

THEOLOGICAL
Studies

VOLUME 19

1958

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

BOOK REVIEWS

THE AUTHORITY OF SCRIPTURE. By John K. S. Reid. London: Methuen, 1957. Pp. 286. 25s.

The question of precisely what authority the Bible has for the Christian is one which tortures Christianity today. The common answer that it is the word of God is open to several interpretations. Prof. Reid insists that it is not the word of God in the fundamentalist sense of dictation (which is what he means by inspiration and inerrancy). He says, however, that it is the word of God in the sense that it was written by witnesses of God: men who had contact with God or with Jesus Christ and bear witness to this in their own imperfect way. While "there is thus room for distortion and misrepresentation of God's intention" (p. 272), whenever this witness is borne, God is present. R.'s struggle with this question is an honest and painstaking one. Despite some unhappy phrasing, his position contains a good deal of truth, especially in what it denies. It is unfortunate that he fails to see a *via media* between dictation on the one hand and a virtual rejection of inspiration and inerrancy on the other. There is a position which does not maintain that God dictated the Bible to a group of secretaries and which allows in the human author the full play of personal temperament and background, and yet which holds that the Bible is the truly inspired and inerrant word of God. This position supplies a far more solid basis for the authority of the Bible than R.'s solution.

To establish the traditional view of the authority of Scripture, R. investigates the opinions of Calvin, Luther, and the "Roman" Church on inspiration. While it is clear that by the seventeenth-century *Formula consensus Helvetica* a verbal dictation theory of inspiration was dominant in Calvinism, scholars are sharply divided on whether Calvin himself held such a theory. As R. points out, many of Calvin's statements give color to the "literalist" charge. Yet Calvin did hold that the Bible is the word of men as well as of God, and stressed that the doctrine, not the words, is of prime concern. He did not maintain that the Spirit was imbedded in the written record (his *testimonium Spiritus Sancti internum* is rather a rejection of external authority). Consequently, R. does not believe that Calvin held a dictation theory of inspiration. Perhaps the evidence really indicates that the question was not formulated precisely in Calvin's mind. With Luther the situation is very much the same. For R., the disciples of Luther and Calvin (the Protestant "scholastics" beginning with Melancthon) were the ones who lost the sense of a living reality invested in the Scriptures and turned the Bible into a rigid internal authority.

R. devotes a long chapter to the "Roman" view. Obviously the Catholic Church is not the object of affection for him, and he employs a vocabulary which many readers will find offensive, e.g., unreformed Church, vested interest, restrictive a priori assumptions, etc. Nevertheless, he makes a real effort to understand our theology of tradition and Church authority. To answer his attacks would require a treatise as long as his own. We shall make but a few observations to illustrate the shortcomings of his treatment. (1) He draws a good deal from the *Catholic Commentary*, "an up-to-date and (in its proper degree) authoritative document" (p. 109). After rereading this section, the reviewer is still not certain that R. realizes that the authoritativeness is chiefly negative, i.e., freedom from theological error. The preface to the *Commentary* makes its unofficial status clear. The very opinions which evidently R. feels are somewhat antiquated (see p. 17) are often rejected by Catholics who hold other opinions equally free from theological error. R. should consult Fr. Benoit's review of the *Commentary* (*Revue biblique* 64 [1957] 598-601) for one learned Catholic's reaction to this work. (2) R. tells us that *Providentissimus Deus* represents the Bible in such a way as to preclude its being a genuinely human word (p. 45). If R. wishes to discuss seriously the Catholic view of inspiration, he will have to study carefully a modern treatise such as Benoit's in *Initiation biblique*. Much of it may seem to be "Roman" double-talk; but he will have to admit that our view differs *toto caelo* from the fundamentalist position which seemingly he now thinks we hold. (3) In discussing the relations of Scripture and tradition, he thinks of tradition (following Msgr. Knox) as a secret oral communication passed down from the apostles to the primitive Church (pp. 140 ff.). Again he must consult other authors for very different Catholic views of tradition. No one has the right to identify a Catholic view with the Catholic view—not even Catholics. In all, R.'s book would have been a happier venture if he had ignored the "Roman" view, something which, one strongly suspects, he would have liked to do anyway.

Emerging from the "Roman" pitfalls, R. now evaluates theories of inspiration. In discussing verbal dictation, he maintains that the theory which makes Genesis a scientific treatise, and the Gospels a photographic, stenographic account of Christ's life, is a modern aberration (p. 159). The ancients escaped such misrepresentation by allegorizing Scripture. However, R. is not willing to accept a theory of inspiration of the writers as an alternative for dictation. He feels that such inspiration amounts to little more than religious experience (p. 167—he does not seem to interpret this inspiration *ad scribendum*, as Catholics do); in this theory the Bible is more inspiring than inspired, and without real authority.

Another possible basis for biblical authority is that Scripture deals with revelation. R. rejects any system which sees the Bible as a series of revealed propositions (a view which he links to the "Roman" position, if we understand him correctly). Revelation is not the communication of truths about God, but the self-disclosure of God, a share in the fellowship of God (p. 180). The development of biblical revelation does not mean that God revealed Himself on the instalment plan, but that the obstacles of human understanding were progressively removed. It is not a case of development from less to more but from promise to fulfilment; and fulfilment is not more of the same. The Bible is not simply and directly revelation, but a witness to it. The reviewer found this most important chapter disappointing. The views that R. rejects are almost caricatures; there is not a real appreciation of subtleties. The Catholic Church teaches the doctrines of revelation in the form of carefully worded propositions; it does not maintain that all revelation was given in the same form (although, *de facto*, there are propositions and creeds in the *NT*). Why is it, as R. states, an unworthy view of God that has Him disclose only so much of Himself and withhold more until a future time? Is this not precisely what Christ did? The fact that the whole Bible is not revelation does not mean that certain passages of the Bible are not simply and directly revelation. And so we might go on.

The following chapter on Barth and Brunner is a competent summary of their positions (a discussion of this would take us too far afield). And the final chapter gives R's own position, which we have summarized at the beginning of the review. It is obvious that one can profit a great deal from the interesting data presented in Prof. Reid's book and from the rethinking of basic questions which it will stimulate. However, in all honesty, we judge that it falls short of a permanent contribution.

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RAYMOND E. BROWN, S.S.

LES INSTITUTIONS DE L'ANCIEN TESTAMENT 1. By R. de Vaux, O.P. Paris: Editions du Cerf, 1958. Pp. 347. 990 fr.

To read the *OT* with understanding and sympathy one must know something about the institutions which governed the life of the ancient Hebrew. His sacred literature comes from an age and way of life vastly different from our Western civilization, and the institutions within which he lived go a long way towards shaping the writings he has left us. The Hebrew never lived, thought, and wrote in a cultural vacuum, and any study which helps us to situate him in his proper social and institutional framework deserves a hearty welcome.

Few scholars are as well qualified as Père de Vaux to undertake such a task. As a professor of the *OT* he has enjoyed a long contact with our primary source for Hebrew institutions, the Bible itself; but he also knows the literature of Israel's neighbors, whose laws, customs, and what we would call "way of doing things" influenced the Hebrew ethos without diminishing one whit the distinctive spiritual contribution of the chosen people. Lastly, the author is second to none as a Palestinian archeologist, and were it not for the astonishing progress of this science in the last quarter of a century books such as this would simply be impossible. The Dominican scholar has soiled his hands in the tells of ancient Palestine, but it is experience of this sort which establishes the firsthand authority and gives us confidence when he writes about biblical cities, their size, defences, trade and industries, how the common people lived and how they buried their dead.

