

THEOLOGICAL  
*Studies*

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VOLUME 18

1957

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*Published by the Theological Faculties  
of the Society of Jesus in the United States*

## BOOK REVIEWS

THE SERVANT OF GOD. By W. Zimmerli and J. Jeremias. *Studies in Biblical Theology* 20. Naperville, Ill.: Alec R. Allenson, 1957. Pp. vii + 120. \$2.25.

Since there is no slackening of interest in the Servant of God question among *OT* and *NT* scholars, we are indeed fortunate to have this extensive and fundamental study of the problem by Zimmerli and Jeremias. Their names alone are a guarantee of excellence. No one who works on the Servant theme can neglect this encyclopedic compilation of material which will have to serve as a basis for future study of the topic. The monograph appeared five years ago in G. Kittel's *Theologisches Wörterbuch zum Neuen Testament* and is now presented by Harold Knight in a clear, idiomatic translation to which has been added a much-needed index of biblical references.

After describing the profane use of 'ebed in the *OT*, Zimmerli takes up its religious usage and illustrates the rich development the term underwent within the framework of Israel's unique relation to Yahweh, whose claims on their allegiance are total. "Thus the servant character remains not within the timeless sphere of individual piety but gains special importance where Yahweh in his historical meeting with his people calls individuals to some special service." The climax of the Servant idea is reached in Deutero-Isaiah and especially in Is 52:13—53:12. Zimmerli believes that in this passage the Servant picture abandons the realm of the biographical and transcends the personal experience of the prophet. "Thus it is not by chance or by ineptitude that Is 53 has again and again been understood as alluding to the figure of the one that is to come." Zimmerli's contribution ends with a survey of the translations of 'ebed in the LXX.

Jeremias begins with a study of *pais theou* in late Judaism, from 100 B.C. to Talmudic times. Here we face the question of whether or not the servant in Deutero-Isaiah was taken in a Messianic sense by Judaism of the pre-Christian period. Analysis of the texts leads Jeremias to answer that, in Hellenistic Judaism, the term was interpreted collectively of Israel, whereas Palestinian Judaism gave it a Messianic meaning. This observation is important for the following *NT* study in which the author shows that Christological interpretation of the Isaian Servant belongs to the earliest period of the Christian community. And the *OT* texts which the *NT* interprets in a Christological sense are precisely and exclusively those whose Messianic interpretation goes back to the ancient Palestinian, as opposed to the Hellenistic, tradition.

In what concerns the Servant texts applied by Jesus to His own mission,

Jeremias emphasizes the Church's part in this attribution but cautions us against declaring spurious all the references of Jesus Himself to the Servant. In fact, Jeremias proceeds to show that Christ's predictions of the passion in terms of Servant theology belong to the oldest and most reliable stratum of the primitive tradition. This brings out the conservative rather than the creative function of the Church in its early teaching. Jeremias maintains that Christ's interpretation of His death in terms of Is 53 was confided only to His disciples. "To them alone did he interpret his death as a vicarious dying for the countless multitude of those who lay under the judgement of God (Mk 10:45; 14:24). Because he goes to his death innocently, voluntarily, patiently and in accordance with the will of God (Is 53) his dying has boundless atoning virtue. It is life flowing from God, and life in God which he outpours." This is the conclusion to a compact and comprehensive work by two contemporary masters of biblical exegesis. The book deserves a warm welcome and will richly repay careful study.

*Weston College*

FREDERICK L. MORIARTY, S.J.

LE TÉMOIN DU VERBE, LE DISCIPLE BIEN-AIMÉ. By Joseph Bonsirven, S.J. Toulouse: Apostolat de la Prière, 1956. Pp. 239. 690 fr.

This is the latest of Fr. Bonsirven's contributions to the study of the Johannine writings. The author disclaims any intention of writing a "theology" of St. John in the sense of a systematic presentation of connected theses with continued argument, since John himself did not construct any such system. The Beloved Disciple constantly presented himself as a witness of the mystery of eternal life as it had been revealed to him in the days of his intimacy with the Son of God made man. This mystery he had not ceased to savor and ruminate for more than half a century, and this he expounded to his disciples in his writings, interpreting it in the light of his own mystical experience and of its application in the lives of those who had accepted it as a rule of conduct. Since John speaks of the mystery of God from more intimate knowledge than any other, he merits the title of "theologian." This is what defines the literary genre of the Gospel and the Epistles.

B. sustains, of course, the oneness of authorship of all the Johannine writings, though the work of editors is to be admitted here and there. The author writes directly in Greek, though a Semitic substratum reveals itself throughout, reflecting both the congenital mentality and the original environment of the writer. Especially in the discourses of Christ the tradition reproduced is primitive and archaic; in many points the doctrinal exposé

shows a more primitive form than that seen in the Synoptic Gospels. This is an additional guarantee of the historical value of the fourth Gospel.

B. rules out any dependence upon Gnostic, Mandaean, or Hermetic sources. The background is distinctly that of Palestinian Judaism and biblical literature. Inevitably in the writings of a mystic there will be encounters with the language of other mystic writings, but John's originality and his independence of any source except the teachings of his Master cannot be denied. A possible exception is his use of the term *Logos*, which, however, is purged of all Platonist, Stoic, or Philonian elements. The contemplative mystic is revealed principally in his vocabulary, which is both very poor and very rich. It is poor in that he has very few and very ordinary words at his disposal; it is rich in his use of these very ordinary words, which he sublimates by clothing them with one or even several meanings belonging to the supernatural sphere.

The various elements of St. John's "witness" are grouped around certain ruling ideas: the inner life of the Trinity; the Incarnation of the Son; the share in the divine life of the Trinity brought to us through the Incarnation. Especially illuminating is the treatment of God as Love, of faith, deification, the duties of Christians, and the Church. The book is not documented by learned footnotes and bibliographical references, since B. is not writing for the scholar but for the general reader. However, his authority as a deep student of Palestinian Judaism and his long devotion to the study of the writings of the "witness of the Word" recommend his work to all who are interested in the writings of St. John.

*Woodstock College*

JOHN J. HEENAN, S.J.

THE ESSENES AND CHRISTIANITY. By Duncan Howlett. New York: Harper, 1957. Pp. vi + 217. \$3.50.

This is a strictly popular account of the history of the Essenes and their foundation at Qumran, and their relationship to nascent Christianity. The many footnotes, relegated to the end, indicate that the book is based largely upon secondary sources, and quotations from the scrolls themselves are taken mainly from the translation of M. Burrows. It is difficult to write on the scrolls without a reference to the *Revue biblique*, but this book succeeds in doing that; in fact, none but American or English authors are cited.

H. adduces no new parallels between Essenism and Christianity, but his judgments concerning them are superficial and vastly oversimplified: "Now we know that Christianity germinated, took root, and enjoyed its first growth in Essene soil. And we know that Christianity itself, in the beginning, was Essenic in character" (p. 202); and again: "Theologically Christianity

was a spiritualization of Essenism, as Essenism had been a spiritualization of Pharisaism" (p. 187). On the whole, this slender volume is far too imaginative in its reconstruction of Essenism to be of any real value; the layman will find it confusing and the scholar will not accept it.

*Catholic University of America*

ROLAND E. MURPHY, O.CARM.

GOD THE UNKNOWN AND OTHER ESSAYS. By Victor White, O.P. New York: Harper, 1956. Pp. viii + 205. \$3.50.

In this collection of essays and addresses Fr. Victor White serves an interesting theological smorgasbord. Three of the thirteen pieces have never been displayed before; the rest have appeared in various periodicals and books. Bound together more by the thread of W.'s personal preference than any chain of internal coherence, they nevertheless fall into three general categories: theology in general, particular theological problems, and the ecumenical movement. W.'s genius is itself of such an ecumenical bent that it would be rash to attempt an expert verdict on all his contributions. This much, however, may be safely and fairly said: W.'s judgment of the value of his work is dispassionate and accurate. He writes in the preface: "The essay or article is an inadequate medium for exhaustive treatment of profound theological subjects, but may nevertheless meet the needs of the inquirer who is unable to give them long and sustained attention."

In his opening essay, "The Theologian's Task," W. accepts the Anselmian formula as the touchstone of genuine theology. He then rightly insists that a correct notion of faith is "absolutely fundamental for the understanding of what we mean by theology." In a brief but skillful development of faith as primarily a personal adhesion to the living God of the Scriptures, W. shows clearly that "belief *in* God necessarily involves beliefs *about* God." But when he comes to the *quaerens intellectum*, W. is somewhat disappointing. If, indeed, an accurate concept of faith is indispensable for theology, so is an accurate concept of understanding. In point of fact, the discussions of the nature of theology within Catholic circles during the last few decades have generated most of their heat (and light) precisely over the notion of understanding. Perhaps W. justifiably wished to avoid ground on which even the fleetest have stumbled; at any rate, his treatment, though sure-footed, is sadly pedestrian.

Much more distinguished and provocative is his eighth essay on the "Word of God and Natural Law." He cleverly develops the essential problem of the natural law in the present economy of salvation: given revelation, why bother about "natural" law? W.'s answer is complex. First, positive human law must harmonize with divine law; and if the law giver is not a

believer, the unique means for achieving this harmony is to "derive" positive human law from the natural law. Secondly, obedience to natural law is a negative preparation for the operations of divine grace. Finally, the insufficiency of the natural law as a rule of conduct "persuades us of our need for God as teacher," and our consciousness of our deviations from the prescriptions of the natural law discloses our need of "God as Saviour."

It would be easy to enlarge on some of the other essays in this collection; all deal with fundamental theological problems and concepts. The validity of natural theology, the Platonic tradition in Aquinas, the theory of the atonement, membership in the Church, and many other subjects come smoothly from W.'s facile pen. But no useful purpose would be served in discussing his points in detail; it was not his intention to write a serious contribution to theology, but a thoughtful and stimulating set of theological essays. As such, his book deserves serious recommendation to all those who do not have the leisure for more advanced study.

*Woodstock College*

CHARLES M. WHELAN, S.J.

A HISTORY OF THE CATHOLIC CHURCH. By Ludwig Hertling, S.J. Translated from the German by Anselm Gordon Biggs, O.S.B. Westminster, Md.: Newman, 1957. Pp. xiv + 643. \$7.50.

Anyone seeking a brief, reliable introduction to the history of the Church interestingly presented will find here one of the very best, on a par at least with the excellent productions by Hughes and Lortz, though differing from both in approach. Better than almost any work of comparable scope it fulfils the qualifications advanced by Pius XII, who asked that the subject be so portrayed as to describe the exterior and interior life of the Church, propose mature judgments on it, and at the same time increase men's love for the institution. Readers of THEOLOGICAL STUDIES, already initiated to the field, can also derive profit from these pages because they contain a good deal of material not easily discovered even in more pretentious tomes, and numerous observations whose value is heightened by the high scholarly repute of the author.

Fr. Hertling is Professor of Ecclesiastical History and Patrology at the Gregorian University, Rome, where he has long enjoyed esteem as an outstanding lecturer. Some of the content and flavor of these lectures has been transferred to this written form. Specialized writings on the early Church have established H. as an authority on that period. He has to his credit also a standard manual on ascetical theology. At the Roman Curia he holds a post in the Sacred Congregation of Rites as Consultor for the study of

causes of canonization and beatification. These latter interests are reflected in the individual stamp imparted to the present book.

Politico-religious problems and others pertaining to the Church's external life receive adequate attention without extensive detail. Thus, the political involvements of Gregory VII, Innocent III, and Boniface VIII merit about four pages for each. But, as the Foreword notes, emphasis turns to the more important interior life, the core of ecclesiastical history. Such topics as the perfecting of the hierarchical organization, pastoral endeavors, developments of a literary or devotional or liturgical kind, manifestations of sanctity, and growth of religious orders occupy more prominence than is common. As much space is accorded the Vatican Council as the French Revolution and Napoleonic era together. In the section on the early Church, the best part of the book, the long chapter on "Christian Life in Antiquity" casts several new lights, especially the paragraphs on unity and communion. Mission efforts are stressed. A particularly original and valuable feature (perhaps overdone in the final chapters) is the extensive use of statistics to trace numerical and geographical expansion, or the contraction due to heresies and persecutions. Speaking, e.g., of the martyrs in the Roman persecutions, H. summarizes one of his own research articles on religious statistics by concluding: "One must assume a number in six figures" (p. 88).

Anything but a dry compilation of names and dates, the danger companion to brevity, the text is interpretative as much as factual. Its tone is calm and sanguine. Judgments are always worth pondering; at times they are given an unexpected twist which verges on the paradoxical. A sane balance neither obscures negative nor exaggerates positive features. The main themes are all touched on. In elaborating them, however, place might have been found for a short description of the Roman world at the beginning of the Christian era, and an explanation of the concept of the Medieval Empire, so baffling to modern minds. The doctrinal peculiarities of such heresies as Donatism, Wyclifism, and Hussitism are not brought out. The political side of Gallicanism is exposed, not the theological. More than three lines might be accorded the wonderful impulse afforded the fine arts by religion during the Renaissance, a period sombre for the Church in other respects; and something could be said of the contributions of the Church to the Gothic and Baroque. Under the heading, "Causes of the Reformation," is found merely a refutation of some erroneous explanations. The shortest chapter, twelve pages, attempts too much in trying to clarify with such dispatch the Enlightenment, the French Revolution, the Napoleonic age, and the secularizations in Germany. In taking up two of the major

problems of the nineteenth century a synopsis of the tenets of Liberalism should be included, and an appraisal of the impact of the social question.

