sacrements; intro., tr., notes, et appendices par A. Kerkvoorde, O.S.B. Paris, Éditions du Cerf, 1956. (2e ed.). 190p. (Unam Sanctam, 15)
- The sources of Catholic Dogma; tr. by Roy J. Deferrari from the 30th edition of Henry Denzinger's *Enchiridion Symbolorum*. St. Louis, Herder, 1957. xxxiv, 653, (67)p. \$8.50
- Thomas Aquinas, St. Somme Théologique; le baptême et la confirmation; tr. et notes par Th. Camelot, O.P. Paris, Éditions du Cerf, 1956. (2e ed.). 424p.

Moral Theology, Canon Law, Liturgical Questions

- Baumstark, Anton. Nocturna laus; Typen frühchristlicher Vigilienfeier und ihr Fortleben vor allem im römischen und monastischen Ritus, hrsg. aus

- dem Nachlass von O. Heiming. Münster Westfalen, Aschendorff, 1957. viii, 240p. DM 19.50 (Liturgiewissenschaftliche Quellen und Forschungen, 32)
- Beste, Udalricus, O.S.B. *Introductio in Codicem*. Naples, M. D'Auria, 1956. (4a ed.). 1097p. \$10.00
- Bouyer, Louis. *La vie de la liturgie; une critique constructive du mouvement liturgique*. Paris, Éditions du Cerf, 1956. 332p. (Lex Orandi, 20)
- Conway, William. *Problems in Canon Law; classified replies to practical questions*. Westminster, Md., Newman, 1956. xii, 345p. \$5.50
- Daniélou, Jean, S.J. *The bible and the liturgy*. Notre Dame, Ind., Univ. of Notre Dame Press, 1956. x, 372p. \$5.25
- Delhaye, Philippe. *Le problème de la conscience morale chez S. Bernard, étudié dans ses oeuvres et dans ses sources*. Namur, Éditions Godenne, 1957. 120p. (Analecta Mediaevalia Namurcensia, 9)
- Delpini, Francesco. *Divorzio e separazione dei coniugi nel diritto romano e nella dottrina della chiesa fino al secolo V*. Turin, Marietti, 1956. 138p. L. 1,000
- Guindon, Roger, O.M.I. *Béatitude et théologie morale chez saint Thomas d'Aquin*. Ottawa, l'Université d'Ottawa, 1956. 260p.
- Harte, Thomas J., C.S.S.R. *Papal social principles; a guide and digest*. Milwaukee, Bruce, 1956. ix, 207p. \$3.25
- Lazzarato, Damianus. *Iurisprudentia pontificia; de metu, cc. 214 et 1087*. Neapoli, M. D'Auria, 1956. liv, 1380p. \$16.00
- Liturgisches Jahrbuch; Vierteljahreshefte für Fragen des Gottesdienstes*, hrsg. vom Liturgischen Institut, 6. Jahr 1956. Münster Westfalen, Aschendorff, 1957. 252p. DM 16.50
- Mueller, John Baptist, S.J. *Handbook of ceremonies for Priests and Seminarians; revised and re-edited by Adam C. Ellis, S.J.* St. Louis, Herder, 1956. xvii, 482p. \$6.50
- New problems in medical ethics, III; ed. in English by Dom Peter Flood, O.S.B., tr. from the French "Cahiers Laënnec" by Malachy G. Carroll*. Westminster, Md., Newman, 1956. iv, 294p. \$4.50
- Prah, John A., O.C.D. *Communication of non-Catholics in Catholic religious rites*. Washington, D.C., Catholic Univ. Press, 1956. xii, 177p. (Catholic Univ. of America Studies in Sacred Theology, Second Series, 98)
- Rodrigo, Lucius, S.J. *Praelectiones theologico-morales Comillenses, IV; tractatus de conscientia morali, pars altera, theoria de conscientia morali reflexa*. Santander, Editorial "Sal Terrae," 1956. xxvii, 900p. (Bibliotheca Comillensis, Series I)

- Schmidt, Hermanus A. P., S.J. *Hebdomada sancta, I; contemporanei textus liturgici, documenta plana et bibliographia*. Rome, Herder, 1956. xix, 300p. L. 1,300
- Sokolich, Alexander F. *Canonical provisions for universities and colleges; a historical synopsis and a commentary*. Wash., D.C., Catholic Univ. Press, 1956. x, 180p. \$2.00 (Catholic Univ. of America Canon Law Studies, 373)
- Stratmann, Francis M., O.P. *War and Christianity today; tr. by John Doebele*. Westminster, Md., Newman, 1956. viii, 135p. \$3.00

History and Biography, Patristics

- Athenagoras. *Embassy for the Christians, The resurrection of the dead*, tr. by Joseph H. Crehan, S.J. Westminster, Md., Newman, 1956. 193p. \$3.25 (ACW, 23)
- Chestov, Léon. *Sola fide; Luther et l'Église*, tr. du Russe par Sophie Sève. Paris, Presses Universitaires de France, 1957. 157p. 450 fr.
- Crown of glory; the life of Pope Pius XII*, by Alden Hatch and Seamus Walshe. N.Y., Hawthorn Books, 1957. 253p. \$4.95
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