The volume under review has three divisions of unequal length. The first surveys briefly the customs and ideals of nomadic life, traits of which held on tenaciously even after Israel was long sedentarized. At the center of nomadic life is the tribe, the essence of which is found in the conviction that certain family groups share a common blood and that they are descended from a single ancestor after whom the tribe is named. A second and longer section of the book studies the family in Israel, its patriarchal character and the place of father, mother, and children within this social unit, whose importance for Hebrew society can scarcely be exaggerated. With constant reference to the biblical text and archeological results de Vaux describes marriage customs, education, adoption procedures, the status of women, inheritance laws, death, and burial rites.

Over two-thirds of the book deals with the civil institutions of the Hebrews. Much is told us concerning demography, the free and slave population, forms of government, economic structure, legal system, and the reckoning of time, weights, and measures. Clear ideas about these matters, as far as the evidence allows, are necessary lest the reader of the *OT* be baffled at distinctive features of a way of life so unfamiliar to him. It may come as a shock, for example, to learn how small Palestinian cities really were, with the population of a typical settlement being somewhere between two and three thousand. How much the world owes to so small a part of it and to so few!

Attached to the work is an extremely useful and selective bibliography arranged according to the chapters treated in the text. It is unnecessary to insist on the value of this book. A second volume by the same author will describe the military and religious institutions of the *OT*, and indices for both volumes will be appended. Together these two books will offer thor-

oughly reliable and indispensable guidance in reading and understanding the OT.

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FREDERICK L. MORIARTY, S.J.

LA FORMATION DES ÉVANGILES: PROBLÈME SYNOPTIQUE ET FORMGESCHICHTE. By J. Cambier, L. Cerfaux, *et al.* Bruges: Desclée, 1957. Pp. 222. 150 fr.b.

Several factors have led to an increased awareness of the possibility and importance of tracing the genesis and formation of our Gospels. Prominent among these factors are the Synoptic problem and Form-Criticism. Renewed interest in the Synoptic problem—and in this field it is heartening to be able to point to outstanding efforts on the part of Catholic authors—has taken this whole problem out of the realm of a dainty excursus in complicated literary criticism and shown the rich contribution it can make towards an understanding of the formative process that led to our present canonical Gospels. (Cf. Francis J. McCool, "Revival of Synoptic Source-Criticism," *THEOLOGICAL STUDIES* 17 [1956] 459–93.) Form-Criticism, on the other hand, has weathered the devastating blasts of critics rightly upset by the exaggerated conclusions of some of the early proponents of this method. Today, in a calmer atmosphere, the method has been separated from presuppositions brought to it and unwarranted conclusions tacked onto it by some of its users, so that exegetes are using this approach with productive results.

In view of this, the publication of the papers read at the seventh meeting of the *Journées bibliques de Louvain* in 1955 is most welcome and a worthy successor to *L'Attente du Messie*. Here we can only pass in summary review the contributions that make up this volume.

An introductory article by J. Heuschen, of the Major Seminary of Liège, lines up the problems to be met in the Synoptic problem and Form-Criticism, and indicates the point of insertion of the articles that follow. Msgr. Cerfaux points out the existence of literary units prior to our written canonical Gospels and their significance for the Synoptic problem and Form-Criticism. A strong case for the modified Two-Source theory is presented by Fr. Levie. This would place two apostolic testimonies at the base of the Synoptic tradition: that of Peter through Mark, and that of Matthew in his original writing. Dr. Doeve, of the editorial staff of *Novum Testamentum*, insists on the influence of oral tradition as a safeguard against a blind acceptance of written sources only. In the light of the different theories of the Synoptic problem and of Form-Criticism, Fr. Léon-Dufour takes up the episode of the epileptic child as narrated by the three Synoptics and subjects it to a penetrating examination. Fr. van Bohemen then works out the relations

between the Gospel of Mark and that of Matthew as exemplified in the election and mission of the Twelve. Prof. Descamps' article shows how the study of certain pericopes in the light of Form-Criticism can throw light on the Synoptic problem as well as complicate it. The use of the Greek verb "to save" and its derivatives is studied by Prof. van Unnik of the University of Utrecht to illustrate the relations between the authors of our Gospels. Fr. Cambier points out ways of solving problems posed by Form-Criticism with reference to the historical value of the Gospels. After a brief note by Msgr. de Solages on the use of a combinatory analysis in seeking a solution to the Synoptic problem, Fr. Béda Rigaux sums up the fruitful conclusions of these study days at Louvain.

These studies will be most helpful in understanding the importance of the Synoptic problem and Form-Criticism as well as in properly appreciating the Gospels, which are the only life of Jesus that can be written.

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VINCENT T. O'KEEFE, S.J.

LA DATE DE LA CÈNE: CALENDRIER BIBLIQUE ET LITURGIE CHRÉTIENNE. By Annie Jaubert. *Études bibliques*. Paris: Gabalda, 1957. Pp. 159. 780 fr.

In this compact volume Mlle Jaubert has assembled and revised three articles on the calendar of the Book of Jubilees and the date of the Last Supper which appeared from 1953 to 1957 in *Vetus Testamentum* and *Revue de l'histoire des religions*. Calendaric studies, reinforced by discoveries among the Dead Sea Scrolls and by patristic investigations, are brought to bear on the apparently contradictory statements of John and the Synoptics regarding the chronology of the passion. The solution is at first sight radical, but the abundantly documented arguments cannot be dismissed lightly.

The Jubilees calendar was a solar one consisting of a 364-day year with quarters of exactly thirteen weeks each. A given date of any year—and consequently any feast day—always fell on the same day of the week. The Preparation Day of the Passover, for example, was always a Tuesday. J. brings out two very significant facts about the calendar. It corresponds with detailed accuracy to the system of dating followed by the ancient priestly tradition in the Hexateuch and other *OT* books, where it must have originated. Secondly, the same system was cherished by the Qumrân contemporaries of Christ and of Christian beginnings. Moreover, the liturgical feast days of this calendar were regularly Wednesday, Friday, and Sunday, the same days given prominence in the earliest Christian traditions. Patristic evidence for the tradition of a Tuesday Last Supper, which would be in accord with the Jubilees calendar, comes from the *Didascalia apostolorum*, Epiphanius, and Victorinus of Pettau, from the early third to the late fourth

centuries. Further support, though somewhat indirect, is found in the Christian apocryphal work, the Book of Adam and Eve. The contrary patristic evidence clearly represents, not an independent tradition, but a conscious effort to defend the apparent meaning of the Gospel accounts. In the final portion of the book J. reviews the Gospels themselves, showing how the framework of two calendaric systems rivaling one another among the contemporary Jews does no violence to the inspired records. Christ and the apostles, J. believes, celebrated a real paschal meal (as the Synoptics clearly describe it), but on Tuesday night. The events of the passion are then distributed, much more satisfyingly to the Gospel reader's imagination, over three days instead of several hours. The Friday of the crucifixion is the Preparation Day of the official Passover, the one followed by the chief priests and alluded to by John. In this explanation the symbolic values of the Last Supper as a paschal meal and of the death of Christ as the Paschal Lamb are not sacrificed to any search for a principle of coherence.

However firmly entrenched the traditional picture of the Thursday Last Supper and the one-day passion, one cannot but be impressed by the imposing evidence J. has gathered and skilfully arrayed. Most commentators on her original essays have not been able to hide their tentative enthusiasm for the chronology; of some dozen articles on the subject known to the reviewer, eight must be classed as decidedly favorable. J. has forestalled and answered far more difficulties and questions than one could mention in a brief review. Of course, her solution cannot be called definitive. There are some problems of Gospel harmony and of early Christian liturgical traditions left unanswered and indeed some new ones raised by the new chronology itself. *La date de la Cène* will continue to elicit discussion and perhaps also further confirmation from new discoveries. J. has launched the theory with admirable clarity, fairness, and scholarly thoroughness.

