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BOOK REVIEWS

THE GREAT CRISIS IN AMERICAN CATHOLIC HISTORY, 1895-1900. By Thomas T. McAvoy, C.S.C. Chicago: Regnery, 1957. Pp. xi + 402. \$6.00.

THE EMERGENCE OF LIBERAL CATHOLICISM IN AMERICA. By Robert D. Cross. Cambridge: Harvard Univ. Press, 1958. Pp. ix + 328. \$5.50.

"What is Americanism? Is it a state of mind? Is it a doctrine?" asked the Abbé Paul Naudet, editor of *Justice sociale*, in his issue of March 11, 1899. The reading public has long since ceased to be concerned—if ever it was—about the answers to these questions. Scholars, however, are still inquiring as to what exactly was this phenomenon known as Americanism that troubled churchmen on both sides of the Atlantic sixty years ago, and to no group of scholars have the attempted answers been of more interest than to theologians and historians of the Church.

It was with a view to providing definite answers to the questions raised by Naudet, and to providing as well the *mise en scène* out of which the controversy sprang, that Fr. McAvoy, head of the Department of History in the University of Notre Dame, wrote his book, a volume that was awarded the John Gilmary Shea Prize of the American Catholic Historical Association at its meeting in New York in December, 1957. Let it be said at the outset that he has given us the most thorough treatment of the movement to date, and unless there should be some unexpected discoveries of new sources, his account will in all likelihood stand until the Vatican Archives and those of the Congregation de Propaganda Fide are opened to research workers for the 1890's and the early years of the present century. M.'s coverage of the French press and periodical literature is especially notable, since he is the first to have gone through this extensive source material with anything approaching completeness. It is regrettable, however, that M. should have permitted himself to say, regarding earlier studies in this field, that "none . . . has attempted to say what this 'Americanism' really was" (p. xi). The works of Peter E. Hogan, S.S.J., Patrick H. Ahern, and Colman J. Barry, O.S.B., to name only three, were not professedly monographs on Americanism, and yet most readers would, I think, gain a fairly clear idea of what it was about from their treatment. Moreover, over thirty years ago Frederick J. Zwierlein in his three-volume biography, *The Life and Letters of Bishop McQuaid* (Rochester, 1925-1927) devoted a lengthy chapter (3, 160-251) to the subject. Unfortunately, a denigrating tone accompanies too many of M.'s comments on the work of other scholars. Everyone agrees that an historian without a critical sense is not worth his salt. But nothing is lost to a reputation for scholarship if an author gives proper credit where

it is due; in this respect M.'s book would have gained by a more generous appreciation for the previous research done in this period of American Catholic history. It would likewise have gained by tightening up the style and eliminating the repetitions and unnecessary words and phrases.

The readers of *THEOLOGICAL STUDIES* do not need to be told what Americanism was, or what it was supposed to have been, and thus there is no reason for taking space to summarize the controversy. Let me simply recount the principal features of M.'s book and list certain criticisms which I think should be made of it. We have here seven lengthy chapters with an eleven-page critical "Essay on Sources," an appendix that reprints Leo XIII's *Testem benevolentiae* of January 22, 1899, and finally an adequate index. In addition to the critical bibliography, the narrative is documented throughout with the sources cited at the bottom of the respective pages where they belong.

In his concluding chapter (pp. 344-66) M. sums up the evidence marshaled in the preceding pages. His principal conclusions, if I have correctly interpreted them, are as follows. First, among the so-called Americanists who wrote letters of submission to Rome after *Testem benevolentiae* there was "not one word . . . that would imply that they felt any inclination to defend the propositions reprobated by the Holy Father" (p. 351). Secondly, on the question of whether or not the Pope had, then, condemned an imaginary heresy, M. maintains that the answer depends upon what is implied by "the imaginary or phantom heresy." As M. says, whether Leo XIII really believed that the doctrines he condemned were rife in the United States can only be determined when his papers—and those of Cardinal Rampolla—were opened to historians. But even had the Pope felt that these errors did not really exist, his action, says M., would be justified on the score of "stopping a controversy which had gotten out of hand. . . . In that sense the heresy was not a phantom heresy" (p. 353). M. allows that certain statements of Archbishop Ireland and Fr. Hecker could be interpreted as implying "a kind of asceticism and apologetics much like that condemned in the letter" (p. 354). He likewise recognizes that it can be maintained that Leo XIII and his curial officials who formulated the papal letter had in mind the growing liberal theological tendency in Europe at the end of the last century and, therefore, that they thought that "through the condemnation of Americanism they were checking the tendency towards what was later called modernism" (p. 362). It was in that sense, according to M., that Loisy in France and Kraus in Germany interpreted *Testem benevolentiae*. But, he concludes, "the implication that Americanism was part of the modernistic movement, if understood in the sense that there was any essential or integral connection

between the two movements, is not justified by the facts" (p. 363). As for the sequel to the controversy in the United States, it is M.'s opinion that it checked any possible understanding and cooperation between European and American Catholics, but that to look for any change in the religious life of the American Catholic people as a result of the condemnation, he says, would be "a waste of time" (p. 364).

Such in brief are the conclusions reached in this volume. To these it might be well to emphasize another point that emerges from this narrative, namely, that so far as European writers on modernism from the early years of this century to the present day are concerned, they seem to be almost uniformly of the belief that Americanism was a real heresy existing in this country and that it was the precursor of modernism. Numerous examples of this point of view might be cited since Anton Gisler published his *Der Modernismus* (Einsiedeln, 1912) down to articles and essays of only a year or two ago. Even in so unexpected a quarter as the wonderful little book of Abbot Chautard, *The Soul of the Apostolate* (English translation from the eleventh French edition, New York, 1933), one finds the Cistercian author saying of certain texts of St. Thomas and other writers on contemplation that they "utterly condemn 'Americanism,' the partisans of which dream of a mixed life, in which action would strangle contemplation" (p. 61). In the *Enciclopedia cattolica* (1948) the article on Americanism, written by Emmanuele Chietini, O.F.M., professor of fundamental dogma in the Ateneo Antoniano, states: "In complesso l'a. presenta in germe molti errori, che furono poi condannati da Pio X sotto il nome collettivo di modernismo" (1, 1056). Again, in an article by Daniel-Rops which reviewed the modernist heresy after fifty years in *Ecclesia* of August, 1955, he spoke of the United States where, he said, the Americanism of Ireland and Hecker was seen "constituer une préface pratique au modernisme" (p. 13). Finally, only a few months ago the new *Oxford Dictionary of the Christian Church* edited by F. L. Cross (London, 1957) characterizes Americanism as a "movement propagated in the last decade of the nineteenth century among American R.C.'s by I. T. Hecker . . ." (p. 43). If, therefore, M.'s book accomplishes no other end, it should—if European scholars will take the pains to read it—offer a corrective to this persistent treatment of Americanism as a genuine heresy and as a close corollary or prelude to modernism. Given the fairly numerous treatments already in print on the subject from American authors before the McAvoy book appeared, however, one is not justified in being very optimistic that European Catholic writers will now modify their views on the subject in the light of M.'s evidence.

It remains to note some differences of opinion between the author and

the reviewer, as well as to list some factual slips which may prove useful in case this volume should have a second printing. In my judgment the book is not happily entitled, for there were numerous crises in American Catholic history that might well challenge Americanism for first place. Both lay trusteeism in the early years of the nineteenth century and the school controversy of the 1890's left a far more durable imprint upon the American Catholic community than was true of the trouble attendant upon Americanism. Likewise it is my belief that M. has underrated the lasting influence of the Third Plenary Council of Baltimore (1884) in his opening chapter. Nor will all readers agree without qualification to the role in which he casts the Archbishop of Saint Paul in the leadership of the American Church in these years. Less fundamental are some of the points listed below—given in the order of their appearance in M.'s pages.

The correct designation is Archives of the Archdiocese of Baltimore rather than the "archives of the Cathedral of Baltimore" (p. ix). Baltimore is repeatedly referred to as a "primatial" see (pp. 3, 15, 21, 87) which it has never been; Archbishop Ryan came to Philadelphia in 1884, not 1844 (p. 20), and on the same page and elsewhere both the *American Catholic Quarterly Review* and the *American Catholic Historical Researches* are not correctly entitled; Joseph S. Alemany was Archbishop of San Francisco, not "Bishop" (p. 26). It was solely the Congregation de Propaganda Fide that prepared the agenda for the American prelates' meeting of 1883, not the "Sacred Congregations" (p. 28), and their meeting in Rome in November-December of that year was not a "Council" (p. 29). Cardinal Manning obtained the papal constitution, *Romanos pontifices*, of May, 1881, governing the relations between bishops and religious for the Church in England and Wales, but not in Scotland, which had its own hierarchy since 1878 (p. 31). The decrees of the Third Plenary Council of Baltimore of 1884 were not abrogated even after the publication of the Code in 1918, except in those particulars in which the former were in conflict with the latter; cf. John D. Barrett, S.S., *A Comparative Study of the Councils of Baltimore and the Code of Canon Law* (Washington, 1932). Satolli had the rank of ablegate upon his visits to the United States in 1889 and 1893, not that of legate (pp. 36, 109, n. 28). If one has in mind religion in general, it is hardly true to say of the 1880's that Darwinism and the higher criticism had not as yet been "seriously felt in American religious life" (p. 40). Speaking of the agitation stirred up by the mission of Fr. Abbelen to Rome in 1886 in behalf of the German Catholics, Ireland and Keane were already in Rome, not "on their way," and the Abbelen petition was the business solely of Propaganda, not of the "Roman Congregations" (p. 65). While it may be said that Bishop Hughes of New

York tried in the 1840's to force financial aid to Catholic schools, it is not accurate to picture Bishop Kenrick of Philadelphia in the same category here (p. 69). For the Second Plenary Council read "1866" instead of "1886" (p. 69); Ireland was an archbishop, not "Bishop" in 1890 (p. 71), and it is somewhat unreal to speak of Ireland's "supposed" activity in regard to the Bennett Law in Wisconsin at that time (p. 71), since his efforts in behalf of the measure were well known.

Thomas Bouquillon was professor of moral theology in the Catholic University of America, but not of canon law (p. 72); the University began in 1889 exclusively—not "chiefly"—as a high theological school (p. 73); the *American Ecclesiastical Review* was founded in 1889, not 1886 (p. 80). It is not accurate to speak of Archbishop Ireland "founding" the Catholic University of America (p. 88), a designation that belongs by right to John Lancaster Spalding, Bishop of Peoria, if any single prelate is to be given that credit. Although Bishop McQuaid was, indeed, a forthright man, it is not altogether true to say that "he would not stoop to attack his opponents secretly" (p. 89). To cite a single example, in his opposition to a university he wrote against it to Rome and remarked to Archbishop Corrigan on January 22, 1887: "They (Ireland and Keane) may, or may not know that my letters to Rome on the university question are blocking their game in that direction" (John Tracy Ellis, *The Formative Years of the Catholic University of America* [Washington, 1946] p. 218). The word is "nuncio," not "nuntio" (p. 108, twice). The account of the meeting of the archbishops in New York in November, 1892, leaves the impression that Bishop McQuaid was in attendance, which he was not (pp. 110–11). In the same connection Cardinal Gibbons did not solicit the views of the "bishops" on the question of an apostolic delegation (pp. 111–12) but only of the metropolitans, and it was Archbishop Corrigan—not Gibbons—who wrote the letter to Leo XIII against the idea of a delegation, although the latter signed it. Fr. McGlynn was suspended in January, 1887, not in 1886 (p. 112), and it was Msgr. O'Connell by cable from Rome—not Satolli—who broke the news in January, 1893, that a delegation had been set up in this country by the Pope. For "Gorman" read "O'Gorman" (p. 119). It would be interesting to know who the unnamed persons were who interpreted the appointment in 1896 of Archbishop Martinelli, an Augustinian, as delegate to the United States as a "rebuke to Ireland" because of the latter's opposition to religious orders (p. 141). Archbishop Falconio, a Franciscan, was a friar, not a monk (p. 143); the English modernist was George "Tyrrell," not "Tyrell" (p. 148); for "Publications" read "Publication" in the title of the Catholic Publication Society (p. 161). The statement that it was "not the age of martyrs, hermits,

and monks" is said to have been quoted both by Klein of Hecker (p. 168) and by Martel of Ireland (p. 193). Twice M. mentions the sympathy of Ireland and O'Connell for Spain during the Spanish-American War (pp. 206, 219). But the passage quoted at the bottom of page 207 from O'Connell's letter of May 24, 1898, reveals just the opposite, nor has this reviewer ever encountered any evidence to support the opinion that this sympathy for Spain existed on the part of either prelate. And here some explanation was due concerning Denis O'Connell's embittered state of mind when he wrote this rather astounding letter to Ireland, still smarting, as he was, from his dismissal three years before from the rectorship of the American College in Rome. The Master of the Sacred Palace who gave the controverted *imprimatur* for the book of Maignen against Isaac Hecker was a Dominican friar, not a monsignor (p. 229). For January 31, 1899, read January 22 (p. 274). One wonders why M. thinks that the publication of Gibbons' letter of March 17, 1899, to Leo XIII on *Testem benevolentiae* would have been "serious" at the time because it did not admit the existence of the errors (p. 286), when Ireland's disavowal of February 22, 1899, in the same vein (pp. 282-83) was not regarded as such. The expression *abbés démocrates* (pp. 306 ff.) might well have been explained, as is likewise true of the decision rendered in the case of Mère Marie du Sacré Coeur (pp. 244, 311). It was the bishops of the Province of Milwaukee, not New Orleans, who sent a letter to the Holy See maintaining the existence of doctrinal error in the United States (p. 322), and on the same page for "embassy" read "legation." Actually the appointment of Msgr. O'Connell as Rector of the Catholic University of America in 1903 was not as puzzling as M. seems to find it (p. 343). He had become reconciled with Cardinal Satolli, by that time Prefect of the Congregation of Studies, in whose office the appointment lay, and Gibbons, the University chancellor, was anxious to rehabilitate his friend and took this chance to have it accomplished. In the "Essay on Sources" the archives of the Paulist Fathers are termed the "chief archival source now available" on Americanism (p. 373), although the Ireland-O'Connell correspondence is likewise said to form "the best source for this study" (p. 374). It is not clear, therefore, which group of manuscripts M. considers as the more important. For "William" read "Joseph" Nelligan (p. 373). This reviewer, for one, would be interested to learn what evidence there is for the statement that the destruction of most of the correspondence of Keane, Kain, Katzer, Messmer, Spalding, and Zahm was due either to the suggestion of Ireland that tell-tale letters should be destroyed or to these churchmen's reactions to the Purcell biography of Manning (p. 374). For "diocese" of Cambrai read "archdiocese" (p. 377).

In spite of these defects, we are indebted to M. for the pains to which he has gone in his research to set before us the entire story of the only episode in the nearly 170 years of organized Catholicism in this country when the American Catholics were even so much as under suspicion of doctrinal errors. As for the reality of these errors in the Church of the United States, one is reminded of the judgment of the late James M. Gillis, C.S.P., when he stated in an article in the *Catholic World* some years ago: "The storm of 'Americanism' ought never to have happened. It was artificially produced. Its sound and fury signified nothing. There was no heresy and no schism" (169 [1949] 246).

The second of the two volumes under review, *The Emergence of Liberal Catholicism in America*, is closely related to the subject of Fr. McAvoy's work, although it appeared too late to make use of the latter's findings. "My purpose in this book," says Dr. Cross of Swarthmore College, "is to examine a major attempt to improve the often unhappy relations between Catholics and American culture" (p. vii). He states that his criteria for "liberal Catholicism" are not confined to those attitudes and actions which he happens to like or to dislike. But nowhere does he define the term, which it would have been well to do, difficult though that definition may be. C. is fully aware, however, of the variations of view among the leaders of the American Church, as, for example, that the "distinctly liberal" John Lancaster Spalding at times opposed innovations among his coreligionists and that the "congenitally conservative" Bernard J. McQuaid more than once gave vigorous support to liberal enterprises. The term liberal as used in this book has little or nothing to do with the theological liberalism which was condemned in the Syllabus of Errors of 1864 and in later pronouncements of the Holy See. Rather, as C. employs the term, it refers to the effort of that group of American Catholics of the late nineteenth century whose writings, public pronouncements, and actions were directed to a more complete acceptance of the institutions of American national life. In this spirit of "large-mindedness and large-heartedness," as the author quotes Fr. Sylvester L. Malone (p. 235, n. 29), these men—both clergy and laity—sought a closer relationship with their fellow citizens of other faiths in all that did not involve essential Catholic doctrine, and in so doing sought as well to carry along their coreligionists out of the isolated pockets in which many of them lived into the open and free society of their common country.

Any attempt of this kind was bound to arouse opposition, and it was the clash that ensued between the churchmen and laymen of this liberal turn of mind and their more conservative brethren that gave to the Catholic history of the United States during the 1880's and 1890's so much drama and verve.

C. has performed his task with admirable objectivity and thoroughness and thus has placed all students of American religious history in his debt. The appearance of this book, of *Democracy and Catholicism in America* by Currin V. Shields of the University of California at Los Angeles, and the projected volume on American-Vatican relations by Alan F. Westin of Cornell University, give reason to believe that the history of American Catholicism may, indeed, be undergoing in the secular universities—and often by non-Catholics—a more serious and scholarly examination than was true a generation ago when it was either largely ignored or at times misrepresented. These historians see the Church as constituting an increasingly significant segment of the national story, and this change cannot but be welcomed by all students of American history regardless of their religious faith.

C.'s narrative is based entirely upon printed sources, but his coverage is exceedingly thorough, and the only significant omission noticed by this reviewer in his extensive bibliography (pp. 295–312) and his more extensive notes (pp. 227–93) was the monograph of Sr. Mary Augustine Kwitchin, O.S.F., *James Alphonsus McMaster. A Study in American Thought* (Washington, 1949), which would have served him much better for the colorful editor of the New York *Freeman's Journal* than the essay of M. C. Minahan of 1936. The notes reveal, in fact, a mine of riches quarried from old Catholic journals and periodicals, and it is all the more a pity, therefore, that his publishers could not have been induced to place them at the bottom of the respective pages instead of at the back of the book. As the managing editor of the *American Historical Review* remarked in his January, 1958, issue (p. 564), this practice has apparently not been successfully discouraged by protests from reviewers, and therefore authors might try insistence with publishers to reverse a trend that brings so much annoyance and inconvenience to serious readers.