Dom Biggs is to be commended for the accuracy and smoothness of his translation. Further evidence of his painstaking is the insertion of some seventy-five footnotes, the German edition being devoid of them; but this reviewer's reaction to this innovation was mixed. Where these specify the source of a quotation, or clarify a point apt to be obscure to Americans, or reveal one of the few additions to the text by the translator, they serve a useful purpose. But could not the several factual corrections, some on very secondary points, have been composed privately beforehand with the author? H. does not refer to other books differing in opinion from his. It is not clear, then, why the translator should feel impelled to do so; nor why, having begun, he should not have done so in many more instances. The bibliography of about fifty titles, appearing only in the English edition, could be more practical. Scholars will look elsewhere; and other readers may well obtain slight help from bare allusions to massive collections of sources such as the *Acta sanctorum*, Mansi, or Migne or to series of monographs published by Catholic University. Funk's manual is outdated. Well over half the titles are in foreign languages. These emendations might be considered in a second edition, which, it is to be hoped, will be demanded by the wide circulation the book deserves.

*Weston College*

JOHN F. BRODERICK, S.J.

**ATHENAGORAS: EMBASSY FOR THE CHRISTIANS; THE RESURRECTION OF THE DEAD.** Translated and annotated by Joseph Hugh Crehan, S.J. *Ancient Christian Writers* 23. Westminster, Md.: Newman; London: Longmans, Green, 1956. Pp. 193. \$3.25.

Volume 23 of the Quasten-Plumpe series of translations presents in English dress perhaps the most eloquent of the second-century apologists, that remarkable group of cultivated clerics and laymen who protested with the pen against imperial sword and mob rumor, contrasted Christian truth with pagan myth, and pioneered in constructing a bridge between the new revelation and the old philosophy. The *Embassy*, which may have reached Aurelius and Commodus, is concerned to counter three popular charges: atheism, cannibalism, and promiscuity. The *Resurrection* argues to a posthumous reconstitution of soul and body on four grounds: man's creation in God's image, his nature as a composite of soul and body, the necessity of adequate sanctions, and human teleology.

Athenagoras has much to recommend him. He holds high-level discourse with philosopher and king; he is intelligently sympathetic to Platonist ways



of thought as propaedeutic to Christ; his Trinitarian doctrine, despite understandable imprecisions, is surprisingly developed for the time; he makes the first Christian use of the analogy of being in philosophical argument; and his case for bodily resurrection, if not always cogent, is surely the most suavely reasoned before Nicaea.

Fr. Crehan's Introduction is a model of skilful compression. With impressive serenity he evaluates the fragmentary data at our disposal for recapturing the life of Athenagoras, outlines the *Embassy* and *Resurrection*, reveals the apologist's indebtedness to Platonism, and analyzes his Trinitarian thought and liturgical import. The translation is accurate, distinguished, and rarely maladroit. Sixty-three pages of notes are a liberal education in philosophy and theology, classical mythology and medicine, textual criticism and lexicography—a vivid proof that patristic literature is seldom self-explanatory, even in the most faithful and felicitous of translations.

Woodstock College

WALTER J. BURGHARDT, S.J.

TERTULLIAN'S TREATISE ON THE INCARNATION. By Ernest Evans. London: S.P.C.K., 1956. Pp. xliii + 197. \$5.00.

The problem discussed in Tertullian's *De carne Christi* is stated in the introductory chapter of the treatise in three brief questions: Did Christ have a true body? Where did it come from? What was it like? Tertullian proves against Marcion that Christ was truly born and truly died in truly human flesh; against Apelles he shows that Christ's body was not derived from some celestial or sidereal substance, but was born of the Virgin Mary; against Valentinus he demonstrates, *inter alia*, a real distinction between the body and soul of Christ. Thus, in proving the reality of Christ's human flesh, he prepares the way for the treatise which is to follow, *De resurrectione mortuorum*. If Christ be risen from the dead, in true flesh, so shall we also rise from the dead. The reality of the flesh of Christ destroys the assumptions of those heretics who hold that there will be no resurrection of the body, since flesh once dead can never rise again.

Dr. Evans has edited this important work with all of the careful scholarship evidenced in his admirable editions of the *Adversus Praxean* and the *De oratione*. The present volume comprises the Latin text of the treatise, with an introduction, translation, and commentary. The text is, fundamentally, that established by Kroymann, although it is severely castigated on almost every page. The introduction contains a detailed and helpful analysis of the argument of the treatise, along with notes on Marcion and Apelles, and an excellent discussion of the relationship between the Incarna-

tion and the resurrection. The commentary is both philological and theological; it should prove to be of permanent value to every serious student of the history of Christology.

The translation is quite literal. E. makes no concessions—or apologies—to readers who might prefer an easier English; he works, apparently, on the perfectly defensible principle that an easy translation of Tertullian's Latin will not be faithful to the difficult original. The strict accuracy of the translation will appeal to readers who are interested, above all else, in discovering exactly what Tertullian said in a given passage, but the unattractive, complicated, distorted English sentences which almost inevitably result when one translates Tertullian literally will probably discourage the non-professional, who ambitions nothing more than to read the Fathers for pleasure—and for as much profit as can be had with pleasure. Such persons, perhaps, should be advised not to read Tertullian at all, except for his apologetical treatises and his works on Christian morality.

There are a few statements in the introduction and commentary with which I find myself unable wholly to agree. The words in *De pudicitia* 21, "Exhibe igitur et nunc mihi, apostolice, prophetica exempla," are better taken as a reference to some African bishop, probably the bishop of Carthage, than to the bishop of Rome (2, 15; p. 94); and in this context it is more directly and specifically the bishop's policy regarding the forgiveness of capital sins than his policy regarding the prohibition of second marriage which is in question, though, of course, second marriage is classified in the *De pudicitia* among the irremissible sins. In a note on 5, 20 (p. 108) E. asserts that *paenitentiam agere* does not mean "to do penance." Whatever may be said about the meaning of this expression in other authors (and I feel that Ambrose, Jerome, and Augustine all use the phrase in the sense E. denies to it), the idea of "doing penance" is found frequently in the *De paenitentia* and *De pudicitia* of Tertullian, where such expressions as *paenitentia fungi*, *paenitentia agitur*, and the like are used to describe the performance of exomolosis by way of satisfaction for sin.

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WILLIAM LE SAINT, S.J.

MASTER ALCUIN, LITURGIST: A PARTNER OF OUR PIETY. By Gerald Ellard, S.J. Chicago: Loyola University Press, 1956. Pp. xiv + 266. \$4.00.

The important role of Alcuin in the formation of the modern Roman liturgy, although previously suggested and defended by several perspicacious scholars (as, e.g., Pierre Varin as early as 1852 in his "Des altérations de la liturgie grégorienne en France": *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, 1ère série, 2), was first demonstrated irrefutably by

Alcuin's fellow countryman, Edmund Bishop, in his study of "The Earliest Roman Mass Book" (*Dublin Review* 115 [1894], and reprinted in his *Liturgica historica* [Oxford, 1918] pp. 39-61). Since the publication of that study, which has had world-wide influence, a considerable body of literature—notably, in late years, the works of Arthur Kleinclauz (1948) and of Eleanor Duckett (1951)—has grown up about the person and achievement of the Englishman who occupied so influential a post in the epoch-making entourage of Charlemagne. There has not hitherto existed, however, any full-scale attempt in English at an assessment of the corpus of Alcuin's contribution to, and enrichment of, liturgical worship in the West; and we are now fortunate in having this deficiency supplied for in the present work. We are fortunate, too, that the task has been so well discharged by a writer of such scholarly calibre as Fr. Ellard rather than by one of the now ubiquitous tribe of "liturgical propagandists" whose efforts are conceived of less as contributions to the revelation and consideration of stages in the cultural and religious history of Western man than as missiles ordered and constructed to serve in the oft-times impertinent warfare which follows in the wake of a movement of particular orientation and tendency.

Fr. Ellard's purpose was born of a long preoccupation—originating, as he tells us, "some twenty-five years ago, in studying a ritual development in the period 750-950"—with "the shadowy figure of that Englishman called to the court of Charlemagne whom some continental historians are now styling Alcuin the Great." Noting the difficulty in determining precisely in what Alcuin's work had consisted, "'I wonder,' I then said to myself, 'what a search of Alcuin's efforts in this regard would disclose'" (p. vii). Over the years, Fr. Ellard found the area of uncertainty considerably diminishing; and thanks to his own studies as well as to the researches of a number of European scholars, he has been able to achieve that purpose, the setting forth of "a reasonably full collection of the sources . . . [in] one volume . . . handy for students, and . . . interpreted . . . for the general reader [in order to] help draw attention to this field" (p. viii).

He opens his book with a depiction of the "Liturgical Anarchy" (chapter 1) prevailing in the eighth century and of the efforts made, then and subsequently, by the sovereign lords of the Frankish Empire to bring about conformity to local Roman usage. The home of "complete and rigid uniformity in things liturgical, where Office, Mass prayers and readings, and rubrics were all after the manner of written Roman norms, and where John the Archchanter had implanted Gregorian song, and so much else besides" was, he tells us (p. 11), in England; and fittingly enough, under Pepin and Charlemagne, the two ecclesiastics who were to serve as the architects of a

desired liturgical renovation in Frankish lands were the Englishmen, Boniface and Alcuin. The latter was a Northumbrian who had been schooled at York under old Archbishop Egbert, the disciple of Bede. While on a mission to Rome, Alcuin acceded to the request of Charlemagne that he settle at his Court. Here he taught in the palace school, in which not only the royal children and all the chief personages of the Court, but even the King himself, his Queen, and his sister Gisèle, abbess of Chelles, were Alcuin's pupils. Thus Alcuin "rapidly became and remained for long," as Traube and Levison have said, "the spiritual ruler of Europe."

The introduction of the Roman Mass into France under Pepin and Charlemagne, who desired to replace by it those Gallican usages hitherto prevailing, was powerfully aided by Alcuin; but his work was done in a way which reveals the prudent hand of a master psychologist: Alcuin had the wit and the grace to proceed not in hammer and tongs fashion, but by way of assimilation and adaptation. This is best illustrated, perhaps, by the manner in which he added to the comparative poverty of the Sacramentary sent to Charles from Rome by Pope Adrian, a rich selection of prayers and formularies indigenous to the Gallic Church, and whose presence within the simpler Roman framework helped immeasurably to speed the book's acceptance in the Frankish realm and, subsequently, generally throughout the Western Church.

What Fr. Ellard signalizes as Alcuin's most characteristic contribution to our present liturgy is his "Little Missal of Votive Masses" (chapter 8). Of these formularies the votive propers "per hebdomadam" in our current *Missale Romanum*, and a number of its "orationes ad diversa" (e.g., *pro petitione lacrimarum*; *ad repellendas malas cogitationes*; *pro humilitate*; and *pro inimicis*) yet survive as a lasting memorial of this great liturgist, making him in a special sense to be "a partner of our piety." It is to Alcuin as well that we are indebted for those two beautiful Communion prayers, "Domine Jesu Christe, Fili Dei vivi . . ." and "Perceptio corporis tui . . ." "Priests of the Roman rite to the ends of the earth," as Fr. Ellard says, "praying the Mass in the words of the Missal, and laymen by millions . . . come to the sacred banquet with Alcuin's formulae in mind and heart" (p. 171). The use of the Credo at the Mass on Sundays and great feasts is another legacy ultimately traceable to Alcuin (p. 226). But the most striking fact of all is that, in the words of Bishop, "since Alcuin, the only missal in use is the Gelasiano-Gregorian compilation" (*Liturgica historica*, p. 55). Particular rites endure here and there in isolated instances, and there are to be encountered, now and again, efforts to revive what had become disused; but, by and large, it is the liturgical corpus formed by Alcuin which lives on.

That compilation finally, indeed, appears, as Fr. Ellard remarks, "all dressed up, and ready to go to Rome" (p. 224); and it is the Alcuinian compromise which becomes the basis of that Franco-Roman liturgy we now find dominant in Latin Christendom.

Fr. Ellard's book, armed with all the apparatus of footnotes, bibliography, and index which make it rewarding and easy for the student to use, is written throughout in a style which should recommend it as well to the general reader interested in the religious and devotional aspects of that heritage we owe to the great Carolingian Renaissance. There will doubtless be differences of opinion among scholars, here and there, on points of interpretation; but few will be willing lightly to challenge one who shows such mastery of his material, such understanding enthusiasm for the personality of his subject, and such ability in the marshaling and exposition of his conclusions. It is, however, amusing to note that, in the concluding sentence printed at the foot of p. ix of his Introduction, Fr. Ellard slips easily into that somewhat exaggerated "clericalism" which he takes occasion to deplore in the Carolingian liturgists of the post-Alcuinian period when he comes to discuss (at his pp. 217-219) what he calls a "narrower" conception of the *ecclesia orans* than that he ascribes to Gregory Magnus.