Weston College

GEORGE W. MACRAE, S.J.

THE BOOK OF THE ACTS OF GOD: CHRISTIAN SCHOLARSHIP INTERPRETS THE BIBLE. By G. Ernest Wright and Reginald H. Fuller. Garden City, N.Y.: Doubleday, 1957. Pp. 372. \$4.95.

The title reflects Prof. Wright's often expressed and ably presented conviction that "Biblical theology is more to be characterized by the words 'confessional recital' than it is by 'a system of ideas'. It is a reflection on the meaning of God's acts . . ." (*God Who Acts*, p. 32). That Prof. Fuller is in active agreement with this general position appears throughout his portion of the book, not least in his characterization of Jesus as "the redemptive act of God" (p. 252).

Fuller, a recent arrival from England, will be remembered as the author of *The Mission and Achievement of Jesus*, and as the expert translator of various titles by R. Bultmann, D. Bonhoeffer, and J. Jeremias, as well as of *Kerygma and Myth*, edited by H.-W. Bartsch.

In the first two sentences of their Foreword, the authors tell us the audience they have in view and their purpose in writing. "This book was written primarily for laymen. Its purpose is to introduce the Bible to the reader in something of the manner in which two scholars of the contemporary church present it to their students who are preparing for the Christian ministry." While it is true that Scripture specialists will find that they are familiar with most of the material presented, many will take profit from this engagingly written volume as a totality. A fortiori will readers with a serious but non-specialist interest in Scripture find the book well worth their time.

The Book of the Acts of God is divided into a Prologue and four parts. The Prologue, "Introducing the Bible," and Parts 1, "The Histories of Israel," and 2, "The Prophetic, Devotional, and Wisdom Literature," are the work of Wright. Parts 3, "Between the Old and New Testaments," and 4, "The New Testament," are from the pen of Fuller. Among the many interesting points raised, one has space to notice only a few. For example, in the first paragraph of the first chapter of the Prologue we read: "The world is full of sacred literatures and it is full of gods. But in the vast confusion the one source that can be relied upon for the truth is the Bible. . . . The many segments of the Christian Church . . . all have agreed that the Bible has been the fountain from which comes the Church and its faith" (p. 15). This seems a little too inclusive; for apart from the Roman Catholic position on the two sources of revelation, is there not a school of Protestant theologians today which prefers to think of at least some of the New Testament as the product of the early Christian community (cf. Part 4, chap. 3: "The Earliest Church")?

The resurrection of Christ, in the opinion of W. (p. 25), is to be viewed as a "faith-event," and "cannot be an objective fact of history in the same sense as was the crucifixion of Christ." This is so because the risen Christ was seen only by the people of the faith, and "pagan" writers like Tacitus and Josephus (who would have winced at the adjective "pagan") while speaking of the crucifixion, make no mention of the resurrection, unless one accepts as genuine the passage in Josephus' *Antiquities of the Jews* 18, 3. "The process, the how of Christ's transition from death to the living head of the new community, and the language used to describe that transition ('raised the third day,' 'ascension,' 'going up,' 'sitting on the right hand of God')—these

are products of the situation. They are the temporal language of the first-century Christians. To us, they are symbols of deep truth and nothing more, though they are symbols that are difficult to translate."

Concluding an excellent section on the "Fall" of man, W. says: "... man has 'fallen' from the grace of God in the sense that he now lives in sin and under the judgment of God. . . . This does not mean that the 'image of God' in man has been destroyed; it is still there (Chapter 9:6). . . . Yet it does mean that a deep, basic, and fundamental infection exists in the heart of man, with the result that wherever he moves he finds himself doing that which he knows to be wrong" (p. 63). The expression "fundamental infection" seems to the reviewer to point in two directions, while the final clause is also open to divergent interpretations.

F.'s pages will be particularly stimulating to those who have not had the time to follow closely the latest developments in New Testament criticism. Going behind Mark and the "Q material," as he prefers to call it, F. utilizes to advantage the methods of *Formgeschichte* and the work of such scholars as R. Bultmann, C. H. Dodd, J. Jeremias, V. Taylor, and others. He frequently gives a short history of the interpretation of the point under discussion, followed by his own judgment. Thus, to those who would have the account of the life of Jesus be either history or proclamation, not both, he replies: "The dilemma is not a true one. It is not really a question of either-or, *either* history *or* proclamation. As is so often the case, it is a question of both-and: *both* history *and* proclamation. The proclamation involves an interpretation precisely of history, and the gospel material consists of historical traditions shaped and molded so as to convey the proclamation" (p. 237).

In view of the following statement, "... it is all but universally agreed (outside the Roman Catholic Church, which is officially committed to its Pauline authorship) that Hebrews is not by Paul" (p. 286), one is forced to conclude that F. is unacquainted with the standard work of C. Spicq, O.P., or with A. Wikenhauser's *Einleitung in das Neue Testament*. One may hope that the excellent article by J. Dupont, O.S.B., in *Revue biblique* 62 (1955) 414-19, may gradually find a wider readership. In the same vein, one may believe that W.'s statement (p. 40) on Roman Catholics and the Mosaic authorship of the Pentateuch was written before 1955 and before his very kind review of *The Two-Edged Sword*, by J. L. McKenzie, S.J.

EVE AND MARY. By Peter Thomas Dehau, O.P. Translated from the French by the Dominican Nuns of the Perpetual Rosary of La Crosse, Wisconsin. St. Louis: Herder, 1957. Pp. ix + 268. \$3.95.

Dehau's book is extremely difficult for anyone with critical sense to read. It is not that D. has nothing good to say; many of his spiritual conclusions and psychological insights are excellent. The objection of this reviewer is to the method followed, a method which leaves the author building solid houses of spiritual doctrine on shifting beds of sand. D. is writing on scriptural subjects with an approach and mentality straight out of the thirteenth century, with an absolute disregard of twentieth-century scholarship. For D., all consists in following St. Thomas' exegesis through thick and thin, a practice of Ipse Dixitism which the Angelic Doctor would be the first to condemn. The fact that St. Thomas' exegesis is not modern in the light of twentieth-century standards is no excuse for Dehau's not being so.

This biblical naïveté can be instanced in many ways. The most obvious is Dehau's interpretation of everything according to a literal proper sense. In the Genesis story, the serpent is a serpent (p. 38); the eating of the fruit is simply that (p. 188), with a huge superstructure concerning gluttony raised on this interpretation; the cherubim (treated as though a singular form) are actually placed before a location, flaming swords in hand (p. 60).

At times the author goes to even further extremes. He builds mighty edifices of thought on "*She shall crush thy head,*" a translation which is certainly incorrect, and this erroneous translation he presents as being the divine word (p. 66). Then, pursuing the "*ipsa conteret*" even further, he gives a strange display of exegesis and theology (p. 69); e.g., "Of the two guilty spouses [Adam and Eve], God henceforth seizes upon the more guilty and the more humbled [Eve] for the struggle and the victory. Through Adam this victory would have been less beautiful. God chose the one who descended the lowest [lower?]. This is one if [*sic*; should be 'of'] the laws of His government, proclaimed by St. Paul. It is the woman who will crush the serpent's head. If man intervenes in the struggle, and certainly he will intervene, it will be as a member of the race of the woman." Strange exegesis and reasoning. What is true in it is that victory will be through the woman's *seed*, and to that extent through the woman. But it is not the woman who is to crush the serpent's head, it is the seed. The victory is not directly the woman's, it is the seed's. And the victory is to be allotted not primarily to the New Eve, but to the New Adam and through Him to all others, even to His Mother. This, certainly, is the true teaching of St. Paul.