The eleven chapters of this book with their 224 pages of text range all the way from the introductory chapter, "Catholicism and Culture in Nineteenth-Century Europe," which traces in broad strokes the cultural roots of the American Catholics, to a brief concluding chapter on liberal Catholicism in the present century which, as the author modestly states in his preface, he has not written "in the illusion that I am writing more than a tentative survey of that remarkably complex history" (p. viii). The heart of the book deals with the 1890's and the first years of the twentieth century, and here C.'s careful workmanship has provided us with an excellent account of the principal liberal trends pursued by some of the leaders of the American Church and the conflict which these goals aroused among their more con-

servative-minded coreligionists. One meets with a number of shrewd judgments and keen insights which make it evident that the author has read his Catholic history with critical, yet sympathetic, eyes. It is tempting to quote a number of these passages, but there is space for only a few samples. Speaking of Archbishop Ireland as "the real protagonist" of the liberals in the 1890's, C. goes on to say: "This was not altogether fortunate; ambition, enthusiasm, and a distinct penchant for devious, intro-Church politics were dangerous qualities for a man engaged in delicate church-state negotiations, and in the reforming of long-cherished Catholic folkways" (p. 39). Again, in treating the resentment felt by the Catholic liberals at the innuendo that American polity was as unacceptable to the Church as the laic states of Europe, he reveals that he understands a difficulty that confronts Catholics on this score when he says: "Usually taking care not to contradict explicitly the traditional Catholic teaching, they proudly declared, nevertheless, their deep-felt satisfaction with the relations between the Church and the American 'state'" (p. 72). This inherent difficulty faced by American Catholics on the issue of Church-State relations was well put by a writer in the *Catholic World* of May, 1897, in commending the Archbishop of Saint Paul for his volume, *The Church and Modern Society*, the writer confessing, as he did, that "the prelate who dares to lead men upon the doubtful ground jointly occupied by church and state, is followed only by the more adventurous spirits among Catholics, the rest looking on with bated breath, some with even suspicion and worse than suspicion" (p. 81). Regarding the higher criticism and its attacks upon Scripture, C. remarks that these attacks upon time-honored views put a strain upon the efforts of Catholic scholars who often became involved in disputes with their religious superiors about what problems a Catholic might properly investigate and what conclusions he might publish. "The liberal Catholic scholar," C. says, "could not shrug off such potential threats to Church dogma and authority; typically, he spent almost as much time justifying his intellectual pursuits as pursuing them" (p. 148). Finally, in the concluding paragraph to the chapter entitled "A Church of Energetic Individuals," C. neatly summarizes the dilemma of the Catholic liberals in the United States as follows: "In advocating a strenuous, enterprising life for the laity and clergy, the liberals encountered the many ambiguities such a policy entailed in a Church whose principle of authority they themselves had no desire to subvert. Nothing was further from their minds than to promote the priesthood of all believers, the equality of priests and bishops, or an American Church in any way disaffected from Rome. Yet so resounding were their praises for liberty and action in a period when most Catholics were stressing

the virtues of passive obedience that they acquired a reputation in Europe for all these heresies. And, in the late 1890's, they found that such a reputation brought sharp reprimands from Rome" (p. 181).

As in every book, there are factual slips, although these have been held to a remarkably low minimum when it is remembered that C. was writing of a Church of which he is not a member. Let me set down those that I have noted in the order in which the reader meets them. William George Ward was a professor of theology, not "philosophy," at Saint Edmund's College England (p. 5); Lamennais' departure from the Church after his refusal to accept the authority of Gregory XVI was not an "exile," unless one thinks of a self-imposed exile (p. 9). Not all readers will detect the irony in C.'s reference to the "liberty-loving group" who threw the stone sent by Pius IX for the Washington Monument into the Potomac in 1854 (p. 23). The expression "episcopal authority" might serve better than "ecclesiasticism" to which the proponents of church union objected in the Church of Rome (p. 33). The event of June, 1911, in Baltimore was the celebration of Cardinal Gibbons' golden jubilee as a priest, not as a cardinal (p. 37). C. would have done well to qualify a bit more his treatment of the Sulpicians, since the liberal views of John B. Hogan and Alphonse Magnien were not sufficient to warrant classifying the American Sulpician community as liberal in sentiment (pp. 41-42). Louis A. Lambert was a priest of the Diocese of Rochester, not of the Archdiocese of New York, and was, therefore, the subject of Bishop McQuaid, not of Archbishop Corrigan (p. 43). Isaac Hecker had really been "expelled" from the Redemptorists rather than having "renounced" that congregation (p. 42). Sylvester L. Malone was a priest of the Diocese of Brooklyn and a subject of Bishop John Loughlin, not of Corrigan in New York (p. 44). The correct title is the Academy of Ecclesiastical Nobles, not "Notables" (p. 45); for "legate" read "delegate" (pp. 50, 127). John B. Fitzpatrick became Bishop of Boston only in 1846, not 1844, although he had been consecrated as coadjutor to Bishop Fenwick in the latter year (p. 51). The statement that the only proper response in the minds of conservative Catholics to social difficulties was "devout passivity" is likewise in need of some qualification (p. 107). It was not simply "a priest" who asked Corrigan's advice about the Knights of Labor in August, 1886, but Archbishop Fabre of Montreal (p. 116). On the same page on the K. of L., to say that Ireland and Keane "drew up a memorial which Gibbons signed" is to give the impression that the Cardinal had little or nothing to do with the composition of the document, a point which cannot be proved. On the Knights' case, too, their head, Terence Powderly, was not nearly so quick

in his agreement to meet the churchmen's terms as he is pictured here (p. 117).

The American archbishops' meeting in Saint Louis in November, 1891, was not *simpliciter* "to consider the Faribault scheme," since that was only one item on the agenda of their regular meeting (p. 143). The position of Leo XIII in regard to the American public schools in 1892 would be better expressed in terms that he did "not condemn" rather than that he "approved" (p. 144). The term "faithful" (pp. 156, 157) is more generally applied to the laity than to the clergy or seminarians. The effort of Bishop Keane to add certain scholars of liberal views to the faculty of the Catholic University of America was vetoed by conservative "bishops" rather than conservative "Catholics" (p. 158). Wrangles over church property were more frequent in the "early" nineteenth century than they were in the "middle" of the century (p. 169). Hecker's insistence on the right of every Catholic to change confessors or spiritual directors as he chose was a universal Catholic practice and not anything peculiar to the teaching of the founder of the Paulists (p. 172). There are many who might regard Bishop Fulton J. Sheen as "the most widely-known American prelate" of the mid-twentieth century (p. 206). John J. Kane is a layman, not a priest (p. 212). To say that the attitude of the American Church toward the modernist movement was "epitomized" by the experience of a young priest (who later left the Church) who was told by a seminary president to "preach the moral law and let dogma alone" (p. 216) is oversimplifying a complicated picture and calls for qualification. While undoubtedly there were some Catholics who defended the stand of the late Senator McCarthy on the assumption that his views were "Catholic," this reviewer would wish better evidence for the assertion than the references to the *New Republic* (p. 220).

Of late one hears it said more frequently that the Catholic Church has come of age in the United States, and that in more ways than its impressive numerical total, probably not far from forty million adherents, would give to it. That this maturing process is no mere idle speculation is evidenced by a number of signs and trends at this point of the mid-century. One of these signs is, I think, the serious and scholarly works on the history of the American Church that have been appearing with increasing frequency in recent years. Not only Catholic historians themselves, but their non-Catholic colleagues, are now furnishing the reading public with a lengthening shelf of books which present the Church in an objective manner, with its lights and shadows, its strengths and its weaknesses. Thus discriminating readers are being put in a position to know at first hand an international institution

which has risen from the status of the Church of a despised minority at the birth of the Republic to that of the country's largest religious denomination, which bids fair to have a deepening influence upon the American scene in the years ahead.

This quickened interest in American Catholic history is a timely development and may, indeed, be but a local manifestation of the improved position of religious history in general that has characterized the historiography of the last decade. In an extensive review of Christopher Dawson's *The Dynamics of World History* (London and New York, 1957), the reviewer in the *Times Literary Supplement* of December 27, 1957, took note of this current trend. "A quarter of a century, perhaps even a decade, ago," he said, "few thinking people would seriously have proposed that historians should allow in their investigations for the workings of Divine Providence." In the interval, however, the fashions of historians have undergone a change which was signaled by the "famous and immensely popular" lectures delivered by Herbert Butterfield at Cambridge in Michaelmas Term of 1948 (*Christianity and History* [London, 1950]). Given the reception accorded to these lectures, said the *Times* reviewer, "the writing was plain on the wall for all who cared to see it." To this enhancement of religious history the books of Fr. McAvoy and Dr. Cross have now made significant contributions, and it is as such that all serious students of American religious history will receive them.

The Catholic University of America

JOHN TRACY ELLIS

GOD AND THE WAYS OF KNOWING. By Jean Daniélou. Translated by Walter Roberts. New York: Meridian, 1957. Pp. 249. \$3.75.

Fr. Daniélou has few equals today in rendering the fruits of research palatable to the layman. The present work, a translation of *Dieu et nous*, is an admirable example. In six skilful essays he discusses the ways in which God has manifested Himself to man and describes the resultant conception of God in each case. He acquaints his readers with current scholarly concerns and engages in genial dialogue with the pertinent authors.

Thus "The God of the Religions" uses the work of Otto, Eliade, and van der Leeuw to illumine the values and limitations of pagan religions. "The God of the Philosophers" is a nicely balanced appraisal of the grandeur and misery (predominantly the latter) of philosophy's groping for God. Here (and throughout the book) the "negative" stress is both timely and well supported by authors like Maritain, Pieper, and others. "The God of the Faith" is an essay in Old Testament theology and makes good use of recent examinations of some principal themes: "truth," "fidelity," "justice," "love," "holiness."

The specifically Christian conception of God emerges in "The God of Jesus Christ," which confines itself to the Trinitarian teaching of the New Testament. "The God of the Church" is in part a dialogue with Oscar Cullmann on the respective roles of Scripture, tradition, and the Church, and in part a justification of theology, especially as exemplified in patristic Trinitarian speculation. "The God of the Mystics" is also intensely Trinitarian and reveals that this highest "way" is truly the goal and justification of the others.

All this is presented with such verve, insight, and charity that it is a pity the French Jesuit author has been so poorly served by the translation. Here are some of the more glaring errors. Page 73: "between anthropomorphism . . . and agnosticism, there is a certain analogy" ("il y a analogie"); p. 118: "the biblical *agapè*, which has a person as its object and compels him to will for himself the good" ("l'*agapè* biblique, qui a pour objet la personne et qui oblige à vouloir son bien"); p. 170: "there is nothing that distinguishes the Father except the being of the son" ("il n'y rien qui le distingue du Père sinon d'être le Fils"); p. 201: "for Origen, theology appears as intellect in its spiritual meaning as the Word of God" ("la théologie apparaît comme l'intelligence du sens spirituel de la Parole de Dieu").

If, as we hope, the success of this book makes a new printing necessary, the publishers would be doing themselves, the author, and the readers a favor by seeing that the translation is improved.

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THOMAS E. CLARKE, S.J.

PAUL'S USE OF THE OLD TESTAMENT. By E. Earle Ellis. London: Oliver and Boyd, 1957. Pp. xii + 204. 21s.

Dr. Ellis' work is but another testimony to the fact that, despite Renan's prophecy, the reign of the "ugly little Jew" from Tarsus is far from ended. This interesting, well-written book is concerned with the *OT* citations found in St. Paul. The use of the *OT* in the *NT* has long been recognized as an important field of research. E. objects to the emphasis placed upon rabbinic and Hellenistic influences which has resulted in subordinating and obscuring the unique place of the *OT* in the minds and theology of the early Christian writers. His own study of the use Paul makes of the *OT* is not primarily textual, an area already well covered, but seeks to place in relief the rationale underlying the Pauline usage in its textual manifestation and in its theological application.

E.'s Introduction surveys briefly the major previous works in the field and states his judgment on the authenticity of Paul's writings: the study includes the traditional Pauline corpus with the exception of Hebrews. E.

gives a special treatment to the Pastorals and concludes: "All in all, the weight of evidence favours the genuineness of the Pastorals" (p. 9). We learn also that the textual sources include Kittel, Swete, and Nestle. For the most part, the King James version has been followed for quotations from the English Bible.

The following chapters comprise the body of the book: (1) Paul and His Bible; (2) Paul and Judaism; (3) Paul and the Apostolic Church; (4) Pauline Exegesis. Five important appendices, containing tables of *OT* texts and quotations and three indices of subjects, authors, and references, complete the work. In chap. 1 E. tells us that there are three distinct forms of *OT* texts in Paul's writings: quotations proper, intentional and casual allusion, and dialectic and theological themes. He observes that it is difficult to define "quotation" in Pauline literature and the decision in the end is somewhat arbitrary (p. 11). Paul quotes the *OT* ninety-three times. The texts appear in various forms. Usually they reproduce the *OT* passage with occasional variations in conformity with the new context. A few times they are merely quotations of substance whose source is conjectural. The priority of the LXX in Pauline quotations has long been recognized, though the texts cited show considerable distribution among the LXX text-forms, none of them being followed consistently (p. 13). The problem posed by the variations of the Pauline text and the application given the passage by the Apostle has not received a solution from the studies on textual criteria. E. suggests that the essential problem appears to be one respecting principles of interpretation rather than of a purely textual nature.

In chap. 2 E. studies the relationship between Paul's writings and his Jewish heritage. Some of the more important conclusions are: (1) the influence of Jewish literary methods particularly and of scriptural interpretations to a lesser degree is frequently apparent; with few exceptions they point to a Palestinian rather than a Hellenistic Judaism, where distinguishable; (2) the important consideration is not that Paul borrowed a Jewish interpretation but that Christ's apostle, led by the Holy Spirit, used it as a true interpretation; and (3) most important of all is the great chasm separating the writings of Paul from the rabbis. Paul's *OT* exegesis reveals a vitality and understanding totally foreign to rabbinical literature. If Paul used Jewish interpretations, observes E., he culled and molded them into a Christological understanding of the *OT*. Paul was a disciple of Christ, not of Gamaliel (p. 83). Pauline use of the *OT* cannot be really understood in terms of Jewish contemporary literature, especially where principles of interpretation are involved. For Paul, after his conversion, the *OT* became

a new book. To find out the real meaning of it for the Apostle, one must go to Christ and the apostles (p. 84).

After his conversion, St. Paul did not remain in isolation forever. E. points out that studies of his kerygma reveal the existence of a common stock of early Christian teaching emanating both from Christ's ministry and from the apostolic emphases and interpretation of that ministry. In chap. 3 E. makes an examination of one element of that common material: the use and interpretation of the *OT* by the apostles and by our Lord as reported by them. He finds that Paul does not quote the *OT* in isolation. Nor is his relation to the other *OT* writings satisfactorily explained as merely a borrowing by one writer from another. A study of Paul's relation to other *NT* writers suggests some sort of mutual connection with a third source. J. R. Harris supposed that one of the possible sources was a Testimony Book upon which both *NT* and patristic writers freely drew in quoting the *OT*. C. H. Dodd's objections to Harris' thesis were strong. Dodd himself believes that the key to *OT* interpretation was given by Christ Himself to His apostles and further believes that a considerable portion of Pauline exegesis appears to find its origin in just this source (p. 113). Dodd thinks that our Lord Himself probably pointed out the pertinent sections of the *OT* and gave His apostles certain interpretative principles whereby these passages were to be understood. What was the nature of these principles? E.'s fourth chapter endeavors to indicate some of the emphases in Pauline exegesis and the hermeneutical principles which govern his citation and application of the *OT*. Paul cites the Scriptures because of their witness to Christ. For Paul, Christ was not only a factor giving added meaning to the *OT* but the only means whereby the *OT* could be rightly understood; it was not merely that he saw Christ in the *OT* but that he viewed the whole scope of *OT* prophecy and history from the standpoint of the Messianic Age in which the *OT* stood open, fulfilled in Jesus Christ and in His new creation (p. 116).

Like other *NT* writers, Paul uses the *OT* selectively. The major themes considered are: faith and works; Jew and Gentile; ethics; wisdom and eschatology. In his typology Paul draws chiefly from three *OT* periods: creation, the age of the patriarchs, and the exodus (p. 129). Two basic typological patterns appear: Adamic or creation typology and covenant typology. Each is related to a particular aspect of God's redemptive purpose in Christ, and all unite to form one interrelated whole (p. 134). E. finds that Pauline exegesis employs a great deal of methodology found in rabbinical and other literature. Yet Paul's exegetical methods appear also to arise out of presuppositions peculiar to a particular segment of Jewish thought, if not to the *NT* exclusively. Two principles are fundamental to Paul's understanding

of *OT*: (1) he reads the Scripture from the viewpoint of the "end-time" in which *OT* history and prophecy have become realized and fulfilled in Christ; (2) a second principle of deep consequence for Pauline exegesis is the Jewish concept of "corporate solidarity."

Finally, the author calls attention to the fact that the Midrash *peshet* is present in Pauline writings as a hermeneutical method, as well as in the Gospels of Matthew and John. In this method the exposition of the text determined the textual form of the quotation itself. This was done by (1) merging pertinent verses into one strongly expressive "proof-text," (2) adapting the grammar to the *NT* context and application, (3) choosing appropriate renderings from known texts or Targums, and (4) creating *ad hoc* interpretations. All these devices were designed to best express the true meaning of the text as the *NT* writers understood it (p. 149).

E.'s book is scholarly, well documented, and reveals the author's wide acquaintance with the literature pertinent to his subject. Venard, Spicq, Dupont, Prat, and Bonsirven are among the Catholic authors cited. The author has certainly cast a great deal of light upon the problem arising both from textual variations and applications of *OT* quotations in Pauline literature. He has rightly stressed the fact that St. Paul's experience on the road to Damascus profoundly altered his understanding of the *OT*. E. has also presented good evidence for what he sees as the constitutive elements of that new understanding and has suggested the direction future study ought to take to clarify the principles of interpretation guiding Paul's use of the *OT*. I would single out the following points of the author as particularly significant: (1) his insistence on the great chasm separating the writings of Paul from those of the rabbis; (2) his view that the problem of textual variants and applications of *OT* texts should be solved on hermeneutical rather than simply textual grounds; and (3) his approval of Dodd's view that Christ Himself may well have given the apostles the key to true *OT* interpretation. We can only hope that future studies may substantiate this very attractive theory. We are indebted to E. for this fine piece of research, the first full treatment of its kind in English. It merits our serious consideration.

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THE WORD OF SALVATION. 3: THE GOSPEL ACCORDING TO ST. LUKE. By Albert Valensin, S.J., and Joseph Huby, S.J. 4: THE GOSPEL ACCORDING TO ST. JOHN. By Alfred Durand, S.J. Translated by John J. Heenan, S.J. Milwaukee: Bruce, 1957. Pp. xvi + 990. \$14.00.