Altogether this work must be saluted as a valuable addition to current liturgical studies and as another justification of its author's real eminence in a field wherein an unfortunately large proportion of our contemporaries appear to be hampered by narrowness of view, paucity of information, and a regrettable disposition to regard writing as a mere instrument of evangelization for the project they may, at the moment, be "pushing." None of these strictures can fairly be stressed of Fr. Ellard's book, which is at once a lively and sympathetic evocation of Alcuin and a veritable monument of information, teeming with indications for further investigation, and suggesting in its method a sober and yet stimulating manner of approach to some problems which vex and fascinate the student of the age-old forms in which men have worshiped God.

*New York, N.Y.*

ALASTAIR GUINAN

FOUNDATIONS OF THE CONCILIAR THEORY: THE CONTRIBUTION OF THE MEDIEVAL CANONISTS FROM GRATIAN TO THE GREAT SCHISM. By Brian Tierney. Cambridge: University Press, 1955. Pp. xi + 280. \$5.00.

The starting point of this important book (Volume 4 of the Cambridge Studies in Medieval Life and Thought) is the problem whether the conciliar theory of the fourteenth and early fifteenth centuries was in the main an application of heretical doctrines concerning the Church, such as those of

Marsilius of Padua and Occam, to the historical "accident" of the Great Western Schism, or whether certain ecclesiological doctrines of the twelfth- and thirteenth-century canonists do not offer a better or at least an indispensable supplementary explanation.

In the first part of his study, "Decretist Theories of Church Government, 1140-1220," Prof. Tierney shows among other things that "the Decretists held that the faith of the whole Church could never fail; they also held that, within the Church, the Pope was the supreme judge in cases involving articles of faith; but they did not maintain . . . that the Pope's decisions were to be regarded as necessarily unerring statements of the unfailing faith of the Church" (pp. 36 ff.). The ambiguity inherent in such views the Decretists clarified not in the way of more recent canonists and theologians by distinction between a Pope's private opinions and his pronouncements as head of the universal Church, but by an analysis of the concept of the *ecclesia Romana*. The Roman Church was understood by them more clearly than ever before both as the particular Church of the Pope as bishop of Rome and as the Catholic Church which can never err *in toto* and which at all times and with respect to all places is "signified," condensed as it were, in Peter and his successors, except if the Pope should become heretical. This canonistic doctrine of the *Romana ecclesia* received a classical formulation by Huguccio (cf. Tierney, pp. 41 ff.), the great teacher of Innocent III, and forms an important aspect of that Pope's legislation. Huguccio also found an ingenious solution for saving the principle that a Pope having no superior cannot be judged on earth and for safeguarding nevertheless the integrity of the Church as a whole: a heretical Pope whose deviation from the true faith has become public knowledge (and similarly a Pope who perseveres in a notorious crime and thus through contumacy becomes equivalent to a heretic) can be tried and deposed because he has *ipso facto* become inferior to any Catholic (for analogous opinions of modern theologians cf. C. Journet, *L'Eglise du Verbe incarné* 1 [2nd ed., 1955] 625 ff.). Huguccio, however, contrary to some later Decretists (cf. Tierney, pp. 64 ff.), did not anticipate conciliar theory in the sense of drawing the conclusion that a general council (without the Pope) is essentially superior to the Pope. Also, though Huguccio posited that in the case of an incurably schismatic papal election the cardinals should convoke a general council, he was far from admitting with the *glossa Palatina* that the cardinals were collectively "greater" than the Pope (cf. Tierney, p. 82).

Ideas of corporate superiority of the sacred college or the general council or the whole Church over the Pope developed, as Tierney convincingly demonstrates in the second part of the book, "Aspects of Thirteenth-Century Ecclesiology," from the impact of the juridical life of the various lesser

corporations (*universitates*) within the whole corpus of the Church upon general ecclesiological theory. It is as interesting as it may seem paradoxical that it was chiefly the Decretalists, whose main concern was with papal *plenitudo potestatis*, who furnished the materials for the theories of the canonists of the conciliar age concerning the corporate nature of the universal Church, theories famous for their novel and revolutionary conception of that nature. In dealing with the contribution of the thirteenth-century Decretalists to the development of corporation theory, T. not without good reason is critical of Gierke's famous thesis according to which medieval canon law did not know a true concept of "corporation" but only one of "institution." Following in part earlier critics of Gierke, he points out that the canonists did indeed conceive of ecclesiastical corporations, such as cathedral chapters, as true "right personalities" which could exercise the functions of the corporation's head in case of a vacancy and also could claim a real right of consent in matters concerning the whole corporation, even though the principle that the corporation cannot replace the head, only participate in its monarchical authority, was not given up. Important also in this connection is the function of a bishop as the proctor (legal representative) of his chapter, a function defined in the third quarter of the thirteenth century especially by Hostiensis, who was altogether one of the most influential figures in the development of ecclesiastical corporation doctrine. In spite of the fact, however, that Gierke underestimated the corporational aspects of canon law, it would still seem to this reviewer that he manifested sound instinct in stressing the essentially hierarchical structure of the Church as a whole. If T. rightly says of the classical canon law of the twelfth and thirteenth centuries that "the antithesis between hierarchy and corporation does not seem really to correspond to the canonists' own categories of thought" (p. 137), the question remains whether this is not true only for the reason that in cases of dispute between lesser corporations and their heads the ultimate decision lay directly or indirectly with the Pope as the head of the whole Body of the Church. T. indicates that much when he points out that according to Hostiensis the affairs of a cathedral chapter as a whole, if disputed between bishop and canons, must be referred to superior authority (p. 116), and he brings ample evidence to show that on the whole even the canonists of the fourteenth century held that "the Roman Church was apparently in a class apart, its constitutional structure quite unrelated to that of the other churches . . ." (op. 211 f.). These matters are of considerable relevance for the main intent of the book: to ascertain how far the conciliar theory of the Church can be explained by canonistic doctrines on lesser corporations as developed by the thirteenth-century Decretalists. Hostiensis did indeed consider the cardinals

*quasi cum papa mundum regentes* and thought that they should be "included in the expression *plenitudo potestatis*" (Tierney, p. 150); but even though he did ascribe to them the Pope's jurisdiction during a vacancy, he did not hold that either they or a general council or the Church as a whole were the source of papal authority. This was due no doubt to the fact that he, as the other canonists of his time, still had an undiluted concept of the Church as *corpus mysticum* whose head is Christ, from whom alone through Peter the papal office derived. T. explains very well how some canonists wanted to keep juristic corporational notions separate from the theological concept of the Body of Christ, which is unified by the bond of charity rather than law, but how nevertheless the identity of the ecclesiological *corpus Christi* and of the *universitas* or *congregatio fidelium* could lead to an increasingly close fusion of the theological and the juridical conceptions of the Church including also papal headship, a fusion in which both corporational and monarchical elements could find their place (pp. 136-41). Perhaps, however, T. does not lay quite enough stress on the fact that twelfth- and thirteenth-century ecclesiological thinking, with all its juristical elaborations of the relation between *universitas* and *caput* in the Church, still continued to conceive of the Pope as head of the Church's body in the same "mystical" way in which the incorporation of the faithful in the Church was conceived. It was not only the extreme papalists who presented the Pope's power as a mystical authority (as T. seems to suggest on p. 160). Innocent III, for instance, was not an extreme hierocrat; nevertheless, he could not conceive of the universal Church, considered on its highest mystical level, where it is the bride of Christ, as other than Roman, as other than papal; cf. *Sermo 3 in consecratione pontificis* (PL 217, 664A); also *Epist.*, Potth. 862, where the Pope speaks of the universal Church not only as of the "ecclesia quae de universis constat ecclesiis," but also as of the Roman Church, "illa quae sub se continet ecclesias universas."

This leads to the relationship, all-important for the conciliar age, between the *ecclesia Romana* and the *congregatio* or *universitas fidelium*, as defined by the canonists of the fourteenth and early fifteenth centuries, who are discussed by T. in the third and last part of his book. He rightly states that in the fourteenth century the definition of the Church as *congregatio fidelium* was emphasized as never before, that it came to be accepted as the primary meaning of the word *ecclesia*, and that even the most conservative canonists were increasingly unable to build a theory of Church government which would have reconciled the corporational elements in canon law with the conception of papal *plenitudo potestatis*. How in the age of Boniface VIII and



of the early Avignon papacy John of Paris, Johannes Monachus, and Gulielmus Durantis the Younger, each in different ways, prepared the conciliar theory, has never before been described so well. Even more interesting, because less well known, is the canonistic work of Cardinal Zabarella in the conciliar period itself. From T.'s lucid account Zabarella's dependence on the older canonistic tradition and his deviation from it emerge in equal clarity. He still used the old concept of papal *plenitudo potestatis*, but insisted on its existence in the *universitas* of the Church *tanquam in fundamento* rather than on its foundation in Christ through Peter. On the surface it might seem that Zabarella still held the old view that the Roman Church can be understood as the embodiment of the universal Church. But Zabarella's Roman Church is universal no longer in the Pope, only in the *congregatio fidelium*; combining the views of the "curialist" Johannes Monachus, the "episcopalist" Durantis, and the "pre-conciliarist" John of Paris, Zabarella sees the *congregatio fidelium* represented by the cardinals, the ecclesiastical hierarchy, and most perfectly by the general council. T. justly warns not to overemphasize superficial similarities between Zabarella and Marsilius of Padua, such as the use of the term *pars valentior* which the former applies to the general council. It is nevertheless a fact that Marsilius and Occam had clearly formulated that full dissociation of the Church as *corpus Christi mysticum* and *universitas fidelium* from the *ecclesia Romana* under the Pope, which is found explicitly and implicitly also in Zabarella (for Marsilius see *Defensor pacis*, dictio 2, 2, and 2, 22, 5; for Occam, cf. R. Scholz, *Unbekannte kirchenpolitische Streit-schriften* 2 [Rome, 1914] 428 and 453 ff.). T. explains why and how in the emergency situation of the conciliar period "well-intentioned churchmen should turn with new enthusiasm to the ancient doctrine of a unity inherent in the whole *congregatio fidelium*, a mystical unity that could never be compromised by the dissensions of Popes and prelates" (p. 232), and how "in grappling with the grievous problems of their age they may have fallen into doctrinal errors, but . . . were not wilful partisans of heretical novelties" (p. 246); neither does he deny that the spiritual climate created by Marsilius and Occam did exercise some influence on the elaboration of conciliar theory. His main concern was to prove the importance of older canonistic doctrine in this elaboration, and he has fully succeeded in this demonstration, though one may differ from his view with regard to the degree of "inner logic" which links conciliarism to the classic canonistic science of the twelfth and thirteenth centuries (in this connection, cf. the interesting criticisms and amplifications in J. Watt's article, "The Early Medieval Canonists and the Formation of Conciliar Theory," *Irish Theological Quarterly* 24 [1957] 13 ff.).

T.'s book is, at any rate, one of the most original and instructive contributions to the remarkable revival which the history of canon law has experienced in recent years.

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GERHART B. LADNER

LE PROBLÈME DE LA CONSCIENCE MORALE CHEZ S. BERNARD. By Philippe Delhaye. *Analecta Medievalia Namurcensia* 9. Namur: Editions Godenne; Louvain: Editions Nauwelaerts; Lille: Librairie Giard, 1957. Pp. 120.

The concept of moral conscience does not originate in the ethical systems of the great Greek philosophers. The word is frequently used by the Latin writers, particularly Cicero, but not exclusively in a moral sense, and even then only in reference to past moral conduct (*conscientia consequens*). It was St. Paul who first emphasized the function of what modern ethicists and moralists refer to as *conscientia antecedens*, the witness of moral obligation. It is chiefly in Christian times, then, that the concept of conscience has been developed.

Philippe Delhaye gives us a picture of the traditional Christian attitude toward conscience as reflected in the writings of St. Bernard. Since St. Bernard is a spiritual writer rather than a theologian, one does not expect to find in him a systematic treatise on conscience. But besides frequent references to the above two functions of conscience, D. finds in his writings a series of texts referring to a third function: the witness of divine adoption, divine sonship. Bernard derives this last function from the teaching of St. Paul. It takes its origin in a mystical interpretation of the texts: "Gloria nostra . . . testimonium conscientiae nostrae" (2 Cor 1:12); "Spiritus testimonium reddit spiritui nostro quod sumus filii Dei" (Rom 8:16). The mystical interpretation of these texts stems ultimately from Origen.

According to Bernard, conscience as a witness of moral obligation (*conscientia antecedens*) makes use of a threefold criterion in estimating moral acts: liceity, decency, and expediency. The good moral act must meet all three requirements. If it fails to meet all the requirements of good morality, the act will be culpable, whatever the good intentions of the agent. Bernard makes no allowance for an erroneous conscience among the faithful. Wrongdoing in one who has the faith can only be the result of human failure. The agent is culpable, then, however unaware he may be of doing wrong.