There is a good deal of such exegetical dishonesty in D.'s book, e.g., pp. 200-201, on "Satan's Abuse of Scripture." D. quotes Jerome as saying

that the passage cited by Satan in the second temptation ("Throw thyself down; for it is written, 'He will give his angels charge concerning thee. . . .'") "does not apply to Christ but to any holy man. Therefore Scripture is used here incorrectly." Now Jerome may well have said that. But does Dehau agree with him? It seems to me that if the quotation applies to any holy man, it applies par excellence to Christ. Therefore Scripture is used here correctly. And the passage which follows is even more confusing. D. accuses Satan of abusing the Scriptures by quoting the text, "They will bear you in their hands" (Ps 90:12), while ignoring the text which states that the head of the serpent will be trampled underfoot. Now what is this latter text? D. certainly is thinking here of the Genesis serpent, but hardly of the Genesis text directly. It seems to me that he must be referring to the succeeding verse of Ps 90, "Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon," and interpreting it as a reference to the Genesis serpent. This is, I fear, an abuse of Scripture.

And so it goes through chapter after chapter: noble thoughts and doctrines built on archaic and wishful exegesis. This constitutes the major criticism on the part of this reviewer. But there are still other questionable things to note. (1) There is the insistence on Adam's great knowledge (pp. 20, 34, 45, etc.), with the imposition of names on the animals as one proof for it. We are not at all certain about any such preternatural gift, and the imposition of names (Semitic figure to demonstrate power over something) surely does not prove it. (2) It is not sufficient to quote Cajetan when stating that faith in the future Incarnation was common to all before the mystery was accomplished in Mary and that Mary herself had explicit faith in the Incarnation before the Annunciation. The term "Incarnation" is technical and indicates, as D. certainly means here, the conception and birth of God made man. It is easy enough to say that faith in the birth of God made man was common to all before the birth of Christ, but can the assertion be proved to even the smallest degree? (3) Page 15 confuses prophetic and biblical inspiration, a confusion which runs under the surface of the whole book, nullifying the difference between biblical teaching and biblical record, and sending the author on strange searches for deeper and more profound spiritual meanings behind even the simplest statements of fact. (4) The translation is good but not excellent. Many of its sentences reveal themselves immediately as translation English. I wonder whether the strange slip of having David (instead of Daniel) interpret the handwriting on the wall (p. 141) is also due to the translator.

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DE PECCATO ET REDEMPTIONE. By Stanislas Lyonnet, S.J. Rome: Pontificio Istituto Biblico, 1957. Pp. 92.

This work is the first of four fascicles of a study in biblical theology on the themes of sin and redemption. Here, after an introduction on biblical theology, the concept of sin is examined; the second will treat of the concept of redemption; the others, which are in preparation, will deal with the progressive revelation of the mystery of redemption and give the principal conclusions which can be drawn about the *NT* theology of redemption, respectively. Almost all of this fascicle has already appeared in *Verbum Domini* 34 (1956) and 35 (1957).

The introduction is concise and informed; naturally it contains much which has already been said on the subject of biblical theology. When speaking of its importance for dogmatics, L. gives some interesting examples of the influence of Scripture on the theology of St. Thomas, and shows how much more "biblical" the exegesis of the master was than that of some of his followers.

The six chapters of the book discuss the concept of sin in, respectively, Gn 3, the rest of the *OT*, later Judaism (the *LXX* and *Qumrân*), the Synoptics, the Johannine writings, and the Pauline Epistles. Finally, there is an appendix on sin as offense against God in St. Anselm and St. Thomas. The division is similar to that of the article "hamartanō" in Kittel's *Theologisches Wörterbuch zum Neuen Testament*, and, as there, one finds here a careful (though much less detailed) examination of the biblical vocabulary of sin: *ḥaṭṭāʾ*, *pashaʿ*, and their derivatives, *ʿawon*, *hamartia*, *anomia*, etc. But, as L. points out, it is not principally from the vocabulary that one arrives at the biblical concept of sin. For that, the entire context of the Bible must be investigated: Gn 3, in which, although the usual vocabulary is lacking, "almost all the essential elements of the concept of sin in the *OT*, and even in the *NT*, are revealed" (p. 28); certain other *OT* texts which show in what sense sin is an offense against God. Some of the earlier ones are primitive enough in their concept (e.g., 1 S 6:19-20), but others, such as 2 S 12, show that sin was considered an offense against God because it injured man, whom God protects as His own property; others, because it breaks the covenant, which the prophets regarded as a marriage bond between God and His people.

Similarly, the notion of sin in the Synoptic catechesis is seen better from the Gospel history, and especially from the parable of the prodigal son ("jam nos diligenti reconciliati sumus"), than from the relatively colorless Synoptic vocabulary of sin (generally, *hamartia*), or from the way in which the Synoptics speak of the removal of sin ("remission," *aphesis*),

which points up the nature of sin as a "debt" of man to God. The application of the debt-remission concept to sin and its removal was the contribution of the LXX; it had the advantage of making clear the religious character of sin (an act against God, which only He can take away), but also the disadvantage of making possible a view of sin more external than interior; for neither the contracting of a debt, nor its remission, changes the debtor internally (p. 52). (One wonders whether this concept really makes the religious character of sin appear "clarissime"; it seems that the notion of sin as rebellion (*pesha'*) had already done that better.)

The Qumrân documents, especially the Manual of Discipline, show a deeper concept of sin than that of debt; it is expressed by the word *awel*, which occurs always in the singular and denotes a state of hostility of man to God; not any such state, however, but one of eschatological times. The similarity between this and the Johannine concept is striking. Unlike the Synoptics, who use *hamartia* only in the plural (except in Mt 12:31), John uses it more often in the singular, and in 1 Jn 3:4 it is said that *hamartia* is *anomia*. If the latter is taken to mean "lawlessness," the statement seems tautological. L., following I. de la Potterie ("Le péché, c'est l'iniquité," *Nouvelle revue théologique* 78 [1956] 785-97), refuses to see that meaning in the word: ". . . nullus videtur esse locus sive in VT sive in NT sive in Judaismo ipso, ubi anomia et nomos ad eundem contextum pertineant" (p. 73). Understanding it, rather, as the state of hostility to God in eschatological times (Qumrân's *awel*), L. interprets the statement that *hamartia* is *anomia* as meaning that "man's sinful acts are the manifestation of this state of hostility," which exists in those who are the children of the devil (1 Jn 3:8). Thus, the Johannine *anomia* is the same as the Pauline *hamartia* (p. 80), and the concept is found also in Matthew (p. 60). The work of Christ is to take away the sin of the world (Jn 1:29), by giving men the power not to sin.

The major defect of the book is its brevity; one would wish to see a fuller treatment of almost every topic which is touched, equally clear and penetrating. In all the citations of the Bible, there seems to be only one error: Is 32:27 (p. 39), which should be Is 43:27. Finally, it may be interesting to notice that in his discussion of Gn 3, L. follows de Vaux's interpretation of the knowledge of good and evil.

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LE PÉCHÉ ORIGINEL DANS L'ÉCRITURE. By A.-M. Dubarle, O.P. *Lectio divina* 20. Paris: Editions du Cerf, 1958. Pp. 202.