The appearance of this volume completes the work of presenting to the English-speaking public the commentaries on the Gospels written for the *Verbum salutis* series. (For the review of Vol. 1, cf. THEOLOGICAL STUDIES 18 [1957] 606-7.) The Valensin-Huby commentary on Luke, originally published in 1926, was annotated by Huby for the edition of 1941 to take cognizance of additional contributions to the exegesis of this Gospel. The fact that after successive reprintings of the first edition the annotated edition was again reprinted in 1952 reveals the great esteem with which the French reading-public has regarded the commentary. The purpose of the *Verbum salutis* series was not only to popularize the contributions of modern biblical scholarship to the study of the Gospels, but also to make available to the layman the spiritual nourishment provided by them. On both counts the Valensin-Huby commentary is highly successful. Its choice of material is judicious, its explanations lucid even when unavoidably technical, its suggestions of the spiritual implications of the doctrine of the Gospel executed with discretion and good taste. Fr. Heenan's gift for translation found here a work worthy of his mettle, and he has met the challenge with a style that is graceful and genuine.

The commentary on John, the more taxing assignment, first appeared in 1927 and was also annotated by Huby for the edition of 1941. This commentary is known to suffer from a defect which may be characterized as an absence of literary discipline. Durand's boundless knowledge of exegetical opinion escaped his own control. The reader is constantly presented with probable opinions on Gospel questions over which the commentator simply refuses to exercise a critical judgment. The inclusion of an excessive number of opinions and an overdetailed, unstriking division of the Gospel material produce a rambling effect on the commentary. One reads, but one follows only with persistence. The author permitted thoughts to appear in print that self-criticism would have eliminated. We are informed that among the ancients there were several commentators able to interpret the fourth Gospel. The problem of the Cana narrative is injudiciously wrapped up in the reply of Christ to His mother: "The real difficulty of this passage comes from this answer." Questions are raised which lead the author into obfuscation rather than insight. E.g., *Question*: Did Nicodemus "[understand] our Lord's teaching about the second birth and redemption through the Cross"? *Response*: "What does it matter?" But then we are told that (of course only probably) he did understand, for the conversation continued far into the night!

It is regrettable that translation rights did not provide for the up-to-date introductory material to both Gospels which the American confreres of the

authors are perfectly competent to undertake. Religious and the clergy in general will have the more easy access to the volume, and at least they should have been informed of the present tendency to date Luke shortly after 70, of his acknowledged dependence on Mark, and of a more sympathetic approach among Catholic exegetes to the theory of Johannine symbolism. The claim of the publisher to have added to the popular literature in English on the Gospels would have been better founded if the commentaries had been published in separate volumes, in accordance with the procedure of the French editions, at popular prices. For those lay groups willing to contribute toward the purchase of the volume, the commentary on Luke and, with a competent guide, that on John would give solidity to the motivation the laity seek today from a discussion of the Gospel pericopes.

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CHRISTIAN P. CEROKE, O.CARM.

LE "LIVRE DES ACTES" ET L'HISTOIRE. By Etienne Trocmé. *Etudes d'histoire et de philosophie religieuses publiées sous les auspices de la faculté de théologie protestante de l'université de Strasbourg*. Paris: Presses Universitaires de France, 1957. Pp. 238. 960 fr.

The question implicit in the title of this study, the author tells us, has been fathered by what we call the modern science of history: in what sense and to what extent may Acts be considered an "historical" work and used as a source book for the history of Christian origins? As T. asserts, such a question is a legitimate one (provided, of course, one does not ask Luke to answer certain aspects of the question which he never intended to answer, or perhaps could not have answered). T.'s enclosure of the commonly accepted title of Luke's second volume in quotation marks underscores a point he considers of first-rate importance: the third Gospel and "Acts" originally were written as a single book, Lk 24:50-53 and Acts 1:1-5 being interpolated after its bisection. While the arguments advanced for this view are not entirely convincing, still the point T. is making is valid and capital for a correct interpretation of the whole Lukan work: Luke writes as an evangelist throughout; Acts is a gospel and belongs to the genre of salvation-history, written not for pagan but Christian readers; Luke "believes that God has fully carried out His design (of salvation) through a period whose termination his own generation has witnessed"; with Paul's unimpeded preaching in Rome a new age, "that of the Church," has dawned. Since T. has made this evangelical character of Luke's book so clear, one wonders at times, while reading this painstaking little study of the many

minute problems posed by Acts, whether T. has not occasionally allowed himself to forget that Acts is salvation-history and not a Sorbonne thesis on Christian origins, whether he does not permit himself the luxury of lecturing Luke, *à la Loisy* (a critic whose methods T. deplors), for his perversity or, at least, his carelessness in obfuscating the sources he employs, obscuring the train of events "as they really happened," and, generally, frustrating the work of reconstruction so dear to the heart of M. Trocmé "archiviste-paléographe" (as the title page informs us). In all fairness, however, we hasten to add that this latest survey of the difficulties arising from the treatment of Acts as an "historical" document is characterized by a balanced judgment, a keen critical sense, and (a quality often sadly underdeveloped in biblical critics) no little gift of imagination and sensitivity to the attitude of the author.

The present study begins with a brief but thorough review of Acts criticism during the last century and a half. This leads T. to present the present state of the Acts-question, which provides him with a plan for his own volume: one must rediscover Luke's aim in writing Acts, the circumstances attendant upon its composition, his methods of work and a reconstruction, as accurately as is possible, of Luke's sources. To attain his goal, T. uses the classical methods of literary criticism as well as the more modern *form-geschichtlich* methodology, which discloses the original *Sitz im Leben* of logia and narratives.

After an interesting and valuable chapter on the history of the transmission of the text of Acts, T. demonstrates that Luke's primary purpose is to write a gospel. A secondary purpose, T. believes, is an apologetic one, partly political (to refute the idea that only Judaeo-Christianity can be called a *religio licita* vis-à-vis the Roman state), more accurately, ecclesiastical (a defense of Paul and the form of Christianity practiced by his churches, by presenting him as the legitimate heir of the Twelve against judaizing Christian attacks stemming most probably from Alexandria *ca.* 80 A.D.). T.'s discussion of Luke's method in chap. 4 makes use of sound hermeneutical principles ("on oublie qu'avant de juger, pour une oeuvre littéraire comme pour un homme, il est indispensable de comprendre"): Luke's qualities as an historian are judged in the light of his use of Mark in writing the third Gospel. Luke uses his sources critically, avoids doublets, is interested in the geographical cadre, respects chronology (that internal to his book and the links with profane history), appears passably well informed on the civic, maritime, military, and judiciary institutions of his age. Luke's vocabulary resembles that of Josephus, Plutarch, the LXX; his syntax is frequently classical with obvious lapses into more popular language; his style has some

remarkable literary qualities, while his own culture appears somewhat superficial. A purposely sacred writer, he employs a semitizing style; an edifying writer (in no pejorative sense), he writes up the period from John the Baptist to Israel's final rejection upon Paul's arrival in Rome as a sacred era. All this makes any attempt at a rediscovery of Luke's sources extremely difficult, even though Luke is faithful to his sources (T. considers it most unlikely that Luke has imaginatively invented any scene or any discourse).

With these caveats, T. attempts in chap. 5-6 an investigation of Luke's sources. The basis of chap. 16-28 of Acts is a diary of Paul's missionary activity composed by the apostle himself or by a series of secretaries, of whom Luke was probably one. The sources of chap. 1-15 of Acts are harder to discern: in any event, they are much more diversified, containing traditions emanating from the churches of Jerusalem, Caesarea, and Antioch. While space does not permit a detailed criticism of T.'s interesting discussion of the various questions involved in Acts source-criticism, we may say that, generally speaking, he has provided the student with a useful handbook to introduce him to the arcana of Acts' literary and historical problems.

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DIE BERGPREDIGT. By Josef Staudinger, S.J. Vienna: Herder, 1957. Pp. 360. DM 19.—

The Sermon on the Mount is the program of the Kingdom of God formulated by Christ Himself. Fr. Staudinger resolutely rejects, as a compromise with Form-Criticism, any exegesis that would consider the Sermon a literary composition of the evangelists, i.e., a collection of sayings of Jesus edited by the evangelists in the interests of the Christian catechesis. S. maintains stoutly that we have in the Sermon, as recorded in Mt and Lk, the very words spoken by Jesus on the day He chose the twelve apostles. Lk's concern with "chronological order" permits us to fix the date quite accurately; it was near Pentecost, 28 A.D. The Sermon on the Mount is thus the inaugural discourse of the Kingdom, in which Jesus outlines its program. S. contends that one can reconstruct, from Mt and Lk, the very original word order of the Sermon. The key to the solution of the problems presented by the differences between Mt and Lk is the composition of Jesus' audience. There were the newly-elected apostles, the crowd from Galilee, Jerusalem, and the coastal towns, the group of inveterate enemies of Jesus. The eight beatitudes of Mt were addressed to the crowd, the four beatitudes of Lk to the apostles, the four woes of Lk to Jesus' enemies. All Jesus' hearers are invited to make themselves "poor in spirit," because detachment is a necessary condition for possession of the Kingdom of Heaven. The apostles,

who have left everything to follow Christ, are assured that they have the Kingdom: "Blessed are you poor, for yours is the Kingdom of God." Jesus' enemies are threatened with exclusion from the joys of the Kingdom: "Woe to you rich, because you have received your consolation."

This opening address to the three classes comprising Jesus' audience, called by S. "The Prologue," is followed by the Sermon proper. S. arranges this (conflating the texts of Mt and Lk) into (1) an instruction to the disciples, and (2) a sermon to the people consisting of three parts and an appendix. The three parts are: (a) the relation of Jesus and the Kingdom to the Law; (b) the qualities of true piety (on almsgiving, prayer, and fasting); (c) the characteristics of the "poor in spirit": they trust in God and they do not compromise with the world. The appendix consists of several admonitions. In conclusion, Jesus addresses a warning to all his hearers: "Enter by the narrow gate . . . every tree that does not bear fruit will be cut down." After a parting shot at his enemies: "Why do you call me 'Lord, Lord,' but do not do what I tell you?", Jesus ends the Sermon with the parable of the house built on a rock—a symbol of those who hear His sermon and put it in practice.

The body of the book (pp. 9-244) is a commentary on the Sermon thus reconstructed according to "its original word order." The commentary is instructive and inspirational. This is excellent spiritual reading and sermon material.

The professional exegete, however, will be more interested in the lengthy appendix (pp. 248-329). There S. attempts to establish the premises that justify his basic contention that a reconstruction of the original word order of the Sermon is possible, because Mt and Lk give us the very words spoken by Jesus on the very day that He chose the twelve apostles. Both Lk and Greek Mt are accurate records of eyewitnesses. The principal source of Lk is James of Jerusalem, the apostle and brother of the Lord. (Here S. returns to a theory he proposed and defended in *Verbum Domini* 33 [1935] 129-47.) The "proof" of this premise is found in the many parallels between the Sermon recorded in Lk and the Epistle of James. In Lk 6:34-38 the agreement is frequently verbal, and the Epistle of James should be regarded, at times, precisely as a commentary on the text of the Sermon as recorded in Lk.

S. has no patience with Catholics who have accepted any of the conclusions concerning the literary composition of the Gospels proposed by the Form-Critics or by adherents of the "Two-Source theory." Greek Mt and Lk show no literary dependence on Mk or on each other. The Greek Mt gives us not only the original order of the Aramaic gospel, but it is faithful to the Semitic original "bis in die feinsten Nuancen und Pointen des Sinnes

herab." This conclusion is established by an appeal to the doctrine of inspiration. Only the Aramaic text of Mt is inspired. In so far as the Greek Mt differs from this inspired original, it loses its authority as Sacred Scripture and becomes merely the private work of an unknown author. Consequently, argues S., the Church, which from the beginning has received Greek Mt as Scripture, has guaranteed the faithfulness (understood by S. to mean almost verbal identity) of Greek Mt to the Aramaic gospel. S. believes that he can identify this faithful translator: he is none other than Barnabas.

The peculiarities of the first three Gospels, which constitute the perplexing Synoptic problem, are due not to literary interdependence, nor to the use of common sources whether oral or written, but simply to the friendly relations existing between James (the principal source of Lk), Barnabas (the translator of Mt), and Mark. These men often discussed together the deeds and sayings of the Lord. Paul is introduced among these sources of the Gospels, principally to explain the differences between the Our Father in Mt and Lk. Mt faithfully records the prayer as taught by Jesus Himself. Lk gives us the form of the prayer used in the Antiochene Church. Paul had altered the original wording in the interests of the apostolate among the Gentiles. Thus, "who art in heaven" was deleted by Paul because of the materialistic pagan concept of the home of the gods. Lk's choice of *hamartia* in place of Mt's *opheleimata* is also due to Paul. Paul, too, is the source of the celebrated adjective *epiousios*.

To this reviewer, S.'s glib explanations of the perplexing Synoptic problem are really a cavalier dismissal of the problem. His proposed solution has no solid foundation in the history or in the literary criticism of the Gospel texts. It is an invention made to explain away difficulties which militate against a preconceived and stubbornly held position.

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THE PRESENCE OF ETERNITY: HISTORY AND ESCHATOLOGY. By Rudolf Bultmann. New York: Harper, 1957. Pp. ix + 171. \$3.00.

Prof. Bultmann presents here the Gifford Lectures delivered at the University of Edinburgh in 1955. His starting point is the question of meaning in history, raised by the problem of historicism. A brilliant and provocative but very hurried survey of what man has thought about history and its meaning from the origins of history in myth up to the ideas of Toynbee indicates that the question about meaning in history cannot be answered when we look for the meaning of history as the entire historical process, as though

it were like some human undertaking whose meaning we can recognize when we can survey it in its entirety. For meaning in history in this sense could only be recognized if we could stand at the end or goal of history and detect its meaning by looking backwards, or if we could stand outside history. But man can stand neither at the goal nor outside of history; he stands within history.

The question about meaning in history, however, can and must be put in a different sense, namely, as the question about the nature and essence of history. This leads to the real question: what is the core and real subject of history? The answer is: man.

Now we can say: meaning in history lies always in the present and it is when the present is conceived as the eschatological present by Christian faith that meaning in history is realized. Man who complains that he cannot see a meaning in history and that therefore his life, interwoven in history, is meaningless, is to be admonished: do not look around yourself into universal history; you must look into your own personal history. Always in your present lies the meaning in history, and you cannot see it as a spectator, but only in your responsible decisions. In every moment slumbers the possibility of being the eschatological moment. You must awaken it.

B. is fully conscious that there are many central problems which call for much more discussion but which he could only hint at within the framework of these lectures. Many will be disappointed because he devotes so much space to the ideas of others, e.g., Löwith, Frank, Collingwood, and leaves little time and space for his own ideas on particularly controverted issues. Though B. can legitimately refer to his other works, many would have been happy had he given us a more extensive treatment of Jesus Christ as the eschatological event and the paradox of Christ as the historical Jesus and the ever-present Lord. The same is true of the eschatological reign proclaimed by Jesus and the connected question of what He thought about His own person. Some will ponder the quotation from Gogarten with reference to the use of "sonship" to designate the eschatological character of the Christian existence in the New Testament: "Sonship is not something like an habitus or a quality, but it must be grasped ever and again in the decisions of life. For it is that towards which the present temporal history tends, and therefore it happens within this history and nowhere else."

The real value of B.'s latest contribution would seem to lie in its ability to stir the reader to a dialogue with the author on the many crucial problems that are stated and hurried over.

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VINCENT T. O'KEEFE, S.J.

UM DIE REFORM UND EINHEIT DER KIRCHE: ZUM LEBEN UND WERK GEORG WITZELS. By Winfried Trusen. Münster: Aschendorff, 1957. Pp. 84. DM 4.80.

In the German Reformation the role played by Georg Witzel (1501-73) was an important if vacillating one. Yet an adequate biography has awaited the present sober narrative, compactly and simply written, the well-documented result of original research. It is divided into two equal parts, the first concerned with W.'s life story, the second with his writings. This colorful career was at once distinguished and tragic. Ordained to the priesthood in deference to his father's will, W. married a few years later and apostatized. For a period he served as a Protestant pastor. Disillusionment with the tenets of the heretics and their effects on Christian life led him back to Catholicism by 1531. Thereafter he merited renown as a Catholic champion by his preaching, writing, and counseling to high ecclesiastical and civil dignitaries. Both emperor and pope regarded him highly. From the latter came a pension and a dispensation for his uncanonical matrimonial union. Only the intervention of a papal legate kept him from the Council of Trent in an official capacity.

W.'s active and versatile pen turned out 150 works ranging from polemical tracts on the burning issues of the day to essays into the fields of exegesis, homiletics, liturgy, hagiography, ecclesiastical history, and hymnology. His oft reprinted catechisms were original in their inclusion of a synthesis of Bible history. As a pastoral theologian he was among the leaders in the sixteenth century. Along with a careful analysis of these productions, T. inserts copious extracts from them.

Despite their diversity these writings are found to be integrated by a common practical aim, the reform of the Church and reestablishment of Christian unity. Throughout appears a constant emphasis on the study of Scripture and the Fathers. A program stressing self-reformation, improvement of preaching standards, frequentation of the sacraments, and appreciation of the riches in the liturgy by the faithful, devotion to the saints and the Blessed Mother may seem more sound than novel; yet it marked a departure from the staple practice of concentrating on the assault of adversaries. But W.'s thought suffered from basic obscurities and weaknesses, due partly to lack of formal theological training. All hope was placed in moral reforms and mutual concessions which stopped short of the realm of doctrine. Herein lay a failure to appreciate the root causes of the split, or the depth of the ensuing rift. Never could such measures supply the cement requisite for reunification.

EVANGELISCHES KIRCHENLEXIKON. KIRCHLICH-THEOLOGISCHES HANDWÖRTERBUCH. Fascicles 8-23. Edited by H. Brunotte and O. Weber. Göttingen: Vandenhoeck and Ruprecht, 1956-1957. DM 4.80 (fasc. 8-11, 14-23); DM 6.40 (fasc. 12-13).

With the publication of fascicles 22-23 ("Lamaismus"—"Meditation") in the course of the summer of 1957, more than one-half of the *Evangelisches Kirchenlexikon* has already appeared, and it is now possible to appreciate more fully the importance of this work as a new theological dictionary. The reviewer of fascicles 1-7 (THEOLOGICAL STUDIES 17 [1956] 270-71) has well described this lexicon as "a concise presentation of theological work and ecclesiastical life suited to modern needs." The articles are short, up to date, pointed, and systematically presented; and the editors' statement that the work will not be one-sided in partisan fashion needs no revision.

The treatment of the papacy as an historical institution is to appear in a separate article ("Papsttum") in a later fascicle. For the moment, therefore, we have to be content with many short, separated articles on different individual popes who were of great importance to Christendom as a whole or who played a special role in German history or in the history of Protestantism. Thus fascicles 12-13 contain articles on Gregory I, Gregory VII, Gregory IX, and Gregory XIII alone. The evaluation of Gregory I's (cols. 1702-4) intellectual achievement by C. Andresen mainly as a transmission of the heritage of Christian antiquity, especially Augustine, is inadequate and restrained. His importance is rather in this, that his religious psychology and ascetical teaching modeled and fashioned the mind of late antiquity into the new religious mentality of the medieval world. His influence has so thoroughly affected Western Christianity that it is difficult for us to appreciate the originality of his work. The article on Gregory VII (cols. 1704-7) by the same scholar is sympathetic in treatment and honest in presentation of the facts. But one wonders when historical scholarship will at last recognize that Gregory's deepest purpose was to free the Church from the state, not to enslave the state to the Church. If at times Gregory seems to have invaded the temporal order, one should interpret that in light of the degradation of the Church to which long centuries of caesaropapism had brought it. Despite the brilliance of Father Kempf's work on the celebrated Throne Controversy and allied historical problems, the question of Innocent III's (fasc. 16-17, cols. 331-32) political intent—"hierokratisch-monistisch (Haller) oder dualistisch-kooperativ (Kempf, Tillmann)"—is unfortunately left unanswered.