Patristic tradition is behind this triple function of conscience. Even the severe attitude toward the *peccatum ignorantiae* is inherited from the Fathers. The coming of the Scholastic era was to bring with it a more systematic and scientific approach to the problem of conscience. An Abelard would challenge the guilt of a person who followed an invincibly erroneous conscience. To

Abelard the intention of the agent was paramount. Bernard and others in the same tradition put too much stress on objective morality, not allowing in any way for good faith. Moralists today, of course, while recognizing that a good intention does not justify evil, admit that it can often obscure evil.

D. finds in Bernard a traditionalist who had a great distaste for dialectical theology. He wonders if he did not carry this opposition too far. He observes wisely that, while theology can be pursued to the detriment of piety, a sound piety must ultimately be rooted in solid theological ground. The safest course is a balanced pursuit of both theology and piety.

D. makes no claims to a great contribution in this treatise, but he has certainly done a service in presenting his readers with the fruit of what was obviously a very careful and thorough study of St. Bernard.

*West Baden College*

JOHN R. CONNERY, S.J.

A POPULAR HISTORY OF THE REFORMATION. By Philip Hughes. Garden City, N.Y.: Hanover House, 1957. Pp. 343. \$4.00.

Following his highly successful *Popular History of the Catholic Church*, Fr. Hughes now essays another solid popularization in moderate compass. This period of religious revolutions he understands well, and describes in his usual competent, interesting, vigorous fashion—though his accomplishment falls short of the glowing expectations held out in the blurb. The first quarter of the book surveys the beliefs and organization of the Church on the verge of the upheaval; moral and intellectual conditions among clergy and laity; attempts at inner reform; the European political stage. Of the pages on break-up itself, half concern England up to 1603. Lutheranism in Germany to 1555 is allotted some fifty pages; Continental and Scotch Calvinism, about forty. Zwinglianism is despatched in eight pages, Anabaptism in five. The remaining thirty pages center on the Council of Trent.

An astonishing amount of matter is compressed into this narrative: factual knowledge, pen pictures of leading figures, sound and frank judgments. What is said is generally well said. But much goes unsaid. Evidence of hasty composition is not lacking. In the latest tome of H.'s multi-volumed *History of the Church*, covering the years from 1270 to 1517, crucial developments are clarified which here are omitted or left obscure, such as the marked fifteenth-century trend toward what were effectively national churches; enthusiasm for biblicism; widespread hostility to Rome; decline of the spiritual influence and prestige of the papacy. Curiously there is no section on the Renaissance popes. Nor is one included on the Renaissance with its new lay ideals. Erasmus, idol of the humanists, does receive considerable attention, and more favorable than accorded him previously by H. The

characteristic traits of the *Devotio moderna* are not apparent. Late medieval Scholasticism is justly berated for endless disputes over subtleties of no moment. What needs emphasis is that some of these philosophers and theologians, highly placed and influential ones too, were propounding unsound notions on fundamental questions like the nature of truth and good, the powers of human reason, the source of revelation, and original sin. Luther's exposure to Nominalist fallacies in his formative days should be recorded.

Cost considerations may well have imposed limitations on the length of the book. If so, space could have been more carefully apportioned. To be sure, the part on England, a summary of the author's monumental *Reformation in England*, is that which is best done; but it is by far the most detailed. To the overthrow of the old faith in the Scandinavian lands, on the other hand, is meted out less than a page; to eastern Europe and Ireland, not that much. In reading of Calvinism it is disconcerting to learn nothing of its troubled entry into France and the Low Countries. Those not previously informed might get the idea that Trent constituted the Catholic Restoration. Yet, had not a series of great reform popes seen to the execution of the Tridentine disciplinary decrees, these would have proved no more epochal than those of many a forgotten synod. The labors of the newly-founded Jesuits are chronicled in a single sentence. Not even this much light is focused on the Capuchins, or the several other new institutes, or the reformed older orders. Some kind of final evaluative summation is called for to round off the story. As it is, the closing passage on Scotland, which lacks a good characterization of Knox, stops incomplete in mid-course, so abruptly that one is tempted to query if the printer perchance discarded the end of the manuscript.

*Weston College*

JOHN F. BRODERICK, S.J.

THE FIRST JESUIT, ST. IGNATIUS LOYOLA. By Mary Purcell. Westminster: Newman, 1957. Pp. 417. \$5.00.

Admirers and friends of St. Ignatius will welcome this latest contribution to the celebration of the Ignatian Year. Miss Purcell has given us a portrait of Ignatius that is much more justified by the sources than is the work of earlier biographers. As one reads on one realizes that Miss Purcell "is thoroughly familiar with the massive resources, and has made new finds of her own." The result is a biography that is painstaking, scholarly, presented in a balanced and engaging narrative.

Perhaps no saint in the calendar has suffered more from his biographers than has Ignatius. This may be because so few saints have shown characteristics of such opposite qualities; few have been so shrewd and yet so simple,

so unyielding and yet so tender, so exacting and yet so understanding. Earlier biographers have stressed some of these qualities at the expense of others, and instead of a portrait have given us in most instances a respectable caricature. Emphasizing his activity, they have overlooked his prayerfulness; presenting the executive, they have forgotten the father; the dazzling splendor of his holiness has blinded them to the fact that he was once a sinner.

Miss Purcell has gone to none of these extremes. Her portrait is balanced, and yet incomplete; incomplete, in the sense that it leaves us unsatisfied, just as those who lived with Ignatius were unsatisfied with practically all the portraits made of him shortly after he died. How much more difficult it is for the hagiographer to reproduce the speaking likeness of a man of genius.

That Miss Purcell has laid heavy tribute on the most reliable sources will be seen by a glance at her bibliography, and the pages of notes appended to the story. She follows the *Autobiography* closely, as did Fr. Brodrick, and, like him, she ranges far beyond the limits of the *Monumenta*, but without Brodrick's imperial sweep. Broet's and Salmeron's mission to Ireland is told in greater detail than ever before, as might be expected. But surely it was not the only failure. The mission to Ethiopia was even greater, and more striking, because of the greater stakes at issue and the more elaborate preparations. In fact, the Irish mission, in a certain sense, achieved its main purpose, which was to bring back to the Pope a first-hand report of the state of religion in the island; and that the two visitors did accomplish. They even succeeded in escaping with their lives, no mean achievement, considering the times and the circumstances.

While Miss Purcell is faithful to her sources, she seems unable at times to avoid the temptation to add a stitch or two of her own embroidery. I am thinking of the "cheers and prolonged applause" that greeted the appearance of a course of lampreys in the Jesuit refectory at Rome. It seems safe to assume that Miss Purcell has no first-hand acquaintance with Jesuit refectories, or she would know that such collegiate reactions are strictly banned. As a matter of fact, there were no lampreys served in the Roman refectory, in spite of the fact that Ignatius had ordered a rather boastful and close-fisted procurator to provide such a meal. The procurator in question, Fr. Ponce Cogordan, had regaled the community with an account of the lampreys served at a cardinal's table at which he had been a guest, and Ignatius, to teach him a lesson, first twitted him about going to the cardinal's for lampreys while he provided his own community with sardines, and ended by ordering him to provide a meal of lampreys for his community. His slender resources were far from able to meet such an expense. But the Saint, after

letting him worry for a few days, at last withdrew his command. There are similar instances of such misreadings of the texts, but it would be ungracious to dwell upon them. They are slight blemishes on the scholar's accuracy, but they take nothing from the reader's enjoyment of a beloved life sympathetically and ably written.

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WILLIAM J. YOUNG, S.J.

LA NOTION D'INDIFFÉRENCE CHEZ FÉNELON. By Jeanne-Lydie Goré. Grenoble: Presses Universitaires de France, 1956. Pp. 316.

The language of mysticism is always difficult to judge. Often the line that divides orthodox expression from all manner of theological, even neurotic, deviation is but a matter of emphasis. Hyperbole, no doubt, is to be expected in the attempt to express the experienced inexpressible. But it does not make the task of assessment any easier. Rarely has this universal difficulty caused more divergence of opinion than in the assessment of Fénelon's conception of disinterested love. And in his case the difficulty is further compounded by the specter of Quietism, by the strange (to say the least of it) figure of Madame Guyon, and by the hesitant condemnation in 1699 of certain propositions taken from Fénelon's *Maxims des saints*. If Bossuet was correct in his estimation of the *Maxims*, then Fénelon had eliminated Christian hope. And whether or not Bossuet was, as Bremond believed, "le grand simplificateur," even Fénelon admitted "mentem meam eo in libello male esse explicatam."

It is but one of the merits of Miss Goré's scholarly study that it permits Fénelon to give further explanation. She has been most wise in taking the issue out of the area of polemics and personalities, and setting it in a much broader historical context. By tracing the historical genesis of the concept of indifference and its evolution in Fénelon's own thought, it becomes clear that Fénelon leaned heavily on the Christian tradition and particularly on the "holy indifference" of St. Francis de Sales. Certain passages in his writings, of course, could be misinterpreted, especially when he speaks the language of love rather than that of prudence. Yet the weight of evidence, as Miss Goré presents it, indicates Fénelon's fundamental hostility to Quietism and to the "false image" of the Stoic *apatheia*—both of which are foreign to what in Fénelon, as in St. Francis de Sales, is basically a realistic and optimistic equilibrium.

In later life, during the "exile" at Cambrai, Fénelon's thought becomes more nuanced. The *Lettres de direction*, though they never quite lose a certain sense of self-dramatization, do confirm Fénelon's insistence that indifference is not incompatible with the duties of daily life, that the passive state of soul does not exclude all natural activity but only that disquieting zeal of

self-love. These same letters are not without these very human touches: "Soyez docile et mangez bien!", he advises the Countess de Montberon. But from start to finish Fénelon's viewpoint is theocentric, and his aim is ever that fifth state of pure love which seeks not its own. Fénelon speaks no otherwise than the *Imitation*: progress and perfection consist "in offering thyself with thy whole heart to the will of God, not seeking the things that are thine, either in little or great, either in time or *in eternity*." Doubtless many problems and questions remain. But Miss Goré has served Fénelon well by her sympathetic and discerning study.

Woodstock College

H. R. BURNS, S.J.

METHODS OF PRAYER IN THE DIRECTORY OF THE CARMELITE REFORM OF TOURAINE. By Kilian J. Healy, O.Carm. Rome: Institutum Carmelitatum, 1956. Pp. xvi + 184.

This monograph, published by the Institute for Carmelite Studies in Rome, examines the teachings and sources of the methods of prayer proposed by an important Carmelite reform which originated in Touraine in seventeenth-century France. The subject of the research is the fourth volume of the *Directoires des novices*, a manual which continues to exercise a guiding influence in Carmelite spirituality through its modern adaptation, *The Carmelite Directory of the Spiritual Life* (Chicago, 1951). The fourth volume of the original, entitled *Méthode claire et facile pour bien faire oraison mentale et pour s'exercer avec fruit en la présence de Dieu*, deals with prayer under three forms: meditation, mixed and aspirative prayer. The present study gives the historical background of Touraine and the directory, then delineates the teaching on prayer, and finally assesses influences outside and within the order which helped shape the *Méthode*.

The key to Touraine's methods is their orientation to contemplative perfection. The reform itself was a return not merely to monastic discipline but to "the primitive spirit of Carmel—a return to a life that was primarily (but not exclusively) contemplative wherein a spirit of solitude, silence and prayer would reign supreme" (p. 16). Thus the immediate goal of Carmelite life in general and the forms of prayer in particular was continual, affective union with God, to perdure even in the midst of external activity, the highest expression of this union being contemplation itself. This purpose accounts for the emphasis on the affective element in meditation and mixed prayer and explains the preeminence given aspirative prayer as *the* expression of the Carmelite spirit. The same finality gives Touraine's method of meditation what distinction and originality it possesses, since the study of contemporary authors (the Ignatian school, Louis of Granada, the Discalced Carmelite

school, St. Francis de Sales, Carmelites of the reform) shows the same common elements and establishes the dependencies of Touraine on the rich spiritual literature of the time, with the direct influence of Louis of Granada predominating. Touraine's methods, however, are special ones, because they adapt existing techniques to their own purpose.

That Touraine's orientation of prayer to contemplative union is not the only valid one in Christian life or that perfection need not be primarily contemplative is well argued in the two recent studies of E. Coreth, S.J., and M. Giuliani, S.J., inspired by Ignatian spirituality. Touraine did not dispute the matter; it simply presented the contemplative way to the love of God as the primary one for the Carmelite. The present book has the merit of stating clearly and accurately that position.

While the book has a special appeal for Carmelite readers, the comparative aspects of the study and the sound, practical teaching on prayer will be of interest even to the general reader. The prudence of certain points of advice, such as the liberty to be allowed after the initial schooling in the proposed method or the avoidance of force or artificiality in aspirative prayer, is commendable. The whole treatment of aspirative prayer, both as summarized from the directory (ch. 6) and as found in the works of two Carmelites, John of St. Samson and Dominic of St. Albert (ch. 13), is a real contribution to the literature on this subject in English.