The six chapters of this book have all been previously published as articles in various journals. Under "The Condition of Man in the Old Testament"

D. points out several features of *OT* belief which form the background of the belief in original sin: the *OT* view of death, of man's evil tendency, the universality of sin, the solidarity of the group, the collective sin, and the communication of uncleanness by physical contact. A chapter on Genesis discusses the literary genre of the Paradise story. D. rejects the mythological explanation of the passage and proposes that the story, like the entire "primitive history" of Genesis, comes from "the faith of Israel by means of the mental activities which, in religions less closely linked to history and lacking the same knowledge of the true God, have issued in mythology." D. points out very correctly that it is a mistake to isolate the Paradise story from its literary context of Gn 1-11. The whole complex presents the ultimate origin of sin, death, and suffering from one primeval sin. I would not myself say, as D. seems to say, that this sin is presented as hereditary, although it certainly affects others besides those who commit it. But there is no sign that the Hebrew conception of solidarity ever included the hereditary transmission of guilt.

A chapter on wisdom literature is concerned almost entirely with Ben Sira and the Wisdom of Solomon. These, together with one passage of Tobit, are the only *OT* books which contain explicit allusions to the Paradise story. It is an interesting point, which D. does not raise, that these are all "deuterocanonical" books. Ben Sira and the Wisdom of Solomon both exhibit an idea of the connection between sin and death; but D. does not find in the Wisdom of Solomon the near approach to the Pauline conception of original sin which some writers have attempted to show.

All these do not add up to an *OT* belief in original sin in the technical sense. These studies show the ideological background against which the doctrine arises; the belief is entirely in harmony with basic *OT* ideas. I would question whether "concupiscence" has the prominence in *OT* ideology which D. seems to give it. The "evil design" derived from Gn 8:21 which appears so frequently in rabbinical literature and is deplored once by Ben Sira is scarcely to be found elsewhere in the *OT* even as a thing to be deplored; the universality of sin is not connected with the rebellion of man's desires against reason.

A brief chapter on "The Suggestions of the Gospel" shows by its very title what can be said about the idea of original sin in the Gospels. The longest chapter in the book deals with St. Paul, taking up the exegesis of Rom 5:12-21 and the Pauline conceptions of death and the flesh. The text of Rom 5:12 ff. is set against its exegetical background of Rom 1, Rom 7, and 1 Cor 15. Thus, while D. is extremely careful not to systematize the

thought of Paul to excess, he does bring out certain recurring motifs in the Epistles and shows how they form a consistent pattern.

The final chapter on original sin and the justice of God is a little disappointing, but it would be unfair to expect a complete rationalization of the mystery. Adhering to biblical ideas, D. contrasts original sin with group solidarity, the perfection of God's retributive justice, especially as set forth in the Wisdom of Solomon, the redeeming grace of Christ, and the idea of "trial." No doubt some readers will find this treatment more satisfying than did the reviewer; but it is possible to take a mechanical view of these various "solutions," and I fear that D.'s too brief and too hasty treatment may encourage some readers to think they have solved a problem which they have only concealed.

D. has certainly given us a very useful summary of all the biblical material connected with the problem of original sin, generally treated with sane and critical objectivity. Theological treatment of the question will be much improved by the use of this material, which will help teachers to avoid the danger of isolating the text of Rom 5:12 ff. from its biblical context or of too easily finding the Pauline doctrine in the rest of the Bible from Gn 3 all the way through.

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JOHN L. MCKENZIE, S.J.

VIA MEDIA: AN ESSAY IN THEOLOGICAL SYNTHESIS. By E. L. Mascall. London: Longmans, Green, 1957. Pp. xvi + 171. 12/6.

The distinguished Oxford University Lecturer in the Philosophy of Religion has chosen aptly the title *Via Media* for his stimulating discussion of the four major dogmas of the Christian faith: (1) Dependent Reality: The Doctrine of Creation; (2) Derived Equality: The Doctrine of the Trinity; (3) Unconfused Unity: The Doctrine of the Incarnation; (4) Deified Creaturehood: The Doctrine of Grace. Mascall is extraordinarily well equipped to face the tasks confronting twentieth-century theologians. Steeped in the knowledge of authentic Christian tradition, a thorough student and admirer of the *philosophia perennis* of St. Thomas, and equally at home with the history and development of scientific theory, he is outstandingly successful in bringing into sharp focus not merely detached dogmas but their synthetic and vital mutual relations.

While *Via Media* is rather a work of *haute vulgarisation* than a technical theological treatise, it is impregnated with sound theological method, as the reasons for the choice of the title manifest: the history of theological develop-

ment together with historical deviations, errors, and heresies reveals clearly that the cardinal points of Christian orthodoxy maintain their consistency by holding together two notions which well might seem incompatible. In fact, however, they cannot be; the very idea that Christianity involves believing contradictions is as stultifying and ultimately immoral as the view that it involves clutching at one of the horns of any ostensible dilemma. A naive "both-and" and a naive "either-or" program provide scope for theological pyrotechnics, but little for steady illumination. M.'s point is simply (1) that the two notions may very well *seem* to be incompatible; (2) that if we assume they are *really* incompatible we shall be tempted to opt for one of them to the exclusion of the other and so to fall into error; (3) but finally that if we go on to inquire how they must be understood if they are not to be incompatible, we shall acquire a very much more profound understanding of the question at issue than we had at the beginning. As a matter of history, we can see that the Church herself entered on just such a process of deepening her theological understanding when the proliferation of heresies compelled her to examine more closely the faith which had been committed to her.

This then is M.'s thesis, which he illustrates by discussing four specific examples. The first is creation; the dual notion of the universe as possessing a dependent existence holds a middle place between atheistic positions, which affirm its reality but deny its dependence, and acosmist positions, which affirm its dependence but deny its reality. The second instance is the processions in the Trinity; the dual notion of derived equality holds a middle ground between the modalist positions, which affirm the equality but deny the derivation, and Arian views, which affirm the derivation but deny the equality. The third example is the Incarnation; the Chalcedonian definition of the unconfused union of the two natures in Christ holds a middle place between Nestorian positions, which affirm the distinction of the two natures but deny their union in one Person, and monophysite views, which affirm the union but deny the full distinction of the two natures. The final illustration is the traditional doctrine of grace as conferring a condition of deified creaturehood; this doctrine maintains successfully the middle position between certain aberrations of a mystical type, which stress the deification to the destruction of the creaturehood, and the attitude of Reformation Protestantism, which stresses the creaturehood but denies the deification.

Undoubtedly, the fourth part of this essay, "Deified Creaturehood," not only exemplifies more completely the author's aim and methodology, but also comes to grips with perhaps the essential cleavage between Catholic and Protestant theology, namely, the divergent views on the natural and supernatural, and the question of the reality of divine grace together with

its power of transforming and divinizing human nature. M. deals with the opinion of Brunner and Niebuhr that the Catholic doctrine of the supernatural introduces into man an unnatural dualism, which sees man's highest activities as merely an accidental and, as it were, superfluous addition to a nature which could perfectly well find its fulfilment in the things of this world, by showing conclusively that the doctrine of nature and supernature in Catholic theology does not mean that the two operate in isolation from each other, like two families living in apartments on two different stories of the same building separated by a sound-proof floor. He also considers the more radical position of Karl Barth, *finitum non capax infiniti*, and concludes that there is a direct connection between the extrinsicism of the Protestant doctrine of grace and the nihilism of its doctrine of creation. Granting with L. Bouyer (cf. *Du protestantisme à l'église*, Paris, 1954) that most of the fundamental religious insights of Protestantism, namely, that salvation is a free gift of God (*sola gratia*), that God's sovereignty is absolute (*soli Deo gloria*), that we are justified through faith, etc., are thoroughly orthodox and are to be found in authentic Catholic tradition, M. finds the essential deviations and heresies of Protestantism in the deficiencies of the philosophy of Nominalism. He stresses, moreover, that it was not only Protestantism which was infected with Nominalism, but also Catholic theology, not merely in the period preceding the Reformation, but in many leaders of the Counter Reformation. What is striking, however, according to M., is how very much more successful Catholic theology has been than Protestant theology in shaking off this encumbrance. In confirmation of this opinion, M. quotes Prof. H. A. Hodges: "It has long seemed to me, and I think history confirms it, that the Reformation principle of the sovereign grace of God is set forth and embodied in Catholic teaching and practice, not less truly, and a great deal less abstractly, than in the Reformation doctrines themselves (*The Pattern of Atonement*, London, 1955)."