Two articles by K. D. Schmidt on the Jesuits, one on the history and character of the order, the other on its founder (fasc. 16-17, cols. 269-73,

288-89) require correction. The first of these articles contains a number of errors on the nature of the Jesuit Constitutions, especially where it is a question of the quality of the vows which are pronounced in the Society, the distinction between the different grades, and the promotion to profession. When S. says that the General Congregation has scarcely any other rights than that of electing the General of the Society, he clearly misunderstands the Ignatian Institute, in which the General Congregation is constituted the supreme legislative body of the whole Society. In the second article, the treatment of the Spiritual Exercises shows poor understanding of both their psychological method and intellectual character: "Ihre Arbeitsmethode ist schärfste Anspannung der Phantasie, um zu klaren, stark emotional begründeten Willensentschlüssen zu kommen."

It is regrettable that the series of articles on the Irish Church and its influences on the continent (fasc. 16-17, cols. 386-91; fasc. 18-19, cols. 585-88) by W. Philipp does not discuss more fully the intellectual and spiritual life of Old Irish Christianity, its fantastic spirit, its strongly allegorical tendencies. There is more than abundant information for establishing these patterns in the Irish biblical exegesis, liturgy, ecclesiastical discipline, monastic practices, and manuscript illumination. Some notice should have been taken of the important work of Prof. Bischoff of Munich on the quality of early Irish education and its relation to Greek studies. P. missed a good opportunity here to help dissipate the myth of Greek learning in Old Ireland. While it is true that scholarship has established the historicity of Patrick, it is not true that the problem is closed, since we are still left with the so-called "two-Patrick theory," which some scholars believe must be taken seriously. Further, it is not certain that Columbanus arrived on the continent after 590, nor is it certain that Corbinian and Smaragdus were Irish. For a clearer understanding of Old Irish theology it would have been helpful if P. had developed the proposition: "Die Iroschottische Mission brachte kein 'romfreies Evangelium', wohl aber lebte in ihr urchristl. Geist und echte Schriftbezogenheit: Die *Würzburger Glossen* (um 750) kommentieren Rom. 3: 'Creitem hi cridiu im folngi in duine firian'—'Der Glaube im Herzen (ist es), der den Menschen gerecht'" (fasc. 16-17, cols. 390-91).

Finally, a word should be added on a number of articles that need correction or fuller elucidation. For example, the article on "Doctor ecclesiae" by K. Nitzschke (fasc. 8-9, cols. 946-47) presents a very incomplete list of the Doctors of the Church. I note here that the lexicon does not provide an adequate article on "Kirchenvater" (fasc. 20-21, cols. 805-6), a subject which is certainly of interest to both Catholic and Protestant theologians.

In the article on "Extra ecclesiam nulla salus" (fasc. 10-11, col. 1246), the same scholar makes the unfounded statement that four Jesuits in Boston in 1949 attempted to restrict this axiom very narrowly to only the visible Roman Catholic Church. In the article on "Fegfeuer" (fasc. 10-11, cols. 1272-73), N. characterizes purgatory as a "typical example of the speculation of Roman Catholic theology," rather than as a conclusion from positive theology. The long article on "Geschichtsschreibung" (fasc. 12-13, cols. 1541-50) by W. Zeller is very well conceived and executed, but it is a pity that more space could not have been allotted to the sources, spirit, and purpose of the medieval Church historians and that the name of Prof. J. Spörl of Munich does not appear in the bibliography. One can hardly classify Isidore's *Sententiae* as "ein Lehrbuch der Dogmatik und Moral in Form von Thesen" (fasc. 16-17, col. 393). The introduction to the article on Leo XIII (fasc. 22-23, col. 1075) should read "Leo XIII" instead of "Leo VIII," which is clearly a printer's error.

At the end of this review I would like to add a word of praise for the work as a whole, its purpose, spirit, method, and execution.

Woodstock College

ROBERT E. McNALLY, S.J.

THE CHRIST OF FAITH: THE CHRISTOLOGY OF THE CHURCH. By Karl Adam. Translated from the German by Joyce Crick. New York: Pantheon, 1957. Pp. x + 364. \$6.00.

"This work is in essence a summary of the lectures I gave over a number of decades at the University of Tübingen. . . . I was not so much concerned with extending academic theology as with bringing into relief the values of life that can be apprehended in the actual development of the Church's theology" (p. v). To anyone familiar with the career of the venerable author, these lines suggest the character of this excellent book. Christology here includes the treatise *De Verbo Incarnato ac Redemptore*, and the reader is not disappointed in his expectation of finding the classic themes expertly developed with a nice blend of systematic analysis and historical perspective. Under this aspect, professors of college theology will undoubtedly wish to assign or recommend the work to their students as supplementary reading.

They might do well, however, to qualify their recommendation with a caution regarding the treatment (especially in chap. 19) of the limitations of Christ's knowledge. At one point (p. 267), A. appears to hold that Jesus' knowledge of His divine identity came only after a certain period of development of His human consciousness. There is no discussion of infused knowledge, commonly (though in various forms) held by theologians. Our Lord's knowledge of actuals, and particularly of the day of judgment, is de-

clared to be relatively unlimited in the sense that it is such *secundum potentiam*, not *secundum actum*; hence the statement of Mk 13:32 regarding the Son's ignorance of the day of judgment is to be taken, as regards actual knowledge, quite literally. One may remain sceptical regarding these speculations and the arguments presented in their support. Why, for example, was appeal not made to knowledge *secundum habitum* rather than *secundum potentiam*? The former phrase would seem a better description of what is being proposed and more in keeping with the data of tradition. By making use of it on the basis of Franciscan tradition (also followed by A.), E. Gutwenger has presented a more plausible case (*Zeitschrift für katholische Theologie* 76 [1954] 184–86). His colleagues will be grateful to A. for stimulating further inquiry into an intriguing problem. Still, a learned journal, rather than a work of popularization, would have been a more appropriate channel of dialogue.

Apart from its dogmatic import, Christology also means (especially for non-Catholics) the pursuit of the person, significance, and message of Jesus through a critical study of the New Testament. The present volume is a forceful restatement of the basic conviction of the author (and of the Tübingen tradition) that Christ reveals Himself only in and through the living Church, and that a merely critical study of scriptural sources is antecedently doomed to frustration. Not that a technical study of the Gospels is despised. In fact, an inevitable limitation of these lectures is expressed by the phrase "over a number of decades" quoted above. The problem of rationally interpreting the New Testament portrait of Jesus constantly recurs, but the discussion in large part has its central context in the earlier decades of the present century.

It would be a mistake, however, to allow the dated character of the book (under this aspect) to overshadow the enduring qualities which have made A. so revered a figure. The same blend of sober scholarship and passionate witness to the faith which made *The Spirit of Catholicism* a near-classic apology is still alive in his latest work.

There are some defects in the English version, arising, one would judge, from insufficient knowledge of theology and of current theological terminology on the part of the translator; e.g., "das kirchliche Lehramt" is not "the Holy Office." But the translation is generally satisfactory.

Woodstock College

THOMAS E. CLARKE, S.J.

DE CHRISTI RATIONE ESSENDI ET OPERANDI. By Carolus Molari. Rome: Officium Libri Catholici, 1957. Pp. 257.

In a brief preface Molari sets his goal as a study, according to Thomistic

doctrine, of the metaphysical aspect in the dynamic order of the hypostatic union. Then, after a detailed table of contents and an extensive bibliography, the introduction describes in glowing terms the nature of the question, its importance, and its timeliness. Molari states that the human activity of Christ is the center of every creature, that it is the principle of that universal liberty which the mourning creature waits for, that it is the fountain of the dynamism of things which attain God as end through the activity of Christ.

Since the human activity of Christ can be considered as it proceeds from the potencies of human nature and as it proceeds from the Word who has assumed human nature, M. divides his work into two parts. In the first he proceeds philosophically, studying the dynamic order in creatures and how it works in man. The second part is an analysis of the unique union of natures in Christ by applying philosophical principles to Christology. The whole is rather an exegesis of the works of St. Thomas in as far as he treated the problem or gave principles for its solution.

In the first part of the work M. treats of the operative order, dealing with such matters as action as the end of substance, with act as the source of activity, action as the entitative act, and the act of the potencies. There follows a study of the principles of action in created substances and the various formularies of the axiom, *suppositum: id quod agit*. In the second part, which deals with the theological doctrine, the hypostatic union is analyzed as well as the qualities of unity in Christ's *esse*. In this, the *esse* is considered as essence, as of nature, and logically. Here also is treated the relation of the soul of Christ to the *esse* of the Word. The problem of the human action of Christ is considered. There follows a clear explanation of the human nature of Christ as an instrument of the Word and of the Divinity. Modern thinkers' opinions are reviewed, and there is treatment of some Scotistic views.

The work has all of the clarity in presentation that is in the finest Scholastic tradition. The Latin is fluent, although there is an occasional Italianism in grammar and spelling. Every Scholastic should appreciate this book, but probably only a Scholastic would.

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JUNIPER CUMMINGS, O.F.M. CONV.

DE SACRAMENTIS IN GENERE. By William Van Roo, S.J. Rome: Gregorian Univ. Press, 1957. Pp. xv + 374. \$3.00.

Manuals of sacramental theology begin, traditionally, with a study of the sacraments *in genere* and, after establishing what are called the "principles" of sacramental theology, continue with treatises on each of the sacraments *in specie*. It is the conviction of many theologians who have

specialized in this field that this order is logically, historically, and pedagogically bad: logically, because analysis precedes synthesis, and one is not prepared to systematize the dogmatic theology of the sacraments until one has studied *in specie* the sacraments from which a synthesis is to be made; historically, because the individual sacraments were known and used in the Church long before a theology of the sacraments developed; pedagogically, because the average student finds it much easier to approach sacramental theology through the familiar, concrete realities of particular sacraments than through the abstractions of the sacraments in general. Fr. Van Roo's experience as professor of sacramental theology at the Gregorian University has shown him the wisdom of following this more natural order in his presentation of the subject. He has prepared the present text primarily for the use of students at the Gregorian who have completed the course *De sacramentis in specie*. In view of the highly speculative character of his book, and the special circumstance of its composition for a limited group of students, it cannot be given an unqualified recommendation as an introductory text. Its value as collateral reading for all serious students of sacramental theology, however, will be very great. It is a careful and often original contribution to the literature in a field which for years, if it can be said without offense, has been cultivated not wisely but too well.

V. treats his subject under five main headings: (1) What is a sacrament? (2) What are its causes? (3) What are its effects? (4) How does it produce its effects? (5) How many sacraments are there? Articles dealing with the intention of the minister (under question 2) and the nature of sacramental grace (under question 3) are particularly well done. In these, as in other important articles, V. begins his study with a survey of the more successful opinions, proceeds with a critique of these opinions, and concludes, in a formal thesis, with his own *determinatio questionis*. The generous quotations which V. provides from the writings of St. Thomas and other early theologians give his work something of the added value of a source book.

As is customary in treatises on the sacraments *in genere*, the problem of sacramental causality receives the largest share of attention. The three classical theories of physical, moral, and intentional-dispositive causality are outlined and, for reasons which are now more or less standard, rejected. In his criticism of Billot, V. is particularly severe, directing his attack most vigorously on Billot's fundamental principle that the proper operation of a sign, *in quantum hujusmodi*, is in the intentional order.

The main lines of V.'s own theory, if I have grasped it correctly, are these. Every instrument acts as an instrument in so far as it participates

in the *virtus* of an intellectual or rational principal cause. When God makes use of a sign as an instrument, the sign is an instrumental cause by which the divine will is made known and by which an effect is produced of which God alone is capable. The effect is produced not by applying the natural forces of secondary causes but simply by manifesting the divine will. A sign, manifesting an act of intellect or will, acts *dispositive* in modifying in its own special way the action of the principal cause. The sacraments modify the divine action by manifesting the *imperium divinum*; in them God manifests His will to sanctify the men who receive them. Instrumental sacramental causality can be understood only in the whole series of causes by which man is sanctified in the present economy. In this series God is the principal cause, and the instrumental causes are the humanity of Christ, the Church, the minister of the sacrament, and the sacraments themselves. In the sacraments Christ determines when and how the mysteries of His Incarnation will produce grace; and His sacraments confer the grace which they signify, namely, a special participation in the grace of Christ.

It is impossible to do justice to V.'s theory in a summary such as this, since it involves, *inter alia*, a lengthy discussion of various kinds of instruments and instrumentality, and a highly technical analysis of the elements which enter into the *virtus instrumentalis* as such. The justification of the theory is in the correctness of this analysis, and not in an argument which can be put—or, at least, which is not put—in a syllogism. I must confess that, personally and at present, I remain unsatisfied that in V.'s theory the sacraments are true efficient causes—practical signs which actually produce the grace which they signify. It is quite possible, however, that this point will be made clearer in the course of discussions which his book will stimulate. If it is, then V. will merit the very great distinction of having solved a problem which, for centuries, has been regarded as one of the most difficult in sacramental theology.

West Baden College

WILLIAM LE SAINT, S.J.

ANGLICAN ORDERS AND DEFECT OF INTENTION. By Francis Clark, S.J. London: Longmans Green, 1956. Pp. xx + 215. £1.5.0.

Fr. Clark's definitive book was provoked by the strange circumstance that, though in 1896 Anglican ordinations were by Pope Leo XIII's Bull *Apostolicae curae* declared invalid on the grounds of defect of form and defect of intention, there is still no agreement as to what and whose intention was declared defective and why.

The invalidity of the form of the Edwardine Ordinal is the primary and

permanent defect of all Anglican ordinations, but, partly perhaps on this account, Anglican theologians have tended to centre the still-continuing controversy on "intention" which, defined in seven different ways, has the advantage of ambiguity. C., with historical and theological acuity, here examines all the chameleon-like changes of meaning and arrives at a magisterial and, it may be hoped, final conclusion.

By careful analysis he exhibits the intention declared defective by the Bull as the internal intention of the ordaining minister in the strict theological sense—*intentio faciendi quod facit ecclesia*. In establishing this he appeals to "the principle of positive exclusion," authoritatively applied by the Church to the sacrament of matrimony by canon 1086, § 2 and providing a key principle applicable to other sacraments.

Thus, Barlow, in consecrating Parker, may well have had the intention to perform a real consecration, but, in using the Anglican Ordinal in that historical setting, he at the same time made an express and positive act of will against conferring the power of sacrifice. Just as, if a man has as the object of his will a dissoluble marriage, his matrimonial consent is null, so if a bishop of his will embraces non-sacrificial orders, his sacramental intention is inevitably defective. As C. epitomizes it: "Parker's consecrator(s), by manifesting a positive act of will against an essential element of the sacrament of Order, nullified any general 'Christian' intention they may have had, and so on that occasion added to the intrinsic and irremediable defect of form of the Anglican Ordinal a defect of ministerial intention, sufficient even by itself to cut off the whole succession at the source" (p. 201).

In dealing with "intention" as it has been otherwise defined, the author makes a suggestion which, it is to be hoped, will be adopted in any future controversy. Anglican writers often appeal to the "intention of the rite," by which they mean the objective connotation of the Anglican Ordinal as a whole. Because this was indubitably not the "intention" referred to in the Bull (and is not, indeed, in the strict theological sense an intention at all), it would make for clarity and mutual understanding if it were referred to either in Pope Leo XIII's own terms as "the native character and spirit" of the Ordinal or as "the objective connotation of rite." This would avoid confusion on a point which has, in the past, led to much misunderstanding on the Anglican side. But the caveat may not be necessary. C.'s book, if it does not put an end to the debate, must at least change its character.

London, England

HUGH ROSS WILLIAMSON

LOS PRIMEROS HEREJES ANTE LA PERSECUCIÓN. By Antonio Orbe, S.J. *Estudios valentinianos* 5. Rome: Gregorian Univ., 1956. Pp. x + 314.

The subject of this original, scholarly book is the Valentinian, or Gnostic, concept of martyrdom. Fr. Orbe begins with the Gnostic interpretation of Mt 10:32-33, using it as a springboard for his detailed examination of the Valentinian idea of true martyrdom or witnessing. According to Heracleon, Valentinus' most famous disciple, there are two types of confession or witnessing in life. First, there is the particular form taking place before the pagan magistrates (*coram hominibus*). Secondly, there is the more general or universal form of witnessing found in one's giving testimony before other men by one's exemplary life. This latter is, according to the Gnostics, the only one that counts, since the particular witnessing may well be tainted with hypocrisy or fanaticism. In his examination of the Gnostic conception of witnessing, O. analyzes in great detail the existing fragments as found in Christian writers such as Tertullian, Origen, Clement of Alexandria, and others.

O. then proceeds to a very minute and seemingly, at first reading, fastidious semantic-flavored distinction between witnessing *in* Christ and denial *of* Him. The author analyzes the Gnostic teaching as reflected in Tertullian's *Scorpiace*, written around 213 (Quasten), after Tertullian had become a Montanist. Discrepancies between the exegesis of Tertullian, Origen, and Chrysostom on Mt 10:32-33 are shown. For the Gnostics (*los pneumáticos*, p. 85), as opposed to the Christians (*los psíquicos*), the confession of Christ is based on the gnosis and hence is eternal and cannot be lost. The witnessing of ordinary Christians, based on fragile faith, need not necessarily endure. Martyrdom, for the true Valentinian, is that of the spiritual men. The Gnostic's faith, uniting him to the gnosis and being independent of all external circumstances, is impossible for men of common clay.

By *coram hominibus* the Gnostic means "heavenly men or the Celestial Powers." For the Christian this expression in St. Matthew means, of course, either the pagan magistrate or the assemblage of men on this earth.

In order better to determine the composition of place destined for this celestial confession, O. devotes a special chapter to a study of the Gnostic conception of the constitution of the universe. This chapter, giving the reader a glimpse into the never-never land of Oriental mystery religions, is aptly entitled "The Tribunal of the Heavenly Confession." The result of this particular study is to pinpoint the notion of *coram hominibus* more closely. These "men," for the Gnostic, are the guardians, customs officers, or immigration officials, stationed at the entrance of the circle or lunar

region on the higher frontier of the *Hebdomada* whirling within the region of the fixed stars (p. 125). A strange land for queer minds.