*Whitefriars Hall, Washington, D.C.*      ERNEST E. LARKIN, O.CARM.

THE MEANING OF CHRISTIAN PERFECTION. By Jordan Aumann, O.P., and David L. Greenstock. St. Louis: Herder, 1957. Pp. 162. \$3.25.

Five years ago Fr. Greenstock published under the title, *Be Ye Perfect*, a popular adaptation of the doctorate thesis which he had submitted a few years previously to the Theological Faculty of the University of Salamanca. The first object of *Be Ye Perfect*, as the author stated in his introduction, was to study "those basic notions and definitions that form an essential part of any science of Christian perfection. In the course of such a study we hope to show that the essential dignity of the soul in the state of grace merits the name of perfection in its strictest sense . . ." (p. 5).

Fr. Aumann, O.P., reviewed *Be Ye Perfect* for *Cross and Crown* and was rather severe in his criticism of many of the doctrines which he found in the book. When Fr. Greenstock read the review, he felt that he should reply to many of the points which the review had raised. He did so by private letter, and he closed the letter by suggesting that the two of them might discuss these points in public, in the form of letters which they would exchange and



then publish as a book. These letters make up the present book, *The Meaning of Christian Perfection*.

The main question which is discussed in these letters is whether true Christian perfection, formally understood, consists in the state of grace (Greenstock) or in the closest possible union with God effected through charity operating to the full capacity of the individual Christian soul (Aumann). The discussion of this question, however, bears little fruit, because there is never any real meeting of minds. The two authors, although both capable theologians, never come to a full agreement on terminology and definitions. In fact, in the very last letter of the book Fr. Aumann writes by way of summary: "Our disagreements have for the most part sprung from our use of terms and the definitions of those terms" (p. 158).

Because of this failure to agree on an exact and precise definition of terms, it seems that the book fails to attain the primary purpose for which it was written: to clarify problems and positions, and to attempt solutions. Further, the terminology in the book is most disconcerting to the reader. For example, in the course of the book here are some of the terms which one meets in regard to perfection: *perfectio simpliciter*, *perfectio secundum quid*, instrumental perfection (in general or in particular), first perfection, first perfection *in esse*, second perfection, perfection in operation, *perfectio in assecutione finis*, total supernatural perfection *in via*, formal perfection, formal second perfection *in operatione*, essential perfection, accidental perfection, entitative perfection, operative perfection, individual perfection, fundamental perfection, etc. With such a terminology, diverse and involved, one should not be surprised that it is very difficult to find the meaning of Christian perfection in *The Meaning of Christian Perfection*.

This does not mean that the book is without value. It contains many interesting observations and much solid matter. But we believe that it is not the valuable contribution which it could have been.

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THOMAS G. O'CALLAGHAN, S.J.

PRECEPTS. By Edward Roelker. Paterson, N. J.: St. Anthony Guild Press, 1955. Pp. xii + 251. \$3.50.

This work is an excellent study of the canon law about precepts. The precise area of discussion is delineated through an introductory examination of the concepts of the terms "precept," "law," "sentence," and "decree." The differences between each of the latter three concepts and that of precept are outlined. Buttressed with this background, the reader is guided into a fuller consideration of precepts themselves under their various divisions.

Canon 24 of the Code of Canon Law gives the fundamental norms about precepts; this canon is considered in detail. The opinions of several authorities on a disputed point are explored; then the author gives his evaluation of the arguments, along with his preferred conclusion. This is done, for example, about the inclusion under canon 24 of precepts given in virtue of dominative power. The disputed question of the existence of a common precept is also examined; the author favors a negative reply.

Following this, in orderly sequence are treated the author, the subject, and the matter of a precept. The predominant distinction applicable to each of these items is the distinction between jurisdictional precepts and dominative precepts. These two types of power, jurisdictional and dominative, are subjected to close scrutiny. How the right to impose precepts follows from each is shown; authors of jurisdictional precepts and of dominative precepts are classified. How to resolve a doubt about the type of a precept, if the case arises, is briefly indicated. The chapter on the subject of a precept is complementary to the preceding one on the author of precepts. Relationships founded on jurisdictional or dominative power are investigated. Subjects of jurisdictional precepts, whether derived from legislative power or administrative power, are listed in full; as are the subjects, fewer in classification, of dominative power. Under the consideration of the matter or items about which a precept can be imposed, there is a lengthy discussion of jurisdictional and dominative precepts. For each, a study is made of the essential qualities of any precept: honesty, justice, and possibility. Various canons of the Code are introduced as illustrations. Particular points stressed include: giving a precept about the exercise of a civil right; forbidding a marriage by precept when no canonical impediment exists and the effect of such a precept on validity of marriage; presumption used to include a doubtful item under a precept; a precept regarding the use of the religious habit; a vow as matter of a precept.

Some few but adequate remarks about the duration of a precept come next. Then follows a discussion of the extent of the obligation of a precept under the headings of personal obligation, universal obligation, and binding force in conscience of jurisdictional and dominative precepts. There is a fine treatment of a dominative precept in relation to the religious vow of obedience. Ignorance and incapacity to act come in for consideration as excuses for not obeying a precept.

The next three chapters deal respectively and competently with judicial precepts, precepts in administrative processes, and penal precepts. Abundant reference is made to the Code of Canon Law; for example, numerous canons of the fourth book of the Code are appraised to determine whether they

contain a judicial decree or a precept. Items considered in this section include the following: under judicial precepts, the difference between a precept and a decree and between a precept and a sentence, and possible precepts in processes of beatification and canonization; under administrative processes, an outline of various administrative processes, and decrees and precepts in such processes; under penal precepts, such precepts given by superiors with jurisdictional or dominative power, and the reservation of censures imposed by precept (here the dispute centering around canon 2245, namely, about the reservation of a *latae sententiae* censure attached to a precept, is adequately reviewed). The precept as a penal remedy is treated in a brief, separate chapter.

Before the final chapter, there are a few remarks about recourse and appeal from precepts. The work concludes with a discussion of the cessation of precepts in various ways: by revocation; by lapse of time; upon fulfilment of a command; by removal of the superior; through loss of juridical subjection (even if the precept was given in a document or before two witnesses); by prescription (not common). In certain circumstances a penalty attached to a precept can cease without the precept itself ceasing.

The author appends numerous reference notes to his statements; all are placed at the end of the work. A bibliography and a good index are added features.

*St. Mary's College, Kansas*

FRANCIS N. KORTH, S.J.

ESPIAZIE SACRIFICIALE E RITI ESPIATORI NELL'AMBIENTE BIBLICO E NELL'ANTICO TESTAMENTO. By Luigi Moraldi, I.M.C. *Analecta biblica* 5. Rome: Pontificio Istituto Biblico, 1956. Pp. xxxi + 304. \$6.00.

This monograph, written for the doctoral degree in Scripture at the Biblical Institute, is not easy reading, but it deserves high praise for an exhaustive and scholarly treatment of the meaning of expiatory sacrifice in Israel and the surrounding world.

In Part 1 (pp. 3-78), M. summarizes our present knowledge of sacrifice among the peoples of Mesopotamia, Egypt, Canaan (Phoenicia, Ugarit), and Asia Minor (Hittite). By way of a general conclusion it may be said that these countries have relatively little to contribute to the notion of expiatory sacrifice, because they lack the basic moral notion of sin. There is a great amount of magic ritual as protection against evil, and only a few parallels to OT sacrifice (however these are to be interpreted) are to be found.

Part 2 (pp. 79-268) investigates the notion of sacrifice in Israel, the important chapters 4-5 of Leviticus, the HATTA'T and 'ASAM sacrifices, the

significance and usage of KIPPER, and the role of blood and the SEMIKAH (imposition of hands) in OT sacrifice.

This review will take note of the last two topics as being of particular interest and value to theologians. According to Moraldi, the function of OT expiatory sacrifice is to remove whatever separates from God and to unite with Him. It is directed against sin and its effects; it acts upon the sinner, not upon God. Following the study by A. Metzinger, Moraldi emphatically denies the theory of vicarious substitution. The victim does not take the place of the sinner and suffer death for man's sin. Lv 17:11, which is often interpreted in favor of the substitution theory (e.g., in the note to the CCD translation), does not set up a vicarious relationship between the offering and the offerer. When we read, "it is the blood, as the seat of life, that makes atonement," we are to understand that blood and life (*dam* and *nefes*) are correlative; man is forbidden to partake of blood because of the life (an inalienable and divine characteristic) in it.

Several exegetes (Volz, Médebielle) have seen in the imposition of hands upon the scapegoat (Lv 16:21) a rite whereby the sin is transmitted from the offerer to the victim. M., on the basis of an analysis of the rite of imposition, argues that it means simply an offering to the Divinity; it is a gift implying communion and solidarity between the victim and him who offers.

Three indices (author, biblical, and analytical) and a very complete bibliography make this competent study particularly useful for theologians who wish to investigate sacrifice in the OT.

*Catholic University of America*

ROLAND E. MURPHY, O.C.A.M.

TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE: AN EXTENSION OF THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Lefferts A. Loetscher. 2 vols. Grand Rapids, Mich.: Baker Book House, 1955. \$15.00.

The great German encyclopedia, *Realencyklopädie für protestantische Theologie und Kirche*, which was begun in 1853 as an answer to the challenge of the Catholic *Kirchenlexikon* (Freiburg im Breisgau, 1846—) was after its third edition presented in an English modified and revised translation as *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (New York, 1908-14). Although not as outstanding as its basic source, this reference work has long been a standard encyclopedia. It has now been supplemented by the two-volume work noted above.

The sheer organization of this as a supplement to the earlier encyclopedia is notably good. Using the original entries, and following the divisions and presentation of the original articles, supplementary material is given in

several different ways: (1) by doing a whole new article covering the history of the present century, or presenting the results of scholarly work in this century; (2) by revising statements, paragraphs, whole divisions of original articles; (3) or by giving only added bibliography. The editors have gone to great lengths to correct what they consider misstatements of the *New Schaff-Herzog*; consider this entry: "Zurich Consensus: Calvin and Farel met Bullinger, not Butzer, in Zurich in 1549" (p. 1204). Obviously it would be impossible for any reviewer to check the early work for what he might consider needed corrections to check the claim that the *New Schaff-Herzog* has been brought up to date.

It is clear that most of the outstanding articles have been done by a comparatively few contributors—notably the entries in history by Albert Hyma, in philosophy by Andrew Rule, in patristics by Robert Grant, in biblical studies by Bruce Metzger, Floyd Filson, Otto Piper, and G. Ernest Wright; together with a few single contributions by specialists—e.g., "Dead Sea Scrolls," by Millar Burrows. Some articles are almost entirely a bibliographical survey because any other presentation would have been too unwieldy—e.g., "Comparative Religion," by Arthur Jeffery. On the other hand, some material almost demands a bibliography when little or none is given: "Devotional Literature," "Contemplation," "Capitalism," "Proofs of God's Existence," "Morality," "Social Gospel." Given the overwhelming predominance of Protestant interest in editorial slant and in choice of contributors, it is not too surprising to find no Catholic author in the bibliography under "Christology." On the other hand, many bibliographies of Protestant interest are skimpy, dated—e.g., "Karl Barth." The great bibliographical survey of Catholic social teaching by the Methodist scholar, Melvin J. Williams, *Catholic Social Thought* (New York, 1950), seems to be overlooked; certainly it is not mentioned under "Social Gospel."

The most serious defect is the discrepancy between the claims of the publisher and of the editors that this is an up-to-date encyclopedia of religious knowledge, and the final product. As a matter of fact, it is a Protestant encyclopedia; one might even call it a Presbyterian encyclopedia. Its ancestor boasted it was a Protestant work; and it was outstanding. The progeny takes on a false front of ecumenicism and ends up a hodge-podge of some good things, many indifferent items, and some poor entries.

Of the five hundred and ten contributors, this reviewer can identify only six Catholics, of whom four have done only one article: Johannes Quasten, "Apocrypha—N.T."; Canisius Janssen, "Carmelites"; Robert Devreesse, "Catenae"; John Tracy Ellis, "Peter Guilday"; Thomas J. McCarthy and Gilbert Oddo each contribute several short articles. Among the many

short biographies of scholars and writers which is one of the features of the encyclopedia, a number of Catholics are included (forty-eight have been noted). However, while many of the Catholics, and many of the Protestants too, are definitely of minor rank, the following are some few of the important names which do not appear: Newman, Pastor, Guardini, Rousselot, Delehaye, Scheeben, Maréchal, Ozanam, Grabmann, Möhler, Franzelin; Chesterton is included, but not Belloc; Gilson, but not Maritain; Lagrange, but not Lebreton. In reference to the obscurantism relative to John Henry Newman, it is quite unbelievable but certainly true that the article, "Certainty," by Edgar Primrose Dickie, does not mention the classic in the field, *An Essay in Aid of a Grammar of Assent*.