Serious reflections such as these, based on sound theological method and impregnated with a discerning sense of historical development, can be of immense value in striving toward the praiseworthy goals of the ecumenical movement.

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PLOTINUS: THE ENNEADS. Translated by Stephen MacKenna; revised by B. S. Page; preface by E. R. Dodds; introduction by Paul Henry, S.J. New York: Pantheon, 1957. Pp. 635. \$12.50.

Prof. Henry's contribution to Plotinian studies is well acknowledged in the critical text of Plotinus, the first volume of which appeared in 1951

with the cooperative efforts of Hans-Rudolf Schwyzer. In his scholarly introduction to this polished translation of the *Enneads*, Paul Henry asserts that Plotinus holds a very important place in the history of thought—important in philosophy, more important in theology and in the development of mysticism. Dean Inge's estimate is just as affirmative that the importance of Plotinus in the history of thought can hardly be exaggerated, because among the philosophers of mysticism he holds an undisputed pre-eminence, since no other writer unites in the same measure metaphysical genius with intimate personal experience. Certainly the revival of Platonism reached its highest point in the third century with the philosophy of Plotinus, whose purpose was to collect the heritage of all the significant Greek philosophers and to reassemble and unify all their speculations. His admiration was for Plato and Aristotle, the Stoics and Philo, but his greatest indebtedness was to Plato, because from this master he borrowed his basic understanding of the primary distinction between the real world which is Idea and the sense world which is simply Image of the Idea. Plotinus' philosophical preoccupation was with spirit and an intelligible world, and this is discernible throughout the fifty-four treatises.

The profundity and originality of Plotinus do not make matters easy for the translator. Porphyry tells us (*Life*, ch. 8) that his master was completely indifferent to all considerations not only of literary form but also of grammar and spelling and he never revised what he had written. The thought-content was the principal consideration, and in this he adopted the intuitive and aprioristic method from Plato. For him reasoning was understanding, and understanding was the seizure of the real, which is spirit in the full evidence of its ideal clarity. Each thing is put in its place among the hierarchy of beings following the natural articulation of the essences. Plotinus was satisfied not with an eclecticism from the various philosophers but with a synthesis which he vivified and united by a truly original principle within the depth of Platonic metaphysics. Both Dodds and Page point out the complications and problems facing the translator. Stephen MacKenna prepared himself for his self-imposed task of translation and interpretation not only by hard work on the Greek language and on Greek philosophy but by long and patient study of the masters of English prose style. The guiding principle for MacKenna, according to Dodds, was an austere one: ". . . the translator must not rest until he had transferred every nuance of his author's meaning, emotional as well as logical, into the idiom of another language—an idiom which must be rich, flexible, dignified, and, above all, contemporary. The finished version would necessarily be 'free' but with a freedom which must be based, as he expressed it, on a rigorous 'pre-servitude,' and must be justified by the achievement of a closer fidelity to the spirit of the

original than any literal rendering could hope to attain." When MacKenna began his work, there was no *index verborum* to Plotinus, no substantial study of his style or syntax, no philosophical commentary worthy of the name in any language. A trustworthy Greek text had been begun with the publication of the first volume of Henry and Schwyzer's monumental edition, but among the predecessors of MacKenna no one of them had provided an English translation that would afford real light on the obscure passages. Since MacKenna's translation, Emile Bréhier completed seven volumes within fourteen years (1924-1938), but his work shows the signs of haste. Page considers the Bréhier text not soundly based and often tending to degenerate into paraphrase. Harder's German translation was published in five volumes between 1930 and 1937, and Cilento's Italian translation dates from 1947 to 1949.

Henry's stimulating introduction, "Plotinus' Place in the History of Thought," points out that the three essential positions of doctrine in Plato are essential also for Plotinus. He insists that, subject to important corrections and amplifications, these three positions remain fundamental in the philosophical tradition of the West, whether this tradition has remained Christian or become secularized. If Plato lives on, it is largely in a Plotinian context and therefore with a new accent. If Plato and Plotinus are still alive, it is in great measure because Christianity, finding a natural ally in Platonic idealism, has taken over its principal doctrines, though not without rethinking them. The three essential points of doctrine are: (1) the clear distinction between the world of eternity and the world of time, between the Ideas and the sensible, between here and beyond; (2) the doctrine, going back to Socrates, of the immateriality and the immortality of the soul; (3) the doctrine of the absolute transcendence of God, located even beyond the Ideas and being.

In one place Henry takes issue with Dean Inge and remarks that he is in error historically, philosophically, and theologically when he implies (*The Philosophy of Plotinus* 2, p. 204; p. 82, n. 3; and p. 115) that there are in the *Enneads* virtually three Gods and three Absolutes: the soul of the world being the God to whom we pray for our temporal needs; the Intellect, which is the God of spiritual progress, of eternal life, and of celestial happiness; the One, which is the inevitable divinity (Godhead rather than God) of the mystics rapt into ecstasy. Henry categorically says that it is clear that the "One is alone the Absolute for Plotinus, that it corresponds with whatever or whoever we call God, whether we are philosophers, theologians, or miners."

The work of collaboration in this volume is of profound importance to all students of Plotinus.

SAINT JÉRÔME. By Jean Steinmann. Paris: Editions du Cerf, 1958. Pp. 383.

Essentially a work of *vulgarisation*, this new life of St. Jerome from the facile pen of Jean Steinmann exhibits the excellencies and deficiencies of its genre. Well written, the essay does justice to the "irascible hermit" as a *littérateur* and Scripture scholar. It places him among his peers from Cicero and Vergil through his patristic contemporaries to Erasmus and Claudel. But it does not profit fully from the calm objectivity of Cavallera's life, nor does it share the useful charm of Dom Antin's *Essai*, or the taxative prolixity of A. Penna's *S. Girolamo*.

Admitting Jerome's atrocious treatment of his enemies, real and supposititious, from Rufinus and Ambrose to Melania the Elder and John Chrysostom, Steinmann makes no real attempt to balance out the requirements of sanctity vis-à-vis the evasions and uncontrolled *mépris* in which Jerome habitually indulged. This is particularly unfortunate at a time when the opportunity to undertake a psychological study—rather than a psychiatric analysis—is so pressingly indicated. Steinmann sticks to the literary and ecclesiastical sphere, embellishing his narrative with interesting and clever insights. He is, however, too dependent upon the fine but not completely up-to-date edition of Jerome's *Letters* by J. Labourt (5 vols., Paris, 1949).

By a curious slip he misses the Horatian reminiscence in Jerome's reference to his schoolmaster as Orbilius. Steinmann calls him Olibrius (p. 14). It is a small matter, but it is indicative of the lack of exactitude that keeps this well-composed biography from being a book of scholarly consequence.