Like all mystery religions, the Gnostics had their own secret formulas and passwords. A chapter is devoted to the "Formulas of Heavenly Profession" (pp. 126-59). These formulas accentuate the absurdity of the Gnostic exegesis of Mt 10:32-33 (p. 159).

After lengthy chapters on the crucifixion of the "Higher Christ" (*Christus superior*), the mystery of the cross in the *Acta Petri*, and the crucifixion of the Word in St. Irenaeus, O. sums up in a final chapter the nature of true martyrdom and profession of faith, as the Gnostic saw them. Martyrdom for the Valentinian was a state of mind, an indissoluble union with the gnosis. The Gnostic religion is a religion exclusively of the mind. Martyrdom, as the early Christians understood it, is futile, equivalent to suicide, and makes of God a murderer. The only type of martyrdom or witnessing is that of the Gnostics, namely, union with the higher *sophia* or true Gnostic wisdom.

Although O.'s book is that of a specialist who writes for other specialists, theologians in general will find a careful reading rewarding. Much in the book will demand, if one is to profit from it, a great deal of study, unless the reader be exceptionally learned in the history and teaching of second-century Gnosticism. For most of us, fruitful reading of such a book will be impossible without a great deal of supplementary reading on Gnosticism. It is just that kind of a book, one of the most scholarly that this reviewer has encountered. As a starting point for further study of the whole of Gnosticism, O.'s work is invaluable and is highly recommended.

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MALACHI J. DONNELLY, S.J.

PELAGII I PAPAЕ EPISTULAE QUAE SUPERSUNT. Edited by Dom Pius M. Gassó and Dom Columba M. Batlle. *Scripta et documenta* 8. Montserrat: Abbey of Montserrat, 1956. Pp. cxiv + 260. \$7.40.

This eighth volume in the series *Scripta et documenta*, edited by the monks of the famous monastery of Montserrat, presents the first complete critical edition of the letters of Pope Pelagius I (556-561). It brings together for the first time in one volume all the extant correspondence of Pope Pelagius, which up to now has been scattered through various publications of Ewald and Löwenfeld and which has never been carefully examined and edited as a unit. This scholarly edition will be deeply appreciated by both historians and diplomatists as an important addition to the meager source material of this obscure period of early medieval papal history, especially the later history of the Three Chapter Controversy. Papal diplomatists of the early

Middle Ages will find here a valuable contribution to our fuller understanding of the Roman chancery, since the number of papal diplomas before Gregory I (Ewald) is very slender indeed.

The edition is conceived in the best tradition of German *Diplomatik*. The Prolegomena, more than one hundred pages, presents an excellent bibliography, a very scholarly treatment of the paleographical and diplomatic questions involved in the tradition of the letters, and a thorough commentary on the edition itself. The text of each of the ninety-six letters, which begin with July 4, 556 and end with 558-561, is accompanied by *apparatus criticus*, references to previous editions of the documents, and commentaries where the text presents certain internal difficulties or where the editors deemed that historical elucidation is required for an easier understanding of the text. The index is particularly to be commended. In addition to a double index of *Nomina* and *Verba et res notabilia*, there is a complete list of Incipits of both the authentic and spurious Pelagian letters. A list of the sources, parallels, and citations from Scripture which are involved in the edition is also presented. The work is in every way worthy of praise and the editors will be rewarded in seeing their work cited in every future history of the sixth-century papacy as the definitive edition of Pelagius' letters. How deeply would patristic studies be enriched and advanced if the patrologist had at his disposal a similar edition of the letters of Jerome and Augustine.

Woodstock College

ROBERT E. McNALLY, S.J.

LEO DER GROSSE UND DIE TEXTE DES ALTGELASIANUMS. By Artur P. Lang, S.V.D. Steyl: Steyler Verlagsbuchhandlung, 1957. Pp. xxiii + 562. DM 38.—

This monograph, written at the Gregorian University in Rome under the direction of the learned Hermann Schmidt, S.J., is commendable for its clear-cut scientific, historical, and literary method. With the intention of discovering and proving precisely what formulae of the old Gelasian Sacramentary were penned by Pope St. Leo I, L. divides his work into three parts. In the introductory part he discusses the over-all problem of Leonine liturgical authorship. Of particular interest and importance are the criteria he uses to solve the problem: the general history of the time of Leo which might point up a relationship between him and a particular liturgical formula, a comparison between the style and rhythm of liturgical formulae with those of Leo's known literary works, and the similarities between the thought content and use of words in both liturgical formulae and Leo's works. Unfortunately, there is no explicit testimony of contemporaries to

Leo's liturgical activity. The rest of the introductory section is concerned with a discussion of Leo's life, his literary works, and his style.

In the main section of the book we find a well-developed application of the above-mentioned criteria to the formulae of the Christmas, Epiphany, Lenten, Paschal, and Ember Day Masses of the old Gelasian Sacramentary. By dint of painstaking investigation of all the pertinent details and a cautious drawing of conclusions, L. has been able to point to some seventy-eight formulae as having been composed by Leo.

In the final part of the work L. does four things. First, he cleverly orders all the formulae discussed in the main section according to chronological origin as far as this can be done. He then tackles all the objections against Leo's liturgical literary activity and tries to solve them. Upon this follows a treatment of the way Leo proceeds in composing his liturgical formulae. And lastly, by way of corollary, L., basing his observations on the relationship between the sermons and liturgical formulae of Leo, concludes that the place of the oration of the Mass in Leo's day was very probably after the sermon.

The Catholic University of America

JOHN H. MILLER, C.S.C.

HYMNS OF THE ROMAN LITURGY. By Joseph Connelly. Westminster, Md.: Newman, 1957. Pp. xxiii + 263. \$5.00.

There exists a very considerable literature on the Christian hymn. Apart from the great classics like Daniel, Julian, Chevalier, and others conceived and executed on the grand scale, there are, too, quite a number of briefer works of special value like Duffield's volume, so notable for its breadth and catholicity of judgment and appreciation, Abbot Britt's well-known compilation, and, among relatively recent books, the study by Ruth Ellis Messenger of *The Medieval Latin Hymn*. In this field, nevertheless, there will always be a warm welcome for another worth-while study; and the present book is a very useful one, marked by its own distinctive features and characteristics.

This work has been, as its author tells us, many years in the making, being "the outcome," as he says, "of some private classes I used to take on the Breviary hymns" (p. vii). Its general object is to unveil for users of the breviary and others "the great spiritual treasures to be found in the hymns" and to show "their value as prayers more clearly" (p. xiii). The writer's method, therefore, is exegetical rather than literary or merely philological; but his attempts to explain and to interpret the texts necessarily contain a good portion of grammatical and linguistic information. Translations are provided, and of them it should be noted that they are

intended as no more than "aids for the study of the Latin; for it is the Latin that has to be understood as a text and eventually used as a means of prayer" (p. xiv). Accordingly, these prose translations attempt only "to express in ordinary everyday English the thought and the words of the Latin text" (*ibid.*). There is provided a useful summary of the principles of metre (pp. xviii-xxi) and of accent and rhyme (pp. xxi-xxiii); and there are sectional introductions explaining the role of the hymns in relation to the various parts of the liturgical offices and to the seasons and feasts of the year, considered in a broad and suggestive sense. The particular notes which occur in respect to items thought worth commenting upon in the treatment of the individual hymns embody a mass of doctrinal, historical, and liturgiological details. Brief information is given at the head of each commentary concerning the matter of authorship—often a disputed or dark matter—generally in brief terms, although upon occasion there is longer discussion of special points. While the majority of the hymns which he has treated are to be found in the breviary, C. has also included—as the title of his book suggests—other hymns used in the liturgy, according to the Missal or the Pontifical.

There is a Foreword by the Archbishop of Birmingham, Dr. Grimshaw, in which it is stated that all "who are priests or who are preparing to be priests welcome anything that will help in [the fuller understanding of] the liturgy. . . . This book should help . . . very much" (p. x). These are sentiments in which users of this book are certain to join; and it may, moreover, be added that the volume will equally answer the need of those who are not in orders at all but desire nevertheless to attain a fuller and more exact knowledge of an important element in Christian worship.

However, there must be stated at least one reservation in respect to an aspect of this book, although, since it is no more than a matter of opinion, it is one upon which readers may widely differ. The author shares with many other writers a positive inability to allow any merit whatever to the work of the Humanist Revision (as it is called) of the text of the hymns, and the Barberini Pope, Urban VIII, and his four poet associates, Famiano Starda, Tarquinio Galuzzi, Girolamo Petrucci, and Matteo Sarbiewski, are made targets of C.'s harshest criticism. What C. and like-minded students overlook is the fact (which he himself alludes to even while failing properly to evaluate it) that inasmuch as particular breviaries have always retained the unrevised text (which C. and others prefer), the result of Urban's revision ought fairly be considered as an enrichment and not as an impoverishment of the whole corpus of the liturgy. It was a wise and open-minded recognition of this obvious truth which led some of the French liturgical reformers

of the *ancien régime* to include in their breviaries examples of hymns in both revised and unrevised versions, each carefully accommodated to appropriate usage. Surely, such catholicity of appreciation of that diversity which thankfully adorns the human expression of divine truth is a better model for action than would be any attempt to enforce a rigid sameness of usage; for it has been well observed that unity of belief is not best expressed by uniformity of worship.

New York, N.Y.

ALASTAIR GUINAN

THE ART OF TEACHING CHRISTIAN DOCTRINE: THE GOOD NEWS AND ITS PROCLAMATION. By Johannes Hofinger, S.J. Notre Dame, Ind.: Univ. of Notre Dame Press, 1957. Pp. vii + 278. \$3.50.

The magisterium is concerned with revealed truths, specifically the *ordo salutis*—"the order," as Bishop Fidel G. Martinez puts it, "of the sanctification of man and his elevation towards God—in which is situated the entire doctrinal and moral system of revelation." The thought is not new. Neither is it revolutionary for Fr. Hofinger to observe: "Not the Godhead itself, but the 'God of salvation' Who has destined us in Christ to share in His glory,—this is the central object of Christian Revelation" (p. 64). When H. makes the point, however, the memory of a drummed-in *Deus ut in se est* or *Deus sub specie deitatis* haunts the reader briefly. The Austrian specialist in mission catechetics then underlines the theme of Col 4:3 with an abundance of Pauline texts. The early kerygma was always a message about the eternal destiny that was ours in Christ to share in God's glory. The preacher's business, as Paul wrote to Colossae in that passage, is "to announce the mystery of Christ." Once the herald has announced it, it is theology's work to strive for some understanding of the mysteries hidden in God which are unknowable apart from divine revelation. Chiefly it examines *the Mystery*: "the good tidings of the unfathomable riches of Christ . . . the dispensation of the mystery which has from eternity been hidden in God" (Eph 3:9). H.'s whole approach to the catechetical question is based on his attempt to unfold these riches of Christ. He wants to see published to the world "the plan of this mystery so long hidden" in the fashion best suited to the human hearer.

Two parts of the four into which the book is divided will be of particular interest to readers of THEOLOGICAL STUDIES. The second, "The Structure of Our Message," examines the question of the right order of catechetical presentation both historically and theoretically, and concludes that the essence and nature of Christian teaching, not the laws of pedagogy, determine the optimum arrangement. Part 4 describes "The Heralds of Christ—

Their Personality and Formation" and is concerned with the ascetical development of those non-clerics who teach religion; it also discusses the catechetical apostolate of the priest and the role of kerygmatic theology in priestly formation. H. indulges in some forthright criticism of a seminary system which does not provide the prospective herald of the gospel with an appreciation of the tools he has the greatest need of: the Bible, the liturgy, and the Fathers. The employment of these primary sources for his teaching office as mere bolstering devices for scientific argument (the full force of which may escape him) often results in his jettisoning them at ordination along with the textbooks in which they were lodged.

H. is argumentative throughout and temperate throughout. His positions are anything but unarguable. A closer examination will often result, however, in a diminished desire in the reader to answer him. When, for example, he seems to deny the possibility of the study of philosophy as an autonomous discipline for the candidate for sisterhood (some kind of "fusion" with the revealed message is the first impression given), it develops that he is trying to keep the first two years of religious formation free of a theodicy or ethics that may be taken for the living word of Christ. That certain sisters have special intellectual needs he grants. He makes provision for them in courses in philosophy and theology given after the catechetical training absolutely required by all has been attended to—and always in the hope that the theology which sisters both desire and need will be a presentation of that science worthy of them.

The seminary administrator may be expected to read the book with a view to the homiletic and catechetical problem he is already well aware of. The theologian will want to see what is claimed for "kerygmatic theology." Even if he admits that the concept has much in its favor, he knows that the actuality does not yet exist, except for a few German-language attempts (e.g., Lackner, H. Rahner) which are little more than theological essays. H. says of "so-called kerygmatic theology": "This is not a new and separate branch of theology to be studied in addition to dogma, morals, etc. It is rather a special approach to the study of all theology, with the purpose of gaining a fuller understanding of revealed truth, as the message we are sent to proclaim" (p. 190). It stresses the doctrines that form the substance of Christian revelation and preaching, indicating their interconnection and internal union in the central theme which is the mystery of Christ. "There is no question . . . either of minimizing the rational aspect of the Christian message or of replacing this aspect by more effective [affective?] elements. The question is simply one of eventually complementing this rational aspect by . . . bringing out the equally important and essentially *dynamic* aspect of

the Christian message" (p. 235). H. admits that Scholasticism, especially as revived by *Aeterni Patris*, has always received dynamic treatment at the hands of certain professors. Nonetheless, the spirit of clarity and rationality predominated in the late nineteenth and early twentieth centuries, bearing fruit in a child's catechism as dry and lacking in "clear presentation . . . of the core of the Christian message" as Deharbe's (p. 236). The latter, incidentally, is not the progenitor of our Baltimore Catechism, as H. claims. H. has praise for Scheeben, Marmion, Lippert, Schmaus, Dander; he thinks Lotz and Lackner excessive in their demand for a special kerygmatic course within the seminary framework; and he attributes a pioneering role in the movement as far as catechetics are concerned to J. A. Jungmann's *Die Frohbotschaft und unsere Glaubensverkündigung* (1936).

Part 3 of the book is a development of the thirty type-lessons of what is essential in the Christian message. It first appeared in China as *Nuntius noster* (1946) and again in expanded form three years ago as *Notre message*. A reading of it is strongly recommended by this reviewer to every theologian, preacher, and teacher. Other master ideas may occur to him than the author's twofold idea of "God's Love for Us" and "The Return of Our Grateful Love." Almost necessarily, however, he will profit in this section and throughout by the light cast on the whole corpus of theology by this small but important book.

The Catholic University of America

GERARD S. SLOYAN

DE VOCATIONE RELIGIOSA ET SACERDOTALI. By Ladislaus R. Ravasi, C.P. Rome: Edizioni Fonti Vive, 1957. Pp. 272.

Fr. Ravasi's work is divided into two parts, unequal in length and quality. The first part, the major portion of the work, is a treatise on the nature of vocation to the religious life, while the second is a brief, perfunctory treatment of vocation to the priesthood. Since this second part adds little to the preceding part, it will not be necessary in this review to consider anything but the first.

In general orientation, the first part may be said to be directed towards a refutation of Lahitton's *La vocation sacerdotale*, in which the thesis was maintained that a vocation to the religious life and to the priesthood consists essentially and on the practical level exclusively in the reception of a candidate into a religious institute by a competent major superior or in the invitation to ordination extended by the ordaining bishop to a candidate for orders. Though Lahitton's book was published in 1909, its ideas still find vigorous and vocal supporters, at least in Italy, where the present work was written and published.

Since R. judges that Lahitton's position is opposed to the traditional view of vocation in the Church, he devotes the first section (pp. 5-121) to an historical survey, the purpose of which is to cite documents which illustrate the way in which religious vocation has always been conceived in ecclesiastical, theological, and ascetical writings. This survey, from Clement of Rome to the promulgation of the Code of Canon Law in 1917, makes rather wearisome reading; nevertheless, it brings out several points that are not without value.

First and foremost, R. adequately establishes that Lahitton's thesis of a completely juridical and external vocation is alien to the traditional ideas in the Church on the subject; for in the traditional concept vocation to religious life is thought of in terms of an interior impulse of the Holy Spirit, a *lex privata* anterior to any canonical invitation or acceptance. Secondly, it is interesting to note that while in the early centuries of Christianity it was more or less taken for granted that the discernment of a religious vocation is relatively easy, as time goes along the difficulty of such discernment is more and more emphasized. Finally, R.'s survey shows that in the history of the development of the idea of vocation five names are dominant: Aquinas, who crystallized the theological tradition before him concerning the nature of vocation; Ignatius Loyola, who stressed that each individual has in God's plan his own proper vocation; Suarez, who by and large dominates the concept of vocation in the Church today; Alphonsus Liguori, who somewhat rigidly emphasized the obligations involved in a religious vocation; and Lahitton, who, if R. is to be believed, broke with the entire tradition before him.

The second section (pp. 123-244) is R.'s doctrinal presentation of the nature of vocation to religious life. Taking as established that a vocation consists essentially in an interior grace of God moving the recipient to follow the evangelical counsels in the religious state, he proceeds to deny the validity of the distinction between a universal vocation to the religious life and a special vocation to the same, holding that a vocation to religious life is not given to all the faithful but is of its nature something extraordinary, granted to relatively few in the Church. He likewise rejects the distinction of a theological vocation *pro foro interno* and a juridical vocation *pro foro externo*, since, according to R., the interior grace of the call of God may properly be called both theological and juridical. Because it is juridical, a vocation must be manifested in an external way; hence R. details the three external signs by which the presence of a vocation can be determined with moral certainty: right intention, fitness for the life, and the absence of impediments.

R. next considers the rights and obligations of a person who has a religious vocation. Such a person, thinks R., has a right to enter religion, and this even before a competent superior admits him to the religious state. Similarly he has a right to vows after the novitiate and to perpetual vows after temporary vows. As to the obligation of following a vocation, R. holds that there is always an obligation to follow a known vocation; this obligation, however, does not bind under sin but involves only a positive imperfection. But, he adds, in many cases a person who culpably refuses to follow a known vocation thereby exposes himself to the danger of losing his soul. This doctrinal section concludes with a chapter on the obligation of certain persons in the Church to foster vocations to the religious life.

As a counteractive to Lahitton's one-sided concept of a religious and priestly vocation, R.'s work can be of use; likewise it can serve as a corrective to the not uncommon opinion that a young person who has the physical, intellectual, and moral fitness may be thereby assured that he has a true vocation from God to the religious life or to the priesthood. It is to be feared, however, that R.'s own concept of vocation tends itself to be unbalanced, putting as it does a too exclusive emphasis on interior grace and excluding the canonical invitation as an essential part of every true vocation. As Pius XII has taught in *Sedes sapientiae*, a true vocation to the religious life consists of a double element: interior grace and ecclesiastical confirmation. To give preponderant and exclusive stress to one of these elements is to falsify the genuine notion of a vocation.