All the articles about the Roman Catholic Church, institutions which are a part of that Church, and technical terms which are relative to it, are written by a contributor who was formerly a Dominican priest. It is the privilege of the editors to choose such a "neutral" observer. But, then, why did they choose Charles Clayton Morrison to write the article, "Protestants and Other Americans United for Separation of Church and State"? More importantly, only slight passing references, if any, are made to Catholic theologians and to Catholic theological developments in such essential topics as Christology, soteriology, sacraments, etc. There is no article on grace, on baptism, on other topics of great interest to large groups of Christians; only a brief canon law entry under the word "Eucharist." For the most part, the approach of all contributors is irenic. However, in the article, "Doctrine of the Church," we find this sentence: "Roman Catholic doctrine of the church remains essentially the same dedication to the Roman power system" (p. 254). The rather good article by Bruce Metzger, "Relations of Mystery Religions to Early Christianity," comes to a sad anticlimax when he says that "Devotion to Queen Isis was replaced by the growth of the cult of Mary . . ." (p. 772).

Consider the article, "Contrition." The first sentence reads: "Contrition is essentially a Roman Catholic term." Given the fact that the editors wished to include non-Protestant contributions, it would seem logical to have a Catholic author for this article rather than a Presbyterian divine. Moreover, the author states: "It [i.e., contrition] is always linked with their doctrine of doing penance and becomes efficacious for salvation when united with the sacrament of penance; or, in the absence of this sacrament, when the sinner makes an effort to elicit a perfect act of contrition. This is, of course, salvation by the works of man, not by the grace of God." This last statement is not only a perversion of Catholic doctrine but in substance this author is contradicted by many statements in the article, "Forgiveness"—

notably, "According to the preaching of both John and Jesus, there must be repentance and faith" (p. 435); and, "The woman who 'loved much' could be forgiven gross sins, while the unloving Pharisee could receive no forgiveness (Luke 7:36-50)" (p. 435). In the article on the Council of Trent we read: "Although the Council of Trent was neither representative of the entire Church nor free from the interference of the Papacy, it clarified . . ." (p. 1124). And to anyone who knows the social history of England both before and especially after the Reformation, the article, "Christian Charity," is naively inadequate, if not misleading; apparently the author never consulted such a standard work as *Histoire de la charité*, by Léon Lallemand (Paris, 1902-12).

Librarians would like to see more articles about outstanding books, using the title as entry word; the present reviewer can find only six such entries. The value of the many articles about lecture foundations is questionable. A number of papal documents are entered under title, with a descriptive note concerning the content and no interpretative comment; all these are done by Georges Barrois. Included is a great deal of philosophy and psychology, usually linked to some one influential person, but not always. And there are a number of informative articles giving material hard to find in such concise form—e.g., "The Churches and Political Action," "Historical Associations," "Theology of Crisis," "Interfaith Relations," "Lexicons," "Church-Related Hospitals," etc.

Many articles attain a notable degree of literary merit, a great step forward in this class of publication—e.g., "Resurrection of Christ," by Andrew Rule. A slightly different but still ideal encyclopedic article, where a great deal of information is presented in a short space without loss of clarity or of interest, is "Revolution and Christianity," by Robert Handy. Others are: "Analogy," by Austin Farrer; "Religion and Literature," by Lynn Hough; "Robert Grosseteste," by S. Harrison Thomson; "Renaissance," by Albert Hyma; and many of the articles in patristics by Robert Grant. For combining a clear, forceful style with accurate, interesting substance, the outstanding contributor is certainly Albert Hyma.

Finally, this reviewer would like to assert that, after many reservations have been noted, this work is a good reference tool, but that clarity and charity would both be aided by the production of a good, up-to-date Protestant encyclopedia and a good up-to-date Catholic encyclopedia, and that the value of an encyclopedia of "religious knowledge" remains questionable. Information about things Protestant is adequate here but information about things Catholic is far better in several recent non-religious reference works. The best comment on all this might be a quotation from the article, "Ab-

soluteness of Christianity," in the present work: "... Christian thinkers cannot be content with the statement that Jesus Christ is one of many roads that lead to God. They cannot agree that the various ways of approaching God are all equally valid. Christians must continue to hold that 'there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all' (I Tim 2:5-6). For this reason there must be at the heart of Christianity a certain intolerance of other religions as these faiths seek to prevent men from coming to the acknowledgement of God in Christ" (p. 4).

*Woodstock College*

EDMOND F. X. IVERS, S.J.

### SHORTER NOTICES

FROM THE STONE AGE TO CHRISTIANITY. By William F. Albright. 2nd ed.; New York: Doubleday Anchor, 1957. Pp. viii + 432. \$1.45.

Fifteen years ago the first edition of this remarkable synthesis received a long and favorable review from the late William H. McClellan (cf. *TS* 3 [1942] 109-36). A welcome feature of the second edition, reprinted with minor changes, is the new Introduction of twenty-three pages. In it Dr. Albright describes the major advances in knowledge affecting the work as a whole and then, chapter by chapter, indicates the revisions he would make were he to rewrite the text. The appended Chronological Table shows the chief divisions of the Stone Age followed by a synchronistic arrangement (Palestine, Egypt, Babylonia, North Mesopotamia) of dates from about 3800 B.C. to 70 A.D. The book discloses the breadth of the author's interests and learning, and constantly summons the reader to extend his own horizons. Biblical scholars, theologians, philosophers, and historians stand to gain immensely by prolonged reflection on the data and conclusions offered by A., who is, in the opinion of many, the greatest living Orientalist. At the Doubleday Anchor price there is not a better buy on the market.

*Frederick L. Moriarty, S.J.*

THE TEMPLE OF JERUSALEM. By André Parrot. Translated by B. E. Hooke. *Studies in Biblical Archaeology* 5. New York: Philosophical Library, 1955. Pp. 112. \$2.75.

This valuable translation of *Ninive et l'Ancien Testament* (2nd ed.; Neuchâtel, 1955) narrates the history of the Temple of Jerusalem and describes in detail the successive temples that were built and destroyed, their surroundings, furnishings, functions, and symbolism. Solomon's temple was the first and perhaps the most famous, but it did not



survive the Babylonian assault in 586 B.C. Ezekiel's vision, twenty-five years later, of the restored Jerusalem and temple greatly influenced the second and more grandiose temple built by Herod, which in its turn was destroyed by fires set by the Roman legions in 70 A.D. and obliterated by Hadrian in 135 A.D. Between this last destruction and the erection of the present Moslem Haram esh-Sherif, control of the site passed back and forth into Jewish, Christian, and Moslem hands; and even after the erection of the Mosque by the Caliph Omar it was under the control of the Crusaders for a short time. A short but select bibliography notes the standard French, German, and English works concerning the temple, as well as the more important recent articles dealing with excavations, history, etc. The scholarly tone of the volume is enhanced by seven pictures of the Moslem temple of today, twenty-five architectural diagrams and ground plans of the temples, and drawings of altars and other temple furnishings.

*Leo H. Larkin, S.J.*

I SACRAMENTI. By Antonio Piolanti. *Nuovo corso di teologia cattolica* 7. Florence: Libreria Editrice Fiorentina, 1956. Pp. 712. L.2500. This manual covers sacramental theology except for the Eucharist. Taken together with no. 8 of this series, *Il mistero eucaristico*, by the same author and already published, it is a complete treatise *De sacramentis in genere et specie*. Of the controversial subjects, P. favors physical causality and a combination of the opinions on the nature of sacramental grace, viewing it as sanctifying grace with both intrinsic and extrinsic additions. The immediate and specific institution by Christ is held as certain for baptism, the Eucharist, penance, extreme unction, and matrimony, and probable for confirmation and orders. P. favors the opinion of Galtier over that of Poschmann in the controversy concerning public and private penance. The bibliography and the index of authors are good.

*Carl L. Firstos, S.J.*

M.-J. SCHEEBEN: LE MYSTÈRE DE L'ÉGLISE ET DE SES SACREMENTS. Introduction, translation, notes, and appendices by A. Kerkvoorde, O.S.B. 2nd ed. *Unam sanctam* 15. Paris: Editions du Cerf, 1956. Pp. 190. The translated text of Scheeben (the chapter "Das Mysterium der Kirche und ihre Sacramente" from *Die Mysterien des Christentums*) occupies slightly less than one-half of Kerkvoorde's volume. A seventy-page introduction precedes the text; thirty pages of appendices follow it. The introduction has four parts: the historical period of S., the full work on the mysteries of Christianity, other works of S. on the Church, and the influence of S. The

first part reviews the theological thought of S.'s era, primarily at Rome and secondarily in Germany. The preeminence of Passaglia and his views on the internal and supernatural nature of the Church are emphasized. Since K. maintains that the chapter on the Church cannot be understood except in the context of the whole book *Die Mysterien des Christentums*, in the second part he summarizes its other chapters. The third part traces the development of S.'s thought on the Church as seen in his later works. Though none are concerned with it expressly, many, especially Mariological articles, clarify his basic treatment of the Church as bride of the Spirit and mother of all humanity. Part four explains the present favor of S.: the passing of nineteenth-century historical debates and the growth of the liturgical movement in Germany. The key thought of S.—the close union of supernatural revelation with the communication of supernatural life—gives the basis for the dogmatic comprehension of liturgy. The translation itself is based on the original text of the first edition (1865). Since S. died (1888) before completing his second and revised edition, the posthumous editions were modified by their editors and are not completely reliable. The appendices explain various sections of the text chiefly by quoting clarifying parallel passages from other chapters of *Die Mysterien des Christentums* and from *Dogmatik*.

*John S. Nelson, S.J.*

DAS KONFESSIONELLE SCHICKSAL DEUTSCHLANDS. By Hans Rost. Friedberg bei Augsburg: Pallotti, 1956. Pp. 115. A treatment of the 400-year-old division of Germany into Protestant and Catholic camps. The need for union, an *Una sancta*, is stressed and its possibilities are realistically considered. Rost discusses the fundamental differences in principle between Catholic and Protestant, especially the differences arising from the Protestant principle of individualism and the Catholic principle of submission to the authority of the Church. He also attempts to show the historical effects of Lutheranism on German history. Thus, chapters are devoted to the relationship between the Evangelical Church and social reform, modern scholarship, National Socialism, and the question of a state church. Although writing as a Catholic, R. makes liberal use of Protestant sources and shows a spirit of reconciliation, frankly admitting Catholic shortcomings. In his determination, however, to speak his mind rather than serve an idle peace, he takes a definite stand. His conclusions will meet with opposition, particularly his views on the damaging effects of Luther's reform in subsequent German history.

*J. Donald Edelman, S.J.*

BÉATITUDE ET THÉOLOGIE MORALE CHEZ SAINT THOMAS D'AQUIN. By Roger Guindon, O.M.I. Ottawa: Editions de l'Université d'Ottawa, 1956. Pp. 360. \$5.00. In this doctoral dissertation for the University of Fribourg, Switzerland, issued as the fiftieth number in the *Publications séries de l'Université d'Ottawa*, Guindon studies the historical antecedents of the primacy of *beatitudo* in the moral theology of Thomas Aquinas, and the development of this primacy within the writings of Thomas himself. The importance of this study, as G. remarks in his introduction, lies in the opposition of Reformation and Kantian ethics to happiness as a factor in morality. An important by-product of G.'s research is his conviction that the *Expositio in Isaiam* and the *Lectura in Matthaeum* antedate the *Scriptum super Sententias*, and the *Compendium theologiae* the *Summa theologica*. Unable to present the fruits of his work fully within a single volume, G. promises to publish studies of more detailed aspects of his subject in the future. His concluding remarks on the harmony of St. Thomas' moral theology with the New Testament should be read by all whose disenchantment with the Angelic Doctor stems from a less careful scrutiny of his teaching.

Charles M. Whelan, S.J.

NEW PROBLEMS IN MEDICAL ETHICS 3. Edited by Dom Peter Flood, O.S.B. Westminster, Md.: Newman Press, 1956. Pp. 299. \$4.50. Like the other volumes of this series, this is a translation of select issues of *Cahiers Laënnec*, a quarterly published by the Centre d'Etudes Laënnec. There does not seem to be any particular order in the selection of the articles for translation. The present volume contains articles published previous to those contained in the first two volumes. The article on castration, for instance, appeared in the summer issue, July, 1937. Volume 3 presents six different studies. The first is devoted to the subject of castration. After a second study devoted to an explanation of the power of the Church to dissolve the marriage bond, a third and fourth study consider various moral problems related to psychiatry, e.g., the relation of conscience to unconscious processes, psychasthenia, etc. The last two studies take up the problems of pain and euthanasia. Since the field of medicine and psychiatry is undergoing such rapid development, some of the medical data may already be out of date. Also, the approach to psychiatric problems may be a little more doctrinaire than the American psychiatrist would take. But the reader will find the studies quite informative and interesting.

John R. Connery, S.J.