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THE CHURCH: AN INTRODUCTION TO THE THEOLOGY OF SAINT AUGUSTINE. By Stanislaus J. Grabowski. St. Louis: Herder, 1957. Pp. xviii + 673. \$9.50

Much of theology—to adapt Whitehead's famous dictum on Plato—consists in footnotes to St. Augustine. Any author, therefore, who attempts to tackle any major point of Augustine's theology has a formidable task. He has to master the thought of a writer of extraordinary range and fertility and pursue his ideas down the centuries, especially in the place they found in the works of the great Scholastics and in the turbulent controversies of the Reformation. The growth, too, of Augustinian literature in the last eighty years or so has been so great as to be almost beyond the powers of research of any single scholar.

To take, therefore, a theme like the Church, in itself so complex and so interwoven with all St. Augustine's theology, as Fr. Grabowski has done, is

difficult indeed. His work is probably a pioneer work in the English language, and for that G. merits a special accolade. A survey of the theme such as one finds in the better manuals of patrology is relatively easy; there are some famous monographs on particular points concerning this theme; but to try to unite the scope of a survey with the intensity of a monograph—and this is what G. attempts—is probably too ambitious. In spite of this, his effort at synthesis is remarkable. He is a scholar of great honesty; there are no short cuts; he uses all the sources and commentaries available, and his knowledge of the periodical literature on his subject is most exact and extends to periodicals in many languages. Granted all this, however, his work is unbelievably tedious, sometimes confusing, and is marred by frequent lapses in ordinary English syntax, by the use of odd and even archaic words, and sometimes by illogical statements. In a word, the work is too long, language and style are poor, and the author is completely lacking in *l'esprit de finesse*.

The theme is set in these words: "The subtitle, 'An Introduction to Theology,' results from the manner in which the Bishop treats the subject [the Church]. His idea of the Church is so interwoven with his entire theology that unless the Church is viewed in the light of the other doctrines it will not be fully understood in itself nor in its relationship to the whole of Christian Revelation" (pp. xiv-xv). The book is then divided into three parts: (1) the constitution of the Church: the Mystical Body of Christ; the hierarchical Body; the social Body; (2) the internal constitution of the Body of Christ: the Holy Ghost; the theological virtues; grace and justification; the sanctity of Christ's members and Church; (3) the Church and sinners: sinners and the juridical Church; sinners and the Mystical Body of Christ; sinners and the celestial Mystical Body of Christ; the Church and predestination.

At this point, it may be well to refer to some of the interesting historical observations made by the author. We note his well-deserved tribute to the Polish Cardinal Hosius and his timely analysis of Robert Bellarmine's misinterpretation of Augustine, or of what he imagined to be Augustine. This concerns Bellarmine's claim in his *De controversiis christianae fidei* that his doctrine of the role of the Holy Ghost in the Mystical Body was based on Augustine's *Breviculus collationis cum Donatistis*, where, in fact, the doctrine is not to be found (p. 280).

He also makes an acute observation when speaking of the transformation of the word *corpus* from its more spiritual sense in St. Paul, St. Augustine, and the Fathers, to a more "institutional" and "visible" sense at the time of the Reformation. "These apologists [Bellarmine, Stapleton, etc.] prove

the visibility and other experimental characteristics of the Church precisely from the fact that the Church is defined as a 'body' " (p. 288). And again: "The meaning of the term 'body,' proper to the Catholic apologists of the Reformation period is one that prevails to this day. Pope Leo XIII, speaking of the Mystical Body of Christ, says that 'the Church is visible because She is a body' (*Satis cognitum*). Pope Pius XII in his Encyclical Letter on the Mystical Body of Christ reiterates the same thought, stating that if it is a body, 'it must be something definite and perceptible to the senses' " (p. 288). This is a point deserving more critical study.

In terms of theological methodology, it may be pointed out that any matter presented as background in works of the kind we are considering, where a complex thesis is being developed, should be presented as briefly as possible. In this work, the excursus on Neoplatonism (pp. 299, ff.) is too long and hinders the development of the main theme not a little; the same may be said of the long analysis of Augustine's *City of God* in Part 3, chaps. 1 and 2.

This main theme is, of course, the relationship between the "invisible" and "visible" Church—the problem of Augustine's "twofold" Church; the problem of sinners in the Church is inevitably involved. G. brings this problem to a fairly satisfactory conclusion in Part 3, chap. 2. His analysis is long and tedious. It is especially in connection with this mysterious problem that the author expresses himself most unhappily. We read, for instance: "A dead member is a member of the mystical body by the very token that he is a member of the juridical Church, but he is not a living member. And when St. Augustine, in his polemical theology, excludes sinners from membership in the mystical body, it is precisely from the viewpoint of living members that he denies them a place in it" (p. 543). Even if we allow for the qualifying phrase, "in his polemical theology," this whole statement seems to beg the question. G. has a weakness when it comes to making a lucid summary.

An essential point in this particular problem is the case of the sinner who has sinned gravely, but not against faith. What is the nature of his link with the Mystical Body? Augustine apparently did not address himself to this point specifically, but it is a point which a critical analysis of Augustine's thought should face. The author writes (the context is the relationship between the *ecclesia* and the Mystical Body): "Thus there are men in the Church who are without faith, hope, and charity, but because they adhere to the external organization by professing the same faith of the Church and by participating in the same liturgy of the Church, they continue to be members of Christ's body although they are not the kind of members they

should be" (p. 625). One may ask, how does one "without faith" "profess the same faith of the Church"?

There is a necessary bond between accuracy and even excellence of language and the science of theology. As that science begins again to show signs of vigorous growth in the English language, we must not be unmindful of the example set by Cardinal Newman, who used language as an instrument of precision and beauty in the service of Christ.

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JOHN QUINLAN

THE KING'S TWO BODIES: A STUDY IN MEDIEVAL POLITICAL THEOLOGY, By Ernst H. Kantorowicz. Princeton, N. J.: Princeton University Press. 1957. Pp. xiv + 568. \$10.00.

Some thirty-five years ago Carl Schmitt published under the title, *Politische Theologie*, a series of essays contending that most concepts in modern political theory were secularized theological concepts. In 1935 Erik Peterson in an essay, "Monotheismus als politisches Problem," wrote that by the Trinitarian dogmas not only monotheism as a political problem was abolished and the Christian faith freed from enchainment with the *Imperium Romanum* but also any form of political theology, i.e., "to use the Christian Kerygma for the justification of a political situation" (p. 99). And Friedrich Heer in his controversial but thought-provoking *Aufstieg Europas* (1949), though he speaks of "political religiosity," comes to the same conclusion: "There are no more *Sacra Imperia*" (p. 660). Nevertheless, the historian is still justified in using the term, as long as he means by it the fact that, especially in the era of faith and deep into the era of the Reformation—with the exception of the more pagan wing of the Renaissance—we often find a "confusion" (in an ambiguous sense) of political theory and theologoumena, a mutual borrowing of theories and concepts, of symbols and images, more by political theorists than by theologians, to develop their theses, to understand perhaps better the "mystery of the state's soul"; and we find that especially in the political and juridical *Tendenz-Literatur* of these eras. In a formidable volume replete with profound scholarship and admirable control of the original sources and the widespread secondary literature (with thirty-two plates of excellent illustrations) Prof. Kantorowicz, known especially for his masterful though somewhat controversial biography of Emperor Frederick II, gives us an extremely valuable and carefully documented study of such borrowings from theology and appropriations by political theorists and jurists during the Middle Ages up to the first decades of the seventeenth century.