Moreover, in discussing Lahitton's volume, R. does not give adequate space to the report of the special commission of cardinals on the acceptability of Lahitton's views. The report, it is true, is a somewhat embarrassing document and no doubt needs to be handled gingerly, but it deserves a more extended treatment than R. has accorded it.

Finally, it is surprising that in a modern book on religious vocation the author has devoted almost no space to a consideration of temporary vocations or to the cognate subject of the possibility of a person living a number of years in religion without having a true vocation to that life. The facts of religious experience would indicate that there is much to be said both for and against these conceptions; in any case, they warrant detailed consideration in a study of this kind.

St. Mary's College

R. F. SMITH, S.J.

IL PENSIERO TEOLÓGICO DI M. J. SCHEEBEN. By Francesco Saverio Pancheri, O.F.M.Conv. Padua: Il Messaggero di S. Antonio, 1956. Pp. xlix + 567.

The time when the theological treasury bequeathed by Matthias Joseph Scheeben to the world was unenthusiastically accepted even by his own nation and culture has happily passed. Directly or indirectly, all mankind has been drawing on this patrimony and will profit by it increasingly in the future. Italy has long known and prized the eminent German theologian; his formative years in the sacred sciences were spent there, and his countrymen at the German College in Rome have been for decades among his most ardent promoters. Theologians of many lands, conversant with the Italian language from their student days in the Eternal City, have in Pancheri's excellent work an opportunity to revitalize their knowledge of Scheeben's contribution to the development of their science.

A comparative study of the achievements of Aquinas, supreme theological genius of all time, and Scheeben, still generally reckoned the most important theologian in a century, is an undertaking that had to be conceived on a noble scale and carried out with unflagging zeal. Scheeben cannot be numbered among those theologians who decided that their lifework must be confined to an exposition of Aquinas; he is far more than a mere commentator on the *Sentences* or the *Summa*. His work has its own structure, spirit, independence, and genuine originality. The method he employs, too, differs radically from that of the Scholastics, for he wished his presentation of doctrine to be conformable to modern tastes. He may be called a Thomist in the larger sense that St. Thomas influenced his theological elaboration more than any other author. His is a living Thomism which consists, not in an acceptance of results, but in an inspiration drawn from Aquinas, a like attitude toward revelation, and the sharing of a high vision. Alongside the main current stemming from St. Thomas, many other streams flowed into his thought and swelled it with their contributions. He thoroughly exploited the Fathers, especially the Greeks, and also incorporated into his synthesis many doctrines from what he called the true and primitive Franciscan school, as represented by Alexander of Hales and St. Bonaventure. His most notable success was recorded in his masterly exposition of the mysteries of Christianity in their organic and vital unity; his ambition was to reproduce, so far as he could in his human mind, the unified knowledge existing in the divine mind.

In carrying out his comparative investigation, P. adheres faithfully to a single plan. He groups the main doctrines of theology around six great divisions: (1) faith and theology, (2) God's life and attributes, (3) the Blessed Trinity, (4) nature and grace, (5) sin as the mystery of iniquity, and (6) the God-Man. Scheeben's teaching on each of these topics is copiously summarized from all the important works. A briefer exposition

of St. Thomas follows; P. presupposes that Aquinas is well known by readers of his book. Finally, points of similarity and disagreement are discussed in a way designed to bring out large perspectives rather than to scrutinize wearisome items of detail.

In most of the great themes of theology Scheeben is, obviously, in harmony with St. Thomas and the whole of Catholic thought. Yet he never copies or paraphrases, but enriches every doctrine with fresh insights and brings into the open aspects that are new or have long been latent. His originality is especially prominent in his syntheses, for which he had unparalleled gifts.

Differences or divergencies from St. Thomas are numerous and involve grave consequences. Thus faith, for Scheeben, is more than assent to revealed truth; it is the complete self-donation of the whole person to God. The act of faith is free, not primarily because its object is inevident, but because man can accept or decline God's invitation to union. In his Trinitarian teaching, Scheeben owes much to St. Thomas but derives even more from the Greek Fathers, St. Bonaventure, and Scotus. His concept of grace as divinization of man is the very heart of his theological work. Divine adoption in Christ means far more than justification; supernaturalized man is not only pleasing to God and a friend of God, but by means of an inhabitation personal to the Holy Spirit shares directly in the life of the Trinity. To explain original sin Scheeben requires, beyond the physical solidarity of the human race, a moral solidarity sufficient to account for a common responsibility of all mankind to God. Scheeben's theory of the hypostatic union is closer to that of Scotus and Tiphanius than to that of Aquinas, and his understanding of the finality of the Incarnation is more in line with the Franciscan than with the Thomist school.

The book is unquestionably a major addition to the growing literature on Scheeben and is, in fact, one of the best studies that has appeared on the Cologne theologian. It will enhance appreciation of the two authors compared and contrasted and will engender a new perception of the matchless superiority of Aquinas. At the same time it will deepen our evaluation of Scheeben's supreme service to theology and to the world, his success in clarifying the supernatural destiny of the universe and of man.

St. Mary's College, Kansas

CYRIL VOLLERT, S.J.

PHILIPPINE DUCHESNE: FRONTIER MISSIONARY OF THE SACRED HEART. By Louise Callan, R.S.C.J. Westminster, Md.: Newman, 1957. Pp. xiii + 805. \$8.00.

This book excels both as biography and as hagiography. Since the title

"Blessed" is not used, Mother Callan obviously wanted it judged as biography. Even if Philippine Duchesne had not been a saint, her colorful and eventful life would have merited an extended biography. As a young nun she lived through the wreck of religion in France, risking her life to aid priests. In 1818 she came by way of New Orleans and the Mississippi to Missouri, her promised land. In her seventies she spent a year as a missionary near an Osage Indian encampment at Sugar Creek, Kansas, but most of her life in America was devoted to developing a system for the education of girls.

Mother Duchesne knew all the rigors of frontier life. She suffered from yellow fever, from shortage of food, drinking water, fuel, and money, from forest fires and blazing chimneys, from the vagaries of the Missouri climate, from cramped quarters and the privation of all privacy, from the crude manners and ingratitude of children reared without the slightest training in courtesy. Through it all she was ever the French aristocrat who moved with poise and self-control, struggling valiantly to be patient, kindly, and friendly.

Always Mother Duchesne found time to write the letters which have come down to us to reveal not only the events in which she had a part but also her vivacious, enterprising, and self-forgotten character. In them she appears as the soul of faith, courage, good humor, and constancy. They are crowded with love and gratitude, with warmhearted comments on people and things, with digests of conversations. Mother Callan has done a great service by rendering them into fluent English. Indeed the biography is the letters with just enough narrative to give their setting and explain what needs explanation. The erudition of the book, which is real, is for the most part relegated to the notes.

Mother Duchesne is more elusive as a saint. In this sphere her fundamental characteristic was trust in Providence. She did not live through the French Revolution and the hardships of pioneer life for nothing. Nor was her trust misplaced. Exiled by an impractical prelate, Bishop du Bourg, to "the remotest village of the United States," this holy nun succeeded in establishing excellent schools which have increased and multiplied. From the heart of the nation where she planted it, the educational vine in time spread southward down the Mississippi to New Orleans, eastward to Philadelphia, New York, Boston, and Washington, northward to Chicago, Detroit, and Canada, and westward to Seattle, San Francisco, and San Diego. The colleges and high schools of the Religious of the Sacred Heart have played an honored role in the drama of education. And in North America it was the courage of Mother Duchesne which launched them. As she put

it, "If my skin were worth any money, I would willingly sacrifice it to support our missions."

Those who knew Mother Duchesne thought that she excelled in humility. She believed quite simply the criticisms which companions in misery voiced about her. She was always begging to be relieved of authority and eventually had her way. But there was no resentment in her. Her conviction of incapacity was a power not only in her interior life but in her work. She knew how to glory in infirmity and turn weakness into strength.

Mother Callan, well known for her *Society of the Sacred Heart in North America*, has in *Philippine Duchesne* made an important contribution to American history and set the standard of American hagiography high.

Woodstock College

E. A. RYAN, S.J.

PAPAL SOCIAL PRINCIPLES: A GUIDE AND DIGEST. By Thomas J. Harte. C.S.S.R. Milwaukee: Bruce, 1956. Pp. ix + 207. \$3.25.

Fr. Harte's Introduction contains a useful, brief summary of the different classes of papal pronouncements. That is followed by a discussion of the authority of, and the kind of assent due to, the various types of papal pronouncements. Being brief, it is very elementary; elementary, it is good only as far as it goes, which is not very far. It probably raises more questions than it answers. Some subjects have a way of defying every attempt at simplified exposition, and I believe this is one of them. At the end of this section the reader will find a list of references to books and articles where the doctrinal authority of papal social pronouncements is discussed at greater length. This is useful.

The general plan of the book is to present under appropriate topical headings the major social pronouncements of the Holy See during the past seventy-eight years. There will, of course, be some argument over the choice and omission of documents. A difficulty of classification arises when a pronouncement covers more than one major topic. The author has to decide which classification is most appropriate; and this is not always easy.

The topical headings used are as follows: the Nature of Human Liberty; Family and Education; Economic Life; the Church; General Theory of the State; Practical Directives for Catholics in Particular Countries; the International Problem; False Solutions of World Problems; Catholic Action and the Lay Apostolate; the Christian Life. Selected pronouncements of five popes are included, and a brief biographical sketch of each is given. The method of presentation for each pronouncement is as follows: a summary of the pronouncement in outline form, with relevant historical facts inserted

where needed; at the end of this summary, a list of references to sources of the original text and translations and often to other pertinent matter as well. An appendix gives a short historical sketch of political, economic, and religious conditions in the nineteenth century. This is followed by a bibliography of texts and commentaries and other related matters.

It is very difficult to evaluate this book. This reviewer feels that we already have a superabundant supply of translations, outlines, digests, and summaries of papal social pronouncements. They do not seem to add anything to our present stock of knowledge. The existing commentaries, so called, are not much better. Nobody experiences any difficulty finding out what the popes have said about social and economic conditions; the problem is to discover what they meant. And this book does not advance our understanding of papal pronouncements. I suggest that a moratorium be declared on the publication of this kind of book and that the time and effort thereby saved be devoted to more scientific study of our Catholic social doctrine.

It does not follow that the book is altogether useless. For a person who is already familiar with a certain papal document, H.'s outline can serve as a handy device for review or for a talk. The bibliographical material, though not an original collection, nevertheless has its obvious uses. The book is really a skeleton, and even skeletons have their uses, but the study of anatomy alone will teach one very little about human life. So, too, the study of these digests and outlines, while helpful to one who already knows the documents in their entirety, will teach other readers very little about the fulness of Catholic social doctrine.

Le Moyne College

CORNELIUS A. ELLER, S.J.

THE CHARACTER OF MAN. By Emmanuel Mounier. Translated by Cynthia Rowland. New York: Harper, 1956. Pp. x + 341. \$6.00.

What Emmanuel Mounier has to say is always worth repeating and worth translating. English readers will be grateful to Cynthia Rowland, who has made the *Traité du caractère* (1946) available to them. The original work runs to 800 pages, and the translator is well aware of the hazards involved in undertaking an abridgment that drastically reduces the French edition to less than half its original length. This is indeed "an invitation to massacre." Nevertheless, the translator has shown good judgment in the process of elimination. The abridgment is honest, particularly since the translator tells precisely what sections were omitted and what were the principles governing selection. The number of case histories has been reduced, and such basic material as is readily available in any standard manual

of psychology is not repeated here. Passages that have special meaning only for French readers are excluded, along with references to Heyman's typology, as this would be confusing to English readers. However, the theory underlying Heyman's typology is outlined in an appendix, and there are other appendices containing a complete table of contents of the *Traité du caractère* along with a translation of Mounier's notes on the original work. The reader can thus feel confident that the translator has done him a service, and the abridgment does, moreover, meet with the approval of Mounier's literary executors.

Emmanuel Mounier (1905-1950), a philosopher who had studied medicine in his earlier years, ranks as a leader in the French "personalist" school of philosophy. His study of Charles Péguy introduced him to the "dynamism of social action," and he founded *Esprit* as a means of disseminating his philosophical and social convictions.

Personalism is opposed to individualism in that it considers the socio-economic individual to be only one aspect of the total human reality, really distinct, yet inseparable, from the person, which regards "mastery, choice, formation, and conquest of self." The person is described in terms of three dimensions: "vocation, incarnation, and communion." Man is more than an individual, a mere member of the group existing for the good of the whole; he is also "a person," an independent existent of spiritual nature, transcending the purely biological and economic.

Mounier has a definite message for our times; for the evils he saw threatening the unity and totality and the spiritual dignity of man are today as great a danger as ever before. The evils are those of absolute individualism and totalitarian collectivism and the pseudo-scientific theories of man on which they are based. The intellectual world has too long been deceived by the so-called "objectivistic" approach in scientific investigation; for man especially is something more than "object" to be defined in terms of measurable quantity and statistical norms alone. This approach is false, because it is partial; and the new concept of science which Mounier represents does not rule out the objective validity of spiritual values, of meaning and of mystery, of contingent existence and transcendent reality. "Psychological explanation . . . is essentially a *comprehension*, the personal interpretation by the observer of a personal significance It is a communion changing both the knower and the known" (pp. 6, 7).

The author deals with the objective and the subjective approach in psychology and tries to reconcile the analytic and the synthetic, the static and the dynamic. He knows man as the incarnation of a spirit and says: "the psychological current which we have chosen to stress is one in which the

sense of the spiritual is united with the sense of the physical, to create a figure which is neither an automaton, nor a frail dreamer after vanished ideals, but complete and dramatic and a man" (p. vi).

There is a certain affinity between personalists and existentialists in that both consider man's contingent situation, threatened by what the existentialist may call a tendency toward "unauthentic existence," and what the personalist describes as a tendency to surrender either to egocentric individualism or to submersion into the totality. Mounier, however, suggests a difference between the existentialist and the personalist. The former speaks of "authentic existence" in negative terms, and this means separation from the crowd, a tearing away, a refusal. The personalist, on the other hand, concerns himself with the positive components of existence and behavior: "the mystery of person," "the vital response," "the struggle for reality," "the mastery of action," and "the affirmation of self."

In his analysis of these concepts, structures, and processes, Mounier undertakes "to discover basic structures proper to the personal being" and "to distinguish the fundamental polarizations of character, its elementary orientations, taken as intentions, as directed movements . . ." (p. 4). He sees the person as involving a future, a valuation, and a desired finality, and his message is a retelling of the gospel of the lilies of the field as a treatise, now, on mental health. Time itself is grace, and hope is an identification with the full intention of the future: *fiat voluntas tua*. In Mounier's understanding of personalistic existence, generosity is the most representative value, and life expands only where there is generous abandon. Indeed, "the first condition of adaptation to reality is a relative forgetfulness of self" (p. 97), and hope in God is the most relaxed of all virtues.

Mounier has analyzed the basic structures and polarizations involved in the existential process of personalization, which is the "highest good in the universe" (p. 201). He shows that in "personal" living there are three principles involved: self-acceptance, self-surpassing, and flexibility. These three may be reduced to the following summary axiom: "Understand and accept the character of the other, for it is the only way to lead you to his mystery, to break down your own egocentricity and establish a working foundation of a life in common" (p. 293).

The personalist's concern is ultimately a search for healthy religion, and Mounier's insights into religious aberrations contribute much toward a clarification of the nature of true religion. "True will power is an open force which takes a man out of himself to centre him in an external and higher purpose" (p. 155). Fear of living is seen as a cause of some religious deviation; emotivity may produce a sentimental glow and a pious purr; and psychic

weakness develops a mystic sensuality. "Pleasure in intelligence is, however, the sign of a robust faith, *fides quaerens intellectum*, a faith seeking intelligence, seeking light even more than warmth, knowing that no heat is enduring if not nourished by light" (p. 312). Confession and prayer effect a release from the moral repressions and masochistic rigidities that may invade the life of the soul, and in this release God takes over the burdens of men's souls. A healthy religious life thus makes for enlightened, free, and liberal minds.

These are some of the insights the author shares with us, and they bear intimate meaning for us who probe the mystery of the human person. For in one way or another every man must be, admittedly or not, both existentialist and personalist. Typologies, statistical averages, and mechanistic and reductionistic theories offer little to us who experience the human reality in terms of flesh and spirit; for we see ourselves as a person among persons, a unity and a totality, creating and self-creating in terms of meaningful values beyond ourselves. And we are oriented finally toward the Ultimate Value, the personal God.

The Catholic University of America

RAMON A. DI NARDO

SUBJECTIVITY AND PARADOX: A STUDY OF KIERKEGAARD. By J. Heywood Thomas. New York: Macmillan, 1957. Pp. 174. \$3.75.

The author realizes that the saturation point has now been reached in general introductions to Kierkegaard and that the need is for more specialized studies. But he disagrees with those who would like to confine future research to the psychoanalysis of the man or the philology of isolated points. Thomas rightly maintains that there is an intellectual content in Kierkegaard which cannot be reduced to a psychological contingency, and also that this content is organized by some consistent and continuous principles. His business in the present book is to identify two of the major themes and to show their relevance for some current discussion in philosophy of religion.

A judicious choice is made of two central Kierkegaardian doctrines: the subjectivity of truth and the reference of belief to paradox. Since these difficult notions have been given many divergent interpretations, T. cuts through the wall of commentaries and examines them in the original text. The first misapprehension he clears up is that there is no other alternative than to treat Kierkegaard as a professional philosopher or else claim that he repudiated all interest in philosophy. The only way to extricate oneself from this dilemma is to go directly to the writings of Kierkegaard. In them

it is clear that he was no technical philosopher, and yet that he aimed to distinguish Christianity *meaningfully* from Hegelian philosophy. He did not close his eyes to the philosophical problem and did not reject Hegel out of ignorance or fundamentalist zeal. His thought has significance for philosophy of religion, both because of its significant way of criticizing absolute idealism and because of its employment of original linguistic techniques.

T. undercuts a mass of nonsense about Kierkegaard's alleged irrationalism by making a close analysis of his meaning for subjectivity. That it is not the same as subjectivism comes out in his attack upon Schleiermacher's effort to give religion an emotional basis. Religious truth is subjective, not because of any lack of reference to a reality distinct from the believer, but because this reference must take the form of a personal response: the "I believe" is not expendable. In this sense Kierkegaard balances his emphasis on subjectivity by a stress upon the reality-interest or objective reference of religious faith to a personal source, independent of the believer.

The book is less satisfactory in dealing with the existence of God and the meaning of paradox. In the former case, the difficulty stems in part from the author's failure to construe formally the Kierkegaardian distinction between God's being (the eternal reality of the transcendent God) and God's existence (Christ's temporal coming in the flesh). There simply is not enough textual material for elaborating upon Kierkegaard's views about the knowability of God's being, which is what most philosophers mean by the question about the existence of God. In the case of paradox, T. does show that Kierkegaard was not being an irrationalist in holding the object of faith to be the paradoxical or the absurd. The meaning is that revealed truth cannot strictly be demonstrated and that the grasp of it does enlist the believer's will as well as intelligence. Crucial for Kierkegaard himself, however, is the task of distinguishing between various historical senses of "reason." When it is a question of Hegelian reason, he states flatly that faith is *contra rationem*. But when it is a case of reason as explained by Hugh of St. Victor or Leibniz, then faith is *supra rationem*. Once reason admits its own limits and the transcendence of the object of faith, the note of absurdity is removed.