CANONICAL PROVISIONS FOR UNIVERSITIES AND COLLEGES: A HISTORICAL SYNOPSIS AND A COMMENTARY. By Alexander F. Sokolich. Washington, D.C.: Catholic University of America Press, 1956. Pp. x + 180. A doctoral dissertation dealing with ecclesiastical legislation on universities and colleges and the attendance of Catholics at non-Catholic institutions of higher learning. Part 1 gives an historical synopsis of the origin of European and American colleges and universities and of the development of the relevant Church law. The Reformation gave a great impetus to legislation on this subject; it has continued to the present day. In Part 2, S. explains the nature of the prohibition of canon 1394 in terms of its subjects, non-Catholic institutions, and the penalties for violation. He then explains the nature of the Church's toleration in this matter by indicating the mind of the Holy See, the power of the local ordinary, and some attenuating circumstances. This chapter is the heart of the book and offers helpful guidance to all who are faced with the perennial problem of Catholic students matriculating at non-Catholic schools. On the allied question of non-Catholic attendance at Catholic institutions, S. declares that "a proportion of non-Catholic students to the measure of one-third of the entire student body in any Catholic university or college will, ordinarily, place that university or college in danger of losing its nature and its power of influence as a truly Catholic university or college" (p. 165). In his "Conclusions" S. states his positions succinctly and precisely. His bibliography is extensive and helpful.

*Leo H. Larkin, S.J.*

A HISTORY OF PHILOSOPHY. By Carmin Mascia, T.O.R. Paterson, N.J.: St. Anthony Guild Press, 1957. Pp. v + 513. \$5.00. To those who agree with Gilson that "the history of philosophy cannot be a graveyard for dead philosophers, because in philosophy there are no dead . . . all great philosophers are still alive," this one-volume history will be welcome. Divided into three general sections (Greek, Christian, and modern philosophy), it prints the permanent contributions of each school or philosopher in italics, thus enabling the reader more easily to unify the mass of ideas and theories. Of course, any single-volume work inevitably encounters the difficulties of selection and condensation. To say, for example, that Augustine, "in order to uphold the efficacy of grace, neglected the second element, liberty" (p. 170), while perfectly true in the context of the Pelagian controversy, might mislead the student who has not yet explored Augustine's earlier work against the Manichees, *De libero arbitrio*. In his treatment of St. Thomas, M. makes no mention of Aquinas' application of the Aristotelian theory of act and potency to the order of existence; perhaps he wished to avoid the dispute

over the real distinction between essence and existence. More surprising is the absence of any discussion of the analogy of being. M. is particularly terse in his description of present-day philosophers, refusing to force them into artificial categories; and though some may quarrel with the space allotted to this or that philosopher, it must be admitted that M. has done remarkably well within the limits imposed by the size of the book. In a concluding summary he outlines all of Scholastic philosophy under the usual six categories, and in an additional section he shows the link between philosophy and theology.

*Joseph L. Roche, S.J.*

A SOURCE BOOK IN INDIAN PHILOSOPHY. Edited by Sarvepalli Radhakrishnan and Charles A. Moore. Princeton, N.J.: Princeton University Press, 1957. Pp. xxix + 684. \$5.00. An Indian philosopher-statesman and an American professor of philosophy at the University of Hawaii have collaborated in editing this first volume in a projected series of source books in the major Oriental philosophical traditions. After a brief history of Indian thought, representative selections are presented from each of the basic systems, beginning with the ancient Vedas and Upanishads, progressing through the Epic Period, the various heterodox systems, the orthodox systems of Hinduism, and concluding with two contemporary philosophers, Sri Aurobindo and Radhakrishnan. Inasmuch as the editors have availed themselves of previously existing translations by various authors, there is an unavoidable lack of consistency in terminology and style. This is remedied in part by an excellent Preface setting forth the editing policy and by the explanatory introductions which accompany each set of selections. In addition to a comprehensive index, an appendix on pronunciation and a twenty-five-page bibliography are supplied.

*D. Maruca, S.J.*

PÉGUY: HIS PROSE AND POETRY. By Alexander Dru. New York: Harper, 1957, Pp. 121. \$2.50. Since Dante and, more recently, Claudel, it seems legitimate to think that theology and poetry are not altogether incompatible. This book by an English scholar known for his translations of Kierkegaard and Burckhardt offers a plausible confirmation of this opinion. D. approaches Péguy from the only angle that leads directly to the center of his message: his faith. For Péguy is much more than a poet who happened to become a Catholic. His poetry springs from his Catholicism as its conatural expression. Péguy's creative activity as an artist suddenly blossomed as a direct efflorescence of his conversion. "He is the only poet of impor-

tance," D. remarks, "who began writing in middle life and towards the close of his work." No wonder, then, that no major theological theme remains untouched in his poems. This is briefly but convincingly suggested by D. The pages devoted to Péguy's conception of Catholicism are especially worth reading. "Equally contrary to the sterilities of order (i.e. rationalism) and to the fecundities of disorder (i.e. romantic sentimentalism), Catholicism is the fertile union of freedom and tradition." It is, therefore, a "system of courage," by which Péguy meant "the courage to believe that freedom is not the road to disorder and revolution, but the seed of tradition and the root of unity." How much such a message was needed in a Europe divided by false antinomies is conclusively shown in the chapter devoted to the Dreyfus Affair, the best, in our judgment, of this short but provocative essay.

*Paul Lebeau, S.J.*

ALBERT SCHWEITZER: THE STORY OF HIS LIFE. By Jean Pierhal. New York: Philosophical Library, 1957. Pp. 160. \$3.00. This non-critical, authorized biography is a version of *Albert Schweitzer: Das Leben eines guten Menschen*. The life story of Schweitzer, theologian and musician, physician and philosopher, is briefly told, interlaced with anecdotes of his childhood and short excerpts from his sermons, letters, and autobiography. With barely a nod to his contributions to theology prior to the First World War, stress is placed on his humanitarian labors in equatorial Africa. A list of English translations of Schweitzer's works is placed at the beginning of the book.

DYNAMICS OF WORLD HISTORY. By Christopher Dawson. Edited by John J. Mulloy. New York: Sheed and Ward, 1957. Pp. xiv + 489. \$6.00. Selections from Christopher Dawson's writings over the past thirty-five years have been compiled in this volume by Mr. Mulloy, with the intention of presenting a representative cross section of Dawson's thought on world history. The material chosen has been classified under two main headings: "Toward a Sociology of History" and "Conceptions of World History." The former reflects some of Dawson's thought on the nature of culture; the latter contains selections on the place of Christianity in history and critiques of the historical reviews of Karl Marx, H. G. Wells, Oswald Spengler, and Arnold Toynbee. Appended to Dawson's writings is a section by the editor in which some aspects of the continuity and development in Dawson's thought are presented. For this treatment, Mr. Mulloy has made extensive use of his recent correspondence with Mr. Dawson.

*James W. Moore, S.J.*

THE ANGELS AND THEIR MISSION ACCORDING TO THE FATHERS OF THE CHURCH. By Jean Daniélou, S.J. Translated by David Heimann. Westminster, Md.: Newman, 1957. Pp. x + 118. \$2.75. *Les anges et leur mission* was first published in 1951 and was reviewed in *THEOLOGICAL STUDIES* 13 (1952) 618-20. Daniélou studies the missions of the angels according to the order of their intervention in the world as instruments of divine providence, from the communication of the Law to the Second Coming. Seminarians and priests will find this patristically-founded exposition of angelology an indispensable supplement to, if not replacement for, the speculative approach of Scholastic theology. Heimann's translation is sufficiently smooth for easy reading, although too faithful from the viewpoint of English style to the idioms and grammatical structure of the original.

CORRESPONDANCE DE MARTIN DE BARCOS. Edited by Lucien Goldmann. *Bibliothèque de philosophie contemporaine*. Paris: Presses Universitaires de France, 1956. Pp. 629. To accept his editor's verdict, Martin de Barcos, Abbé de Saint-Cyran, was neither a great writer nor a great thinker. His influence, however, on the Jansenist group between 1643 and 1661 was immense; indeed, Goldmann does not hesitate to call him "le janséniste par excellence, le janséniste type." Martin's correspondence with the abbesses of Port-Royal and other outstanding figures in the Jansenist movement makes interesting reading, ably supplemented by the notes and tables G. has so carefully compiled. In a long introductory essay, G. gives his interpretation of Martin's person and message, and suggests answers to some of the more intricate questions of the history of Jansenism.

LE SACREMENT DE LA PÉNITENCE. By Paul Anciaux. *Questions de morale*. Louvain: Editions Nauwelaerts, 1957. Pp. 168. An outstanding modern historian and theologian of the sacrament of penance here presents in brief compass the fundamental facts and notions of his chosen field. First he shows how the history of penance in the Church reveals the complementary poles of sorrow for sin: individual and interior, ritual and social. Then he carefully develops the sacramental character of Christian penance, and devotes separate chapters to expositions of its interior and external aspects. His discussion of the sacramental efficacy of penance occupies the concluding chapter. An appendix on indulgences completes this useful summary of "the difficult sacrament."

ANGLICAN ORDERS. By Anthony A. Stephenson. Westminster, Md.: Newman, 1956. Pp. 76. \$1.75. Five articles reprinted from the *Month* form the bulk of this volume. They were Fr. Stephenson's contribution to the soul-searching of the Church of England occasioned by the question of recognizing the validity of South Indian Orders. The first section of the book discusses the Catholic view of Anglican Orders, the position of Gregory Dix, and the Anglican Ordinal of 1552. A dialogue with E. L. Mascall forms the second part. There are four appendices: a note on ministerial intention, the thirty-third chapter of *Apostolicae curae*, and observations on the question of Anglican Orders by Walton Hannah and Hugh Ross Williamson.

FAUT-IL EN FINIR AVEC L'ÉGLISE? By A. De Coninck. *Questions de morale*. Louvain: Editions Nauwelaerts, 1956. Pp. 176. 90 frs. b. In May, 1955, the editors of *Ricerche filosofiche* disseminated a questionnaire to leading European intellectuals. Seven questions were proposed, all dealing with religious liberalism and, in particular, with the place of the Catholic Church in the modern free society. Convinced that these questions were typical of a widespread state of mind, De Coninck has replied in some detail. After a brief discussion of the essential terms of the problem (humanism, ethics, society, communism, etc.), he examines three solutions mentioned in the questionnaire (return to the Middle Ages, return to primitive Christianity, and abolition of the Church) and rejects them all. Specific answers to each of the seven questions follow, with about a third of the book devoted to the first: the relations between faith and reason, the authenticity of a philosophy qualified by a dogmatic faith. The development of the sense and majesty given to the notion of evolution by Catholic teaching is particularly noteworthy.

PROBLEMS IN CANON LAW: CLASSIFIED REPLIES TO PRACTICAL QUESTIONS. By William Conway. Westminster, Md.: Newman, 1957. Pp. xii + 345. \$5.50. A selection of the notes and replies to questions which have appeared in the canon law section of the *Irish Ecclesiastical Record* from 1943 to 1956. The replies are topically arranged in nine categories, the lengthiest of which is devoted to questions on marriage and includes commentaries on recent instructions and interpretations. Before presenting his solution to each query, the Professor of Canon Law at Maynooth reviews the pertinent principles and often conveniently quotes the relevant canon in a footnote. His replies are substantiated by numerous references to the standard commentaries on the Code and occasionally to monographs. On



controversial interpretations, opposing authorities are cited and discussed. With the unavoidable exception of several questions on the Eucharistic fast, the questions are of practical interest and will be useful to both students of canon law and those already engaged in pastoral activity and administration.

## BOOKS RECEIVED

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

*Scriptural Studies*

- Bonsirven, Joseph. *Le règne de Dieu*. Paris: Aubier, 1957. Pp. 227. 810 fr.  
*The Book of Wisdom*. Edited and translated by Joseph Reider. Jewish Apocryphal Literature Series 5. New York: Harper, 1957. Pp. xi + 233. \$5.00.
- Köbert, R., S.J. *Vocabularium Syriacum*. Rome: Pontificium Institutum Biblicum, 1956. Pp. viii + 216. \$4.00.
- Kümmel, W. G. *Promise and Fulfillment*. Studies in Biblical Theology 23. Naperville, Ill.: Allenson, 1957. Pp. 168. \$2.50.
- Lampe, G. W. H., and Woolcombe, K. J. *Essays on Typology*. Studies in Biblical Theology 22. Naperville, Ill.: Allenson, 1957. Pp. 80. \$1.50.
- Moraldi, Luigi, I.M.C. *Espiazione sacrificale e rite espiatori*. Analecta biblica 5. Rome: Pontificio Istituto Biblico, 1956. Pp. xxxi + 304. \$6.00.
- Ohlmeier, Albert. *Moses im Glanze des Erlösers*. Freiburg: Herder, 1957. Pp. 219.
- Parrot, André. *The Temple of Jerusalem*. Translated by B. E. Hooke. Studies in Biblical Archaeology 5. New York: Philosophical Library, 1955. Pp. 112. \$2.75.
- Robinson, James M. *The Problem of History in Mark*. Studies in Biblical Theology 21. Naperville, Ill.: Allenson, 1957. Pp. 95. \$1.75.
- Trocme, Etienne. *Le "Livre des Actes" et l'histoire*. Etudes d'histoire et de philosophie religieuses 45. Paris: Presses Universitaires de France, 1957. Pp. 338. 960 fr.
- The Word of Salvation: The Gospel according to St. Matthew*, by Alfred Durand, S.J.; *The Gospel according to St. Mark*, by Joseph Huby, S.J. Translated by John J. Heenan, S.J. Milwaukee: Bruce, 1957. Pp. xxviii + 937. \$12.50.
- Zimmerli, W., and Jeremias, J. *The Servant of God*. Studies in Biblical Theology 20. Naperville, Ill.: Allenson, 1957. Pp. 120. \$2.25.