In his conclusion, T. makes an interesting use of the techniques of linguistic analysis to show that, for Kierkegaard, religious statements are meaningful. Their meaning cannot be established by either the standard set in his day by Hegelian philosophy or by the present standard of scientific method. But they do express "end-points of verification," that is, they are I-statements about a contact with and response to the reality of Christ. Their logic is the complex logic of the religious situation, which involves both an ontological factor or reality of Christ and an autobiographical factor

or personal response to His presence. There is a trace here of Tillich's method. Thomas concludes with an account of the twofold contribution of Kierkegaard in this area. "The first is that we see the complexity of the logic of religious statements in the dialectical way in which he describes faith. The other lesson he has taught us is that the important thing is to live the faith." This comes close to stating the essential message of the Danish thinker.

St. Louis University

JAMES COLLINS

SHORTER NOTICES

SAINT PAUL: EPÎTRE AUX ROMAINS. Translation and commentary by Joseph Huby, S.J. New edition by Stanislas Lyonnet, S.J. *Verbum salutis* 10. Paris: Beauchesne, 1957. Pp. viii + 643. Fr. Lyonnet, dean of the Pontifical Biblical Institute, presents a new edition of Fr. Huby's commentary on Romans on the nineteenth centenary of the date which H. had assigned to it, 57/58. Appearing as it did at the very beginning of World War II, the first edition never received the attention it deserved, and the printing was soon exhausted. This new edition reproduces H.'s original without any changes. L. has confined his own editing to two appendices, the longer of which consists of notes, many of them valuable bibliographical additions, appended via asterisks to H.'s commentary. The other appendix contains an essay on original sin and the exegesis of 5:12-14 which had appeared substantially in *Recherches de science religieuse* 44 (1956) 63-84. H. had confided to L. that he was not satisfied with his own exegesis of 5:12-14 and would have changed it in another edition; L., however, does not offer his own essay as the view H. might have held. Readers familiar with the *Verbum salutis* series need no commendation of H.'s work. The author acknowledges his debt to Lagrange, Cornely, Prat, Sanday, Headlam, and Lietzmann. He approaches this important and controversial epistle with the intention of showing to readers "who are not professional exegetes" what problems Paul faced and how they were presented. In this edition we have H.'s very successful translation and exegesis crowned by the work of another major commentator on Romans.

Weston College

George W. MacRae, S.J.

TERTULLIEN: TRAITÉ DE LA PRESCRIPTION CONTRE LES HÉRÉTIQUES. Introduction and notes by R. F. Refoulé; translated by P. de Labriolle. *Sources chrétiennes* 46. Paris: Editions du Cerf, 1957. Pp. 165. The

De praescriptione haereticorum has been described by Quasten as "by far the most finished, the most characteristic, and the most valuable of Tertullian's writings." Departing from the particular refutations of his other controversial treatises, the former jurist here marshals his vast knowledge of Roman law against the general structure of heresy as a whole. He supports the thesis that heretics cannot use the Bible in support of their position, since it belongs only to those who have the rule of faith, that is, to the apostolic churches and their successors. The translation is basically the version of de Labriolle in *Textes et documents* (1907), with certain alterations by the editor in view of recent textual advances. The Introduction (86 pages) is a scholarly production in its own right; especially interesting is the excursus on Tertullian's dependence on Irenaeus for his concept of tradition. The critical apparatus for the Latin text and copious notes enhance the value of this important work.

Woodstock College

A. Hennelly, S.J.

HOMÉLIES PASCALES 3: UNE HOMÉLIE ANATOLIENNE SUR LA DATE DE PÂQUES EN L'AN 387. Study, edition, and translation by F. Floëri and P. Nautin. *Sources chrétiennes* 48. Paris: Editions du Cerf, 1957. Pp. 186. A fourth-century sermon from Asia Minor, responding in remarkable detail to the question: why is the date of Easter movable, while Christmas, Epiphany, and all feasts of saints are fixed? The introductory study (pp. 11-105) presents the tradition and state of the text (substantially faithful transmission); establishes the date of delivery (the week from Feb. 28 to Mar. 7, 387); explains the occasion (necessity of defending the choice of April. 25 for Easter in 387); examines the arguments adduced (criticism of the practices of Jews and heretics, and positive justification of the Church's principles, especially the idea that the week of redemption corresponds to the week of creation, that Christ purified time by intervening at the precise point where time had been soiled by sin). The homilist's arguments are contrasted with Chrysostom's single, realistic argument (Antioch must be one with the rest of the Church) in the same year, to prove that the MS attribution of the homily to Chrysostom is erroneous. The author is unknown; Nautin withdraws his earlier conjecture (cf. *Rev. d'hist. eccl.* 47 [1952] 22; *Sources chrét.* 36 [Paris, 1953] 49) that the homily was written by Gregory of Nyssa—despite resemblances in expression and even in doctrine, especially the fall of man into multiplicity and some common features in the conception of time. The small lexicon of important Greek words and expressions is precious.

Woodstock College

Walter J. Burghardt, S.J.

SAIN'T THOMAS D'AQUIN: SUMMA CONTRA GENTILES 4. Translated by R. Bernier and F. Kerouanton. Paris: P. Lethielleux, 1957. Pp. 496. The translator of St. Thomas finds very exacting demands made upon his science-art. The *modus loquendi* of the Common Doctor is at times very formal and there are no exact equivalents in the vernacular; attempts to "render" the meaning in a living tongue too readily involve abandoning translation in favor of paraphrase. Here, in this first French version of the *Contra gentiles* from the Leonine text, the difficulties are considerably lessened by a bilingual presentation. Yet, apart from that, the translators (six French Dominicans—two of whom are responsible for the present volume) have by and large succeeded admirably. Their version tends to be free, meeting the demands of modern French—much freer, for instance, than the recent English translation of Book 4 by Charles J. O'Neil, which has obscurities of its own precisely because of its literal adherence to the Latin. Rather frequently words are added (the French print is uniformly smaller to allow for an exact paragraph by paragraph correspondence) and there is no hesitancy in altering the sentence structure of St. Thomas. Without achieving the impossible, accuracy of meaning is nonetheless safeguarded. There are no excesses, for instance, comparable to those of Rickaby's English translation. The special introduction (Book 1, the only volume still to appear, will contain a general introduction) suggests St. Thomas' indebtedness to the *Libellus* of Nicholas of Crotona and to the anonymous *Errores contra Graecorum*. This points out the sensitivity to historical development that distinguishes this particular *summa* of St. Thomas. It also calls to mind the one major omission in this edition. Why did not the editors include detailed notes, both explicative and complementary, which would bear to today's *gens cultivés* the significance germane to this neglected work, and thus secure for it a contemporary audience?

Washington, D.C.

William J. Hill, O.P.

SAN PEDRO Y EL ROMANO PONTÍFICE. By Enrique López-Dóriga y Oller, S.J. Cadiz: Escelicer, 1957. Pp. 325. 50 ptas. To say that this is a good Spanish version of three or four key theses of the treatise *De ecclesia* is not to disparage the book, for D. intended to write exactly that. He writes for the Catholic layman who desires a more complete knowledge of the evidence for the primacy of Peter and the Roman Pontiff as a reasonable foundation for his acceptance of the doctrines authoritatively taught by the Church. Accordingly, D. develops the theses on the promise and bestowal of the primacy to St. Peter, the succession of the Roman Pontiff to the primacy, and the infallibility of the Roman Pontiff. Limiting himself

to this central theme of the treatise on the Church, he elaborates the arguments in a narrative, expository style, explains the key texts from Scripture and the Fathers, and answers the standard difficulties. There is a chapter on the non-Catholic ecumenical movement, somewhat loosely connected with the rest of the book. While intended primarily for laymen, the book will prove useful to Spanish-reading seminarians and priests as a readable review of the treatise on the primacy. The print is sometimes defective in this paperback, pocket-size book.

Mundelein, Ill.

Ernest V. McClear, S.J.

THE SACRED HEART IN THE LIFE OF THE CHURCH. By Margaret Williams, R.S.C.J. New York: Sheed and Ward, 1957. Pp. viii + 248. \$3.75. An anthology of passages extracted from Scripture, the Fathers, papal documents, saints, preachers, mystics, poets. Linked and set "in their [historical] order and perspective," each reflects the Church's growing awareness of the deep meaning of the devotion in the hidden and public lives of her members. W.'s extensive scholarly research and historical sweep are evident as she traces the forms and various practices of the devotion. She is careful to note the profound though often different response the devotion evokes down through the centuries. And in quoting liberally from the three most recent encyclicals, especially Pius XII's *Haurietis aquas*, she leads the reader to the present day. A work so ambitious demands self-imposed limitations. W.'s running commentary does justice to the historical growth, but an uninitiated reader might be confused doctrinally. If the essential elements in the devotion were commented upon also in the passages cited, personal devotion and true devotion could be kept distinct. An appendix includes the scriptural sources for the litany of the Sacred Heart.

Woodstock College

Paul V. Osterle, S.J.

CHRISTUS UND MARIA. By Hermann Volk. 2nd ed.; Münster: Aschendorff, 1958. Pp. 44. DM 2.40. In this brief but pregnant study, which first appeared in *Catholica* (1955), one of Germany's foremost theologians undertakes to allay the well-known Protestant fears that the continuing development of Catholic Mariology and the ever mounting Catholic devotion to the Blessed Mother are prejudicial to God's rightful honor and glory and to Christ's position as our only Savior and one Mediator. Many others have addressed themselves to the same task, but V. probes the problem more deeply and copes with it more effectively than most. He searches out the ultimate bases of our Marian devotion and shows them to be firmly grounded in biblical revelation. Thus a more cogent case is made for the

Catholic contention that, contrary to Protestant misgivings, our Marian dogmas and piety actually enhance the glory of God and magnify the efficacy of the Redemption. Even though it sometimes sacrifices lucidity on the altar of brevity, the profound little work can be recommended as a valuable contribution on a difficult subject. Not least of its merits is its success in avoiding both false irenicism and impassioned polemics.

Darlington, N.J.

George W. Shea

MARY'S SPIRITUAL MATERNITY ACCORDING TO MODERN WRITERS. By Frank J. Kenney, S.M. Washington, D.C.: Catholic Univ. of America Press, 1957. Pp. ix + 96. Mary's "spiritual maternity" is her motherhood with respect to mankind, as opposed to her motherhood with respect to Christ. The "modern writers" examined are principally Roschini, Garcés, Alastruey, Campana, Neubert, Keuppens, Lépiciér, Scheeben, Vassall-Phillips, Merkelbach, Plessis, Pohle-Preuss, Garrigou-Lagrange, Schaefer, Terrien, Bernard, Mayer, Plus, Schrijvers, Carol, Smith, Dillenschneider, and Most. For the most part, they are summarized rather than quoted. K.'s main concern is with the "proofs" for the divine maternity, chiefly four scriptural texts: Gn 3:15, Lk 1:38, Jn 19:26 f., and Ap 12:18. The "proof from tradition" reduces substantially to two texts from Pius IX and Leo XIII about tradition, plus the fact that modern Catholic writers unanimously agree "that this doctrine is in accordance with the Divine and living Tradition in the Church." Some arguments from fittingness are also listed. K. next indicates very briefly that the spiritual maternity is founded on the divine maternity and the coredemption, that it gives rise to the dispensation of graces, and that it is intimately connected with several other prerogatives of our Lady. No significant divergences are found among the authors studied, and no attempt is made to criticize them from the standpoint of competent scriptural or patristic scholarship.

Univ. of Notre Dame

Edward D. O'Connor, C.S.C.

HISTORY OF THE CATHOLIC CHURCH. By Thomas P. Neill and Raymond H. Schmandt. Milwaukee: Bruce, 1957. Pp. 684. \$8.75. Neither Dr. Neill nor Dr. Schmandt is known as a Church historian. They have, nevertheless, endeavored to condense the whole history of the Church into this one large volume. Part 1 covers the history of the Church up to the Protestant Revolt; Part 2 treats of events from that time to the present day. Part 1 seems to betray the influence of K. S. Latourette, an outstanding Protestant historian of the Church; Part 2 makes the common mistake, in histories of this type, of giving too much attention to heresy and error, too little to

Catholic life. Doubtless it may be argued that such a course is inevitable if the whole history of the Church is to be compressed in this manner.

Woodstock College

E. A. Ryan, S.J.

A HISTORY OF THE COUNCIL OF TRENT 1. By Hubert Jedin. Translated by Ernest Graf, O.S.B. St. Louis: Herder, 1957. Pp. xi + 618. \$15.00. This volume, containing Books 1 and 2 of the projected eight in German, is concerned with the effect of conciliarism on fourteenth- and fifteenth-century discussion of Church reform, particularly as a latent factor delaying the inauguration of the Council until 1545. This "heresy" said: "A General Council is above the Pope." At a time when the Church had an official hand in world politics, and secular rulers had an official hand in ecclesiastical matters, the solution to the problem of conciliarism in Church reform did not depend so much on deciding who was the arm, and who the head, of Christ's Church, but rather in deciding antecedently who had the right to ask, and who the obligation to answer, that question. Christendom felt an intense need for a general council, but it was impossible to legislate on Church reform outside the context of conciliarism. By what authority, then, could a general council define the authority of a general council? As critical as this situation was for the Church, time was also working against her; for Lutheranism was winning adherents by the diocese and the menace of the Turks was ever present. Then, too, no official witness to truth could hide the lasting impacts of the scandalous conduct of some of Peter's successors, the blatant cavalierism of not a few clerics, the misguided zeal of self-authorized reformers. J. artfully restages this religious drama against a political background, spotlighting the Church in her politico-ecclesiastical role in the diplomatic intrigues and *coups d'état* of Spain, Portugal, England, and especially France and the Holy Roman Empire. The result is an intelligible and scholarly presentation. History, he maintains, can assess only for its own day the responsibilities of free agents in control of events, but only "the creative mind of God . . . which ordains all things to its own ends . . . constitutes the ultimate and true meaning of history while it remains a mystery which we may dimly sense but can only reverently adore." This volume is further enhanced by a translation which reads like an original.

Woodstock College

Robert G. Kelly, S.J.

CALIFORNIA'S PIONEER SISTER OF MERCY: MOTHER MARY BAPTIST RUSSELL (1829-1898). By Sister Mary Aurelia McArdle, S.M. Fresno: Academy Library Guild, 1954. Pp. 204. \$6.00. MERCY, GENERATION TO GENERATION: HISTORY OF THE FIRST CENTURY OF THE SISTERS OF

MERCY, DIOCESE OF SACRAMENTO, CALIFORNIA. By Sister Mary Evangelist Morgan, S.M. San Francisco: Fearon, 1957. Pp. 277. \$4.00. These two books contain a part of the California chapter in the epic of the Sisters of Mercy. Sister Mary Aurelia has written well of Mother Russell, who with seven other Irish nuns from the Kinsale Convent landed in San Francisco on December 8, 1854, the very day of the definition of the Immaculate Conception. When Mother Russell lay dying just forty years later, the San Francisco papers carried daily bulletins and, praising her energy, skill, and resolution, called her "the best known charitable worker on the Pacific Coast." Mother Russell was the sister of Lord Russell of Killowen, Chief Justice of England, and of Fr. Matthew Russell, S.J., who in the early days of the century wrote a short life of her. Sister Mary Evangelist has written in detail and with a wealth of apt photographs the history of the Sacramento Sisters of Mercy, one of Mother Russell's foundations. The book is the record of good deeds performed in carrying out the spiritual and corporal works of mercy in California. Both these works deserve a place among important secondary sources for the development of the religious life and of Catholicism in the United States. They could well be imitated by other communities of men and women who are too much inclined, in the contemporary rush, to forget the heroes and heroines of the past.

Woodstock College

E. A. Ryan, S.J.

IN A GREAT TRADITION. By the Benedictines of Stanbrook. New York: Harper, 1957. Pp. vii + 312. \$5.00. This biography of Dame Laurentia McLachlan, late Abbess of Stanbrook, is a model of its kind: erudite, balanced, and graced with an English style that is a joy to read. The opening section, a brief history of the Benedictine community from its foundation at Cambrai to its translation to Stanbrook Abbey, is perhaps the least successful part, marred as it is occasionally by the rather patent establishment of a thesis. But all is easily forgiven and forgotten once Dame Laurentia enters the scene. In a great tradition or out of it, she is a thoroughly admirable person: learned but without pretension, an authority on Gregorian chant, a brilliant correspondent whose letters sparkle with wit seasoned by a deep insight into souls, and last, though in no way least, a humble and utterly sane lady abbess. The two chapters which study her correspondence with Sir Sydney Cockerell and G. Bernard Shaw ("Brother Bernard") are outstanding. Shaw's estimate of Dame Laurentia can hardly be bettered: "an enclosed nun without an enclosed mind." One is tempted to call her "virile," but that is not exactly the word, born as it is of male pretensions;

for Dame Laurentia is ever the great lady—completely feminine but with a breadth of mind and a “no nonsense” attitude which sets her quite apart.

Woodstock College

H. R. Burns, S.J.

ARCHIV FÜR LITURGIEWISSENSCHAFT 5/1. Edited by Hilarius Emonds, O.S.B. Regensburg: Pustet, 1957. Pp. 231. In addition to two liturgical studies by Rainer Rudolf (“Die liturgische Gestalt der drei ältesten Leopold-Offizien”) and Joannes Petrus de Jong (“Le rite de la commixtion dans la messe romaine”), this number of the *Archiv* presents a list of the most significant books, studies, and articles on the liturgy which have appeared between 1952–54. The range of this vast bibliography (pp. 104–231) is best indicated by the general division of subject matter: (1) Orientalische Liturgie seit dem 4. Jahrhundert (Odilo Heiming, O.S.B.); (2) Die Liturgie vom 8. bis 15. Jahrhundert (Anton L. Mayer); and (3) Die abendländische Liturgie im Zeitalter der Glaubenskämpfe und des Barock (Ernst W. Zeeden). The editors present an excellent summary and critical appreciation of each piece of literature which is listed; and the choice of material is sufficiently diversified to make this bibliography of extreme importance to liturgist, theologian, historian, and especially to librarians.

Woodstock College

Robert E. McNally, S.J.