*Doctrinal Theology*

- Clark, Francis, S.J. *Anglican Orders and Defect of Intention*. London: Longmans, 1956. Pp. xx + 215. 25s.
- Congar, Yves M.-J., O.P. *Christ, Our Lady and the Church: A Study in Eirenic Theology*. Translated by Henry St. John, O.P. Westminster, Md.: Newman, 1957. Pp. xix + 103. \$2.75.
- Congar, Yves M.-J., O.P. *Lay People in the Church: A Study for a Theology of the Laity*. Translated by Donald Attwater. Westminster, Md.: Newman, 1957. Pp. xxxvi + 447. \$6.75.
- Evangelisches Kirchenlexikon. Kirchlich-theologisches Handwörterbuch*. Fascicles 16-17. Edited by H. Brunotte and O. Weber. Göttingen: Vandenhoeck & Ruprecht. DM 4.80 each.
- Evangelisches Kirchenlexikon. Kirchlich-theologisches Handwörterbuch*. Fascicles 18-19. Edited by H. Brunotte and O. Weber. Göttingen: Vandenhoeck & Ruprecht. DM 4.80 each.
- Galot, J., S.J. *La nature du caractère sacramental: Etude de théologie médiévale*. Museum Lessianum 52. Bruges: Desclée de Brouwer, 1957. Pp. 242. 175 fr.b.
- Küng, Hans. *Rechtfertigung*. Einsiedeln: Johannes, 1957. Pp. 304.
- Man and His Happiness*. Edited by A. M. Henry, O.P. Translated by Charles Miltner, C.S.C. Theology Library 3. Chicago: Fides, 1957. Pp. xxxix + 420. \$6.50.
- Marian Studies 8: Proceedings of the Eighth National Convention of the Mariological Society of America*. Paterson, N.J.: The Mariological Society of America, 1957. Pp. 183. \$2.50.
- The Pope Speaks: The Teachings of Pope Pius XII*. Edited by Michael Chinigo. New York: Pantheon, 1957. Pp. 378. \$4.50.
- Proceedings of the Eleventh Annual Convention of the Catholic Theological Society of America*. New York: Paulist Press, 1957. Pp. 294. \$3.50.
- Richard of Saint-Victor: Selected Writings*. Translated and edited by Clare Kirchberger. New York: Harper, 1957. Pp. 269. \$3.75.
- La royauté de l'Immaculée: Journées d'études, Université Laval, 21-23 Octobre 1955*. Société Canadienne d'Etudes Mariales. Ottawa: Editions de l'Université d'Ottawa, 1957. Pp. 239.
- Stuiber, Alfred. *Refrigerium interim: Die Vorstellungen vom Zwischenzustand und die frühchristliche Grabeskunst*. Theophaneia 11. Bonn: Hanstein, 1957. Pp. 208. DM 18.20.
- The Virtues and States of Life*. Edited by A. M. Henry, O.P. Translated by Robert J. Olsen and Genevieve T. Lennon. Theology Library 4. Chicago: Fides, 1957. Pp. xii + 778. \$8.75.

- Walter, Eugen. *Maria, Mutter der Glaubenden*. 2nd ed.; Freiburg: Herder, 1957. Pp. 148.
- Wright, John H., S.J. *The Order of the Universe in the Theology of St. Thomas Aquinas*. *Analecta Gregoriana* 89. Rome: Gregorian Univ. Press, 1957. Pp. vii + 223. \$3.50.

*Moral Theology, Canon Law, Liturgical Questions*

- Anciaux, Paul. *Le sacrement de la pénitence*. Questions de morale. Louvain: Editions Nauwelaerts, 1957. Pp. 168. 80 fr.b.
- Coninck, A. de. *Faut-il en finir avec l'Eglise?* Questions de morale. Louvain: Editions Nauwelaerts, 1956. Pp. 175. 90 fr.b.
- Connelly, Joseph. *Hymns of the Roman Liturgy*. Westminster, Md.: Newman, 1957. Pp. xxiii + 363. \$5.00.
- McCarthy, John. *Problems in Theology 1: The Sacraments*. Westminster, Md.: Newman, 1957. Pp. xii + 433. \$6.75.
- Nabuco, Joachim. *Jus pontificalium*. New York: Desclée, 1956. Pp. xxi + 404. \$4.00.
- Le prêtre, éducateur des adultes*. Etudes de pastorale 7. Louvain: Editions Nauwelaerts, 1956. Pp. 143. 40 fr.b.
- Spicq, C., O.P. *Vie morale et Trinité sainte*. *Lectio divina* 19. Paris: Editions du Cerf, 1957. Pp. 89.
- Thomas, John L., S.J. *Marriage and Rhythm*. Westminster, Md.: Newman, 1957. Pp. ix + 180. \$3.00.

*History and Biography, Patristics*

- Benedictines of Stanbrook. *In a Great Tradition*. New York: Harper, 1957. Pp. vii + 312. \$5.00.
- Blond, Louis. *La maison professe des Jésuites de la rue Saint-Antoine à Paris*. Paris: Editions Franciscaines, 1956. Pp. vi + 208. 900 fr.
- Daniélou, Jean, S.J. *The Angels and Their Mission according to the Fathers of the Church*. Translated by David Heimann. Westminster, Md.: Newman, 1957. Pp. x + 118. \$2.75.
- Domingo de Sta. Teresa, O.C.D. *Juan de Valdés*. *Analecta Gregoriana*. Rome: Gregorian Univ. Press, 1957. Pp. xviii + 423.
- Duval, Paul-Marie. *Les dieux de la Gaule*. *Mythes et religions* 33. Paris: Presses Universitaires de France, 1957. Pp. 136. 400 fr.
- Feliu, Ricardo V. *Lutero en España y America española*. Santander: Editorial "Sal Terrae," 1956. Pp. xxiii + 809. 90 pes.
- Hertling, Ludwig, S.J. *A History of the Catholic Church*. Translated by

- Anselm Gordon Biggs, O.S.B. Westminster, Md.: Newman, 1957. Pp. xiv + 643. \$7.50.
- Kittler, Glenn D. *The White Fathers*. New York: Harper, 1957. Pp. xv + 299. \$5.00.
- Lang, Artur Paul, S.V.D. *Leo der Grosse und die Texte des Aligelasianums; mit Berücksichtigung des Sacramentarium Leonianum und des Sacramentarium Gregorianum*. Kaldenkirchen: Steyler, 1957. Pp. xxiv + 562. DM 38.
- Léon le Grand: Sermons 2*. Traduction et notes de Dom René Dolle. Sources chrétiennes 49. Paris: Editions du Cerf, 1957. Pp. 93.
- Neill, Thomas P., and Schmandt, Raymond H. *History of the Catholic Church*. Milwaukee: Bruce, 1957. Pp. xx + 684. \$8.75.
- Orcibal, Jean. *Port-Royal: Entre le miracle et l'obéissance*. Bruges: Desclée de Brouwer, 1957. Pp. 200. 75 fr.b.
- Purcell, Mary. *The First Jesuit: St. Ignatius Loyola*. Westminster, Md.: Newman, 1957. Pp. xvii + 417. \$5.00.
- Schnürer, Gustav. *Church and Culture in the Middle Ages 1: 350-814*. Translated by George J. Undreiner. Paterson, N.J.: St. Anthony Guild Press, 1956. Pp. xvi + 574. \$7.50.
- Scholz, Franz. *Benedikt Stattler und die Grundzüge seiner Sittlichkeitslehre unter besonderer Berücksichtigung der Doktrin von der philosophischen Sünde*. Freiburger theologische Studien 70. Freiburg: Herder, 1957. Pp. xv + 264.
- Tertullien: Traité de la prescription contre les hérétiques*. Edited by R. F. Refoulé, O.P.; translated by P. de Labriolle. Sources chrétiennes 46. Paris: Editions du Cerf, 1957. Pp. 165.
- De Vries, Jan. *Allgermanische Religionsgeschichte 2*. 2nd ed; Berlin: Walter de Gruyter, 1957. Pp. 492. DM 44.—

*Ascetical Theology, Devotional Literature*

- Apostolic Sanctity in the World: A Symposium on Total Dedication in the World and Secular Institutes*. Edited by Joseph E. Haley, C.S.C. Notre Dame, Ind.: Univ. of Notre Dame Press, 1957. Pp. xiv + 210.
- Conwell, Joseph F., S.J. *Contemplation in Action: A Study in Ignatian Prayer*. Spokane: Gonzaga Univ., 1957. Pp. v + 123. \$2.50.
- Dictionnaire de spiritualité*. Fascicles 22-23 (*Direction spirituelle—Dorothee de Montau*). Paris: Beauchesne, 1956.
- John of the Cross: The Dark Night of the Soul*. Translated, abridged, and edited by Kurt F. Reinhardt. Milestones of Thought. New York: Frederick Ungar, 1957. Pp. xxxiii + 222. \$3.50.

- Lercaro, Cardinal. *Methods of Mental Prayer*. Translated by T. F. Lindsay. Westminster, Md.: Newman, 1957. Pp. xii + 308. \$5.75.
- Pfiegler, Michael. *Priestly Existence*. Translated by Francis P. Dinneen, S.J. Westminster, Md.: Newman, 1957. Pp. xviii + 425. \$6.00.

*Philosophical Questions*

- Challaye, Félicien. *Les philosophes de l'Inde*. Paris: Presses Universitaires de France, 1956. Pp. 332.
- Duméry, Henry. *Le problème de Dieu en philosophie de la religion: Examen critique de la catégorie d'absolu et du schème de transcendance*. Textes et études philosophiques. Bruges: Desclée de Brouwer, 1957. Pp. 143. 63 fr.
- Lonergan, Bernard J. F., S.J. *Insight: A Study of Human Understanding*. New York: Philosophical Library, 1957. Pp. xxx + 785. \$10.00.
- Mascia, Carmin, T.O.R. *A History of Philosophy*. In collaboration with Thomas Edwards, T.O.R. Paterson, N.J.: St. Anthony Guild Press, 1957. Pp. v + 513. \$5.00.
- Mounier, Emmanuel. *The Character of Man*. Translated by Cynthia Rowland. New York: Harper, 1957. Pp. x + 341. \$6.00.
- Progress in Philosophy: Philosophical Studies in Honor of Rev. Charles A. Hart*. Edited by James A. McWilliams, S.J. Milwaukee: Bruce, 1955. Pp. vi + 216. \$5.00.
- Smith, Vincent E. *The Elements of Logic*. Milwaukee: Bruce, 1957. Pp. xi + 298. \$3.50.
- Tonquédec, Joseph de, S.J. *La philosophie de la nature: La nature en général—Prolégomènes*. Les principes de la philosophie thomiste 2. Paris: Lethielleux, 1956. Pp. 102. 600 fr.

*Special Questions*

- Connor, Edward. *Prophecy for Today*. Fresno, Calif.: Academy Library Guild, 1956. Pp. 110. \$1.00.
- Dru, Alexander. *Péguy*. New York: Harper, 1957. Pp. 121. \$2.50.
- Glossary of Sociological Terms*. Compiled and edited by Clement S. Mihanovich, Robert J. McNamara, S.J., William N. Tome, S.J. Milwaukee: Bruce, 1957. Pp. iv + 36. \$.85.
- Howlett, Duncan. *The Essenes and Christianity: An Interpretation of the Dead Sea Scrolls*. New York: Harper, 1957. Pp. vi + 217. \$3.50.
- Huant, Ernest. *L'Anti-Masse: Critique scientifique de l'idéologie de masse*. Le monde et la foi. Tournai: Desclée, 1956. Pp. 116.

- Lévy, Paul. *Buddhism: A 'Mystery Religion'?* New York: John de Graff, 1957. Pp. 110. \$4.00.
- Péguy, Charles. *The Mystery of the Holy Innocents and Other Poems.* Translated by Pansy Pakenham. New York: Harper, 1957. Pp. 168. \$3.00.
- Rieker, Hans-Ulrich. *The Secret of Meditation.* Translated by A. J. Pomerans. New York: Philosophical Library, 1957. Pp. 176. \$6.00.
- Ringgren, Helmer. *Handskrifterna från Qumran IV-V.* Symbolae biblicae Upsalienses. Upsala: Wretmans, 1956. Pp. 109. 4 kr.
- Shah, Sayed Idries. *Oriental Magic.* New York: Philosophical Library, 1957. Pp. xviii + 206. \$7.50.
- The Thomist Reader 1957.* Washington, D.C.: The Thomist Press, 1957. Pp. iv + 239. \$2.50.
- Wiley, Basil. *More Nineteenth-Century Studies: A Group of Honest Doubters.* New York: Columbia Univ. Press, 1956. Pp. 304. \$4.00.