HANDBOOK OF MORAL THEOLOGY. By Dominic M. Prümmer, O.P. Translated from the sixth Latin edition by Gerald W. Shelton. Edited for American usage by John Gavin Nolan. New York: Kenedy, 1957. Pp. 496. \$4.00. This American edition of Prümmer's *Vademecum theologiae moralis in usum examinandorum et confessoriorum* is more complete on the positive treatment of some phases of moral theology than similar summaries, especially in giving reasons for conclusions, and in listing and defining some of the less discussed virtues, such as *eubulia* and *gnome*. It is certainly up-to-date, containing the 1957 regulations on the Eucharistic fast. But it does not seem as practical for confessors and examinees. It fails even to mention many of the problems which are most apt to be troublesome to these categories of readers. For example, it does not treat of hysterectomy, sterilization, fertility tests, artificial insemination, the cooperation of a husband with a wife who uses a diaphragm. It dismisses the question of rhythm in the use of marriage with one sentence and gives no reference to the practice in the index. The adaptation for American readers also leaves much to be desired. The only two instances of adaptation which this reviewer could find were on holydays of obligation and on fast and abstinence. And the latter is an abortive, misleading, and erroneous attempt. No at-

tempt whatever is made to adapt spelling, terminology, or examples, even on the important question of grave matter in theft. In view of these limitations, the book can hardly be recommended as a handbook for confessors or examinees, but at most only as supplementary reading.

Alma College

Joseph J. Farragher, S.J.

THE SACRED CANONS. By John A. Abbo and Jerome Hannan. 2 vols. Rev. ed.; St. Louis and London: Herder, 1957. Pp. xxii + 871, 936. \$19.00. This revised edition of a useful commentary on the Code is more properly a reprint of the first edition, with incidental revision to cover some of the more important developments during the past seven years. Opinions given in the first edition remain almost unchanged. New material is patched in, to conform to the pagination and footnote scheme of the first edition. This method of revision results in the omission of occasional useful commentary from the first edition and in the incomplete treatment or omission of much new material. It probably accounts as well for the scarcity of reference to books or articles published after 1950 and for the notable lack of change in the bibliography and index. Some of the major new developments (such as those arising from new legislation on the Eucharistic fast, major and minor cloister of nuns, and the Holy Week liturgy) are developed quite adequately; but it is unfortunate that the pragmatic necessity of fitting new material into a predetermined space forced the authors to be content with a mere mention of much new legislation which merits fuller commentary.

Weston College

Maurice B. Walsh, S.J.

CATHOLICISM AND THE ECUMENICAL MOVEMENT. By John M. Todd. London: Longmans, 1957. Pp. xiv + 111. \$1.50. **A CATHOLIC PRIMER ON THE ECUMENICAL MOVEMENT.** By Gustave Weigel, S.J. *Woodstock Papers* 1. Westminster, Md.: Newman, 1957. Pp. x + 79. \$.95. While both volumes are a Catholic appraisal of the current ecumenical movement among the Churches separated from Rome, they differ widely in their handling of the subject matter. Mr. Todd, who is Assistant Editor of the *Downside Review*, is mostly concerned with the problem of Christian disunity in England. His book is a personal essay addressed to Catholics and non-Catholics alike, in the hope that by removing prejudices on both sides the reunion of Churches in England and elsewhere can be more easily achieved. T. feels that "reunion problems are still influenced by the days when Catholics were a small persecuted minority." Hence the need for liberation from this ghetto mentality and a more outgoing attitude among the Catholic clergy and laity towards Protestants and the Oriental Dissi-

dents. Fr. Weigel's *Primer* is the most compact and up-to-date Catholic summary of the ecumenical movement known to the reviewer. The first section, on non-Catholic ecumenism, outlines all the main features of the World Council of Churches, covering its history, constitution, and activities as late as the Oberlin Conference of Faith and Order in 1957, at which W. was an accredited observer. A personal evaluation of the future prospects of the Council rightly concludes that "by ignoring the supposition of those who believe that unity of belief is the first task, the Council, practically though not by formal theory, is accepting the ecclesiology of the anti-ecclesiologists." Under Catholic ecumenism, W. describes the leading efforts of Catholic individuals and organizations to bring the separated Churches back to Roman unity. Of special value is the analysis of ecclesiastical norms that should guide the Catholic in ecumenical work. The final third of the volume is a balanced statement of the assets and liabilities of the whole ecumenical movement, concluding on the incisive note that "the mission of ecumenist encounter falls primarily on the Catholic theologian." This implies the obligation to cultivate a sympathetic understanding of the other side, and by writing and personal contact with non-Catholic leaders to advance the cause of Christian unity. Several pages of exact references and a detailed index add to make the *Primer* an indispensable manual on the most important movement in Protestantism since the Reformation.

West Baden College

John A. Hardon, S.J.

REALITY, REASON, AND RELIGION. By Arthur Anton Vogel. New York: Morehouse-Gorman, 1957. Pp. xi + 208. \$3.00. A rather eloquent defense of traditional metaphysics, principally directed against the positivistic criticism, by the William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House. The core of the book is contained in a series of four chapters (beginning with chap. 2), where V. outlines the positivistic criticism of metaphysics and of causal explanation in particular, and follows with a general justification of metaphysics and of causality. Those who are familiar with the defense given by the current "existentialist" schools of Scholasticism will find little that is new in the positive section. Much of V.'s inspiration is due to men like Van Steenberghe. Both metaphysics in general and causality in particular are shown to be justified in terms of the orientation of the mind towards being and in terms of the demands made by being as intelligible. The final chapters deal with some religious implications of the preceding doctrine, including the question of the divine action and the free will of man. In this latter question, V. gives very

great emphasis to the dynamic nature of the existential act so that immediate concurrence of God with man, whether predetermining or not, would be unnecessary. The final chapter indicates, against the charge of Tillich, that the *esse subsistens* of traditional theology is a truly living God. Once again, here as in general, the value of the book appears—not that it offers particularly striking new insights, but that it offers a justification of old insights in precise confrontation of modern criticism.

Shrub Oak, N.Y.

Ralph O. Dates, S.J.

ON THE PHILOSOPHY OF HISTORY. By Jacques Maritain. Edited by Joseph E. Evans. New York: Scribner's, 1957. Pp. xi + 180. Since it deals with the singular and the contingent, history is not a science. Yet a philosophy of history is possible, for there are certain intelligible patterns or quiddities in the historical process which may be inductively abstracted, typical features of a given age or of man's progress in general. While they emerge in the context of human freedom, they reflect the nature of things and are related to ultimate philosophical truth. But if history is intelligible, it cannot be deduced in the Hegelian sense, since it is not subject to the laws of rational or material determinism. If it were, a science of history would be possible and the philosophy of history would pertain to speculative rather than to practical philosophy. Still, there is more rationality in human affairs than is revealed in a chronology of facts. Immanent to the historical process are axiomatic factors and functional laws: man's simultaneous tendency to surpass himself and to become degraded, the abiding ambivalence found in almost every age. There are also vectoral or linear laws: magical (imaginative) societies yielding to rational (logos-dominated) cultures; man without the Law, under the Law, and freed from the burden of the Law by the coming of Christ; moral conscience progressing from the acceptance to the abolition of slavery and child labor. Such typical laws give new dimensions to singular, concrete facts; but since man's concrete destiny lies beyond time and history, the final illumination of the mystery of human existence in time will be provided by an understanding of God's eternal purpose, revealed in Christ.

Fordham University

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ORIGEN: THE SONG OF SONGS, COMMENTARY AND HOMILIES. Translated and annotated by R. P. Lawson. *Ancient Christian Writers* 26. Westminster, Md.: Newman, 1957. Pp. 385. An important addition to the ACW series for two reasons. It includes all the extant writings of Origen on the Canticle, which Jerome considered the most important work of the Church's

first scientific exegete. Also, it shows the profound spiritual and mystical import of his writings, which, until recently, had been ignored in favor of his purely speculative work. The *Commentary* includes Books 1-3 and is based on Rufinus' free Latin translation of the lost Greek original; the two *Homilies* are translated from Jerome's more faithful Latin version. In the brief Introduction, L. points out the ecclesiological significance of the work (the Church as the bride of Christ) as well as its ascetical import (the soul as the bride of Christ). The critical notes are, as usual, exhaustive.

KATHOLISCHE DOGMATIK NACH DEN GRUNDSÄTZEN DES HEILIGEN THOMAS 1. By Franz Diekamp. 12th and 13th rev. ed. by Klaudius Jüssen. Münster: Aschendorff, 1958. Pp. xii + 371. DM 16.80. A presentation of the introductory treatises of dogmatic theology and the tracts *De Deo uno* and *De Deo trino*. St. Thomas' order of presentation is followed and his teaching faithfully preserved. The frequent references to relevant reading matter have been expanded and brought up to date. Various devices, including the use of a smaller but quite clear type in some sections and a judicious use of abbreviations, have permitted corrections and additions without altering the customary appearance of this well-known handbook.

LA PERSONNE DE JÉSUS ET SES TÉMOINS. By Léonce de Grandmaison, S.J. Paris: Beauchesne, 1957. Pp. 264. From the second volume of de Grandmaison's *Jésus Christ* are here reedited the chapters which, as J. Daniélou explains in the Preface, have not been outdated by the rich advance in biblical studies in the last thirty years and which contain a lasting and irreplaceable value. The chapters selected center on the testimony to the divine Personality of Christ: by Christ Himself in word and action; by His disciples in the first century; by holy men of God in every period of the Church. Except for the abbreviation of outdated footnotes and an occasional reference to more modern studies, the text remains unchanged from previous editions.

ONE IN CHRIST. By Illtud Evans, O.P. Chicago: Fides, 1957. Pp. 82. \$.95. A loosely connected series of five essays pointing up varied implications for life and worship of incorporation into the Body of Christ. Worthy of special note are the first chapter, on the communal import of the entire sacramental system, and the second, which in some dozen pages presents an exceptional summary of the essential meaning and structure of the Mass.

L'ESPÉRANCE. By Régis Bernard, S.J. Paris: Editions Xavier Mappus, 1957. Pp. 200. 570 fr. Hope has often been characterized as the "neglected" virtue. Lacking the polemic import of faith and the priority rating of charity, it is given scant consideration in theology courses. As a consequence many lack a full appreciation of its true nature and value. B. contends that the reason for this deficiency lies deeper than absorption in other pressing demands: "We no longer desire to have hope because we have lost our appetite for the object of that hope—God's kingdom of love." Such a hunger, B. maintains, cannot be stimulated by a theoretical analysis of the virtue in Scholastic categories, by isolating its material and formal objects, listing its properties, etc. Accordingly, he takes his cue from divine pedagogy and invites the reader to survey with him the history of God's chosen people and to contemplate its mysteries. Hope, he notes, has always been born of God-initiated action. Though it usually begins as an earth-bound desire, God gradually purifies it until a Remnant is able to recognize its definitive goal, the kingdom of love. The fact that there is not a single reference to St. Thomas and literally hundreds of quotations from Scripture is sufficient to indicate that this study is positive rather than speculative. Though primarily a treatment of the virtue of hope, it is really a brief theology of history.

A NEW EUSEBIUS: DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE CHURCH TO A.D. 337. Edited by J. Stevenson. London: S.P.C.K., 1957. Pp. xix + 427. Student's source book in early Church history, based on the original selection of B. J. Kidd's *Documents Illustrative of the History of the Church* (2 vols., 1920, 1923). S., lecturer in divinity at the University of Cambridge, covers the same period as Kidd's first volume: up to and including the death of Constantine. The 319 documents selected are unified by chronological tables for cross reference. Eusebius of Caesarea provides the general historical framework for the book as well as many of the citations; Cyprian, Tertullian, and Origen are well represented. Much attention is given to documents pertaining to the caesaropapist activities of Constantine. A notable lack is the entire absence of early documents shedding light on the Roman primacy and Peter's stay at Rome.

THE BEGINNING OF THE ENGLISH REFORMATION. By Hugh Ross Williamson. New York: Sheed and Ward, 1957. Pp. 113. \$2.50. W.'s thesis is that there is no one thesis that will explain the English Reformation. The explanation least satisfactory is doctrinal disagreement, for the doctrinal content of English Protestantism was imported from the continent

after beginnings had been made. Rather, Catholic England became Protestant England through a complex combination of human weakness: the lust of Henry VIII, the cupidity of the new rich, the ambition of certain key officials, and the lethargy and cowardice of Catholics, especially Catholic prelates. Important for the continuance of the Reform was the economic revolution caused partially by the seizure of Church property. W.'s essay provides a very readable introduction to a complex and often misrepresented period of English and Church history.

LA MAISON PROFESSE DES JÉSUITES DE LA RUE SAINT-ANTOINE À PARIS. By Louis Blond. Paris: Editions Franciscaines, 1956. Pp. vi + 208. 900 fr. This interesting book relates briefly the history of one of the most important Jesuit houses of the *ancien régime*. It treats of the difficult origins, the personnel, and the diverse activities of a house of a type which has almost disappeared in the contemporary Society of Jesus. B. shows solid scholarship and serene objectivity. In addition to the text, he includes a dozen unpublished documents and two-score pages of footnotes.

NATURALEZA JURÍDICA DEL ESTADO DE PERFECCIÓN EN LOS INSTITUTOS SECULARES. By José M. Setién. Rome: Gregorian Univ. Press, 1957. Pp. xvii + 207. The secular institutes were founded to meet the need of adapting the Church's apostolic activity to modern life. Despite the fact that since the Apostolic Constitution *Provida mater ecclesia* they have perfectly fitted into the "states of perfection," their juridic structure differs from the religious life to such an extent that canonists have long realized the necessity of studying their juridic nature, essential elements, and relations with the other states of perfection. At present, anybody's work will be that of a pioneer. The situation is still thoroughly confused and so there will have to be an investigation based upon ecclesiastical documentation to open the way to discussion and further study, rather than to a definitive solution. This pioneer work is precisely what S. declares he is doing. After considering in the documents of the past and present the constitutive elements of the states of perfection in general, S. studies them within the particular context of the religious and secular states. The central question: what is the essential difference between the two states? Following a line already initiated by others, he brings forth new arguments to distinguish them as public and private states of perfection respectively, according to the distinction of public and private institutions existing already since Roman law. For S. there exists a relationship between public vows and the public state of perfection, since these vows create an authentic public tie

with the Church by which are acquired the necessary resources for the practical realization of the public interest of the Church. The private vows or promises made to the superior of a secular institute constitute a fully juridical tie, contracted, however, with the institute, and through the institute with God, without creating with it any relationship in the public order. Thus these vows constitute a secondary state of perfection, complementary to the former clerical or lay state of life of the members of these institutes.

KONFESSIONSKUNDE: DIE CHRISTLICHEN KIRCHEN UND SEKTEN HEUTE. By Hermann Mulert. 3d ed. rev. by E. Schott in cooperation with K. Onasch. Berlin: Töpelmann, 1956. Pp. xxi + 557. This comparative history gives a general knowledge of the Christian churches and exhibits the different creeds, customs, backgrounds, and historical traditions in such wise as to manifest their basic Christian orientation despite all the manifold distinctions. It contains a short history and methodology of the *Konfessionskunde* discipline, an adequate description of the main Christian symbols, and a discussion of the place of Christianity in the world today, the critical nature of its scandalous divisions, and possible grounds for genuine unity. These chapters, however, are subordinated to three large sections, which form the bulk of the book and which deal respectively with Eastern Christianity, Roman Catholicism, the Anglican Church, and Protestantism.

BOOKS RECEIVED

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

Scriptural Studies

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- Diem, Hermann. *Der irdische Jesus und der Christus des Glaubens*. Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte 215. Tübingen: Mohr, 1957. Pp. 20. DM 1.90.
- Gärtner, Bertil. *Die rätselhaften Termini Nazoräer und Iskariot*. Horae Soederblomianae 4. Uppsala: C. W. K. Gleerup, 1957. Pp. 68. Kr. 5.—
- Guichou, Pierre. *Les psaumes commentés par la Bible: Psaumes 1-50*. Paris: Editions du Cerf, 1958. Pp. 296.
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- Les manuscrits de la Mer Morte: Colloque de Strasbourg 25-27 mai 1955*. Paris: Presses Universitaires de France, 1957. Pp. 138. 500 fr.
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- Ricciotti, Giuseppe. *The Acts of the Apostles*. Translated by Laurence E. Byrne, C.R.L. Milwaukee: Bruce, 1958. Pp. xii + 420. \$8.00.
- Spicq, C., O.P. *Agapè dans le Nouveau Testament: Analyse des textes*. Paris: Gabalda, 1958. Pp. 333.
- Tresmontant, Claude. *Saint Paul and the Mystery of Christ*. Translated by Donald Attwater. New York: Harper, 1957. Pp. 190. \$1.35.
- Vaux, R. de, O.P. *Les institutions de l'Ancien Testament 1*. Paris: Editions du Cerf, 1958. Pp. 352. 990 fr.
- The Word of Salvation 2: The Gospel according to St. Luke*, by Albert Valensin, S.J., and Joseph Huby, S.J.; *The Gospel according to St. John*, by Alfred Durand, S.J. Translated by John J. Heenan, S.J. Milwaukee: Bruce, 1957. Pp. xx + 990. \$14.00.

Doctrinal Theology

- Bernard, Régis, S.J. *L'Espérance*. Paris: Editions Xavier Mappus, 1957. Pp. 196. 570 fr.
- Bouyer, Louis. *Le trône de la sagesse: Essai sur la signification du culte marial*. Paris: Editions du Cerf, 1957. Pp. 296.
- Dehau, Peter-Thomas, O.P. *Eve and Mary*. Translated by the Dominican Nuns of the Perpetual Rosary. St. Louis: Herder, 1958. Pp. ix + 258. \$3.95.
- Dictionnaire de théologie catholique: Tables générales (Essence—Fidèle)*. Edited by Bernard Loth and Albert Michel. Paris: Letouzey et Ané, 1957. Pp. 1266-1519.
- Diekamp, Franz. *Katholische Dogmatik nach den Grundsätzen des heiligen Thomas 1*. 12th and 13th revised ed.; edited by Klaudius Jüssen. Münster: Aschendorff, 1958. Pp. xii + 371. DM 16.80 (kart.), 19.30 (geb.).
- Evangelisches Kirchenlexikon: Kirchlichtheologisches Handwörterbuch*. Fascicles 24-27. Edited by Heinz Brunotte and Otto Weber. Göttingen: Vandenhoeck & Ruprecht, 1957. Pp. 1282-1792.

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- Van Noort, G. *Dogmatic Theology 2: Christ's Church*. Translated and revised by John J. Castelot, S.S., and William R. Murphy, S.S. Westminster, Md.: Newman, 1957. Pp. xxviii + 428. \$7.00.
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- Vann, Gerald, O.P., and Meagher, P. K., O.P. *The Temptations of Christ*. New York: Sheed & Ward, 1958. Pp. 127. \$2.75.

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- Maritain, Jacques. *On the Philosophy of History*. Edited by Joseph W. Evans. New York: Scribner's, 1957. Pp. xi + 180. \$3.50.
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- Thompson, Kenneth W. *Ethics and National Purpose*. New York: Church Peace Union, 1957. Pp. 28. \$0.30.
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