The study starts with a law case in Plowden's Reports where for reasons of a juridical distinction the doctrine of the king's two bodies is elaborated: "The King has in him two bodies, the body natural and the body politic." The latter as "corporation sole" cannot be seen or handled; thus in "twin-born majesty" (Maitland) the personal and the impersonal concepts of government were united: "The King as body natural and mortal is subject to all infirmities that happen to the natural Bodies of other People." But his body politic is "a Body that cannot be seen or handled, consisting of Policy and Government and constituted for the Direction of the People and the Management of the public weal; and this Body is utterly void of Infancy and old Age and other natural Defects and Imbecilities" (p. 7). This idea has naturally a long and involved tradition and many ramifications in juridical and political theory of the Middle Ages which this learned volume elaborates. Though the theory is markedly of English common law origin, its problem, ultimately the juridical or moral personality of the state and other constituted social bodies and their perpetuality, the distinction between person and office, and their symbolic representation in theory and the arts, is universal. The Roman jurists and the medieval canonists as well as the theologians in ecclesiology knew and worked on it; e.g., the doctrine of the Church as *corpus mysticum* could be, and was, appropriated by the jurists for a theory of the *corpus politicum mysticum*; the twin bodies of the king could be interpreted *mutatis mutandis* in terms of Christology; the theology of the sacrament of ordination and the consecration of bishops, considering the sacramental character of the anointing and consecrating the emperor or king, the objective validity of the sacrament despite all sins and infirmities of the minister as an individual, the distinction in canon law between the immortal *dignitas* and the mortal dignitary, all these could be transferred to political problems. From the theological dictum, *Sedes (quia Christus) non moritur*, follows *Imperium semper est* or *Dignitas non moritur*, symbolized in the King's twin bodies, the one mortal and the other immortal.

In five richly documented chapters, "Christ-centered Kingship," "Law-centered Kingship," "Polity-centered Kingship: *Corpus mysticum*," "On Continuity and Corporations: The King Never Dies," "Man-centered Kingship: Dante," the author follows the very complex history of these secularizations and appropriations of originally theological concepts by the jurists of the kings of the rising sovereign states. The Norman Anonymous serves as a pattern for the first kind of kingship; here the king is an individual man by nature, by grace he is "Christus: hujus Christi, id est Dei et hominis, imago et figura" just like the *episcopus*; he is a "gemina persona" (pp. 49 ff.); the borrowings of symbols, images, and concepts stem in these early times from the liturgical sacramental sphere (cf. some interesting

further evidence in Heer's book, ch. I, pp. 103 ff.). The next period may be called "theo-centric juridical." John of Salisbury calls the King "Imago et servus aequitatis, persona publica legibus solutus et alligatus"; this became in Frederick II's *Liber Augustalis* "Pater et filius justitiae," "Mediator," of course with a polemic pointed sense against the *plenitudo potestatis* of the *Papa-Caesar*. Now the jurists—"merito sacerdotes vocantur"—say that the Emperor owes his *dignitas* not to Christ but to "the Law," i.e., the Roman Law, the *ratio scripta* in which "all is contained." A new pattern of *persona mixta* emerged from Law itself with *justitia* as the model deity and the prince as both her incarnation and her *pontifex maximus* (p. 143). Then in this age of jurisprudence the sovereign state with its independent, proper *telos* and origin, becomes independent of the Church, hallowed by "the" Law and its sempiternity; what it still needed was the concept of corporation. This it received through the term *corpus mysticum* borrowed from ecclesiology but placed on a rational basis. (Kantorowicz follows here Henri de Lubac, *Corpus mysticum*, 2nd ed., Paris, 1949.) After the *corpus mysticum* concept had been extended from the sacramental to the "juridical corporational" field, it could now be appropriated for the state *per analogiam*. Fortescue talks without hesitation of the "mystical body of the Realm." Henry VIII would by confusion fuse the two *corpora mystica*. In a similar way the ecclesiological principle *Ecclesia nunquam moritur* becomes *Imperium, Respublica*, finally *Universitas non moritur*; from this follows in an involved and complex history the adage "The king never dies," i.e., the king as head of the mystical body of the realm, the king as head of the corporation distinguished from the king as a natural body.

In two chapters the author shows that Dante as well as Shakespeare was familiar with the theory of the King's two bodies. The latter, e.g., lets Richard II in that outspoken political play say that he has become "a traitor to his own immortal body politic" (p. 38); and Dante enlarges this image so loaded with meanings in letting himself be "crowned and mitred" by Vergil; now every man has *dignitas quae non moritur*; *humanitas* as *Adae mobilis corpus mysticum* and the redeemed individual man is restored to original innocence, as a body natural; man as actual idea and individual man as potentiality is the philosophical prototype of the king's two bodies.

After reading this profound book with its wealth of ideas and interpretations of historical facts, one might be inclined more than before towards Erik Peterson's thesis and towards a development that led to the depolitization of Church and theology and to the detheologization of state and politics; their fusion leads too often to confusion.

THE HOMILIES OF WULFSTAN. By Dorothy Bethurum. Oxford: Clarendon Press, 1957. Pp. xiii + 384. \$8.80.

This is the first complete edition of all the homilies that can now with some confidence be attributed to Wulfstan, Bishop of London (996–1002), Bishop of Worcester (1002–1016), and Archbishop of York (1002 to his death in 1023). It attributes to Wulfstan two homilies more in Old English and one more in Latin than did A. S. Napier in his ground-breaking edition of 1883, *Wulfstan: Sammlung der ihm zugeschriebenen Homilien nebst Untersuchungen über ihre Echtheit*. The arguments given for the attributions are quite suasive.

Wulfstan, a Benedictine, was possibly a scribe to King Ethelred. During Wulfstan's incumbency at London, the Danish raids became increasingly frequent and fierce. His elevation to the plural and widely separated sees of Worcester and York was probably due to the fact that York, at that time a Danish city, could not furnish sufficient support for a separate archbishopric. In any event, Wulfstan was fortunate in the library at Worcester, which was unusually rich in theological, canonical, patristic, and classical writers. Although he had little use for the first and last of these, "It was under the influence of this literature that Wulfstan began a remarkable career as statesman, reformer, canonist, legislator and homilist" (p. 61). During a lifetime devoted to ecclesiastical administration and as adviser to King Cnut, Wulfstan seems to have written a great deal more than the homilies now attributed to him. Although anything like a definitive edition of Wulfstan's works would seem to be many years in the future, it now seems clear that such a compilation will establish him as one of the more important writers, as well as influences, in the Old English period. How far such a rehabilitation has progressed may be judged by comparing the completely inadequate and erroneous account of his life in the *DNB* with Miss Bethurum's Introduction in the present edition of his homilies. Surely Wulfstan's position as a political theorist and his teaching on the Church-State relationship, as expressed in his *Institutes of Polity*, deserve much further study. Miss Bethurum points out many fruitful lines of inquiry in these matters.

Up to the present, Wulfstan's literary reputation has been founded almost exclusively on the eschatological *Sermo Lupi ad Anglos*, composed and probably delivered in the turbulent year of 1014. The present edition of his homilies goes a long way to reinforce this reputation by showing that he was a masterful writer of Old English who handled the language with the force and skill of a trained rhetorician. While Wulfstan adds nothing strikingly new to the history of preaching, his sermons have the usual interest of such kind of literature in elucidating the history of thought of a period—and this

an unusually obscure period. But more than that, "what makes these homilies important to us is the fact that they are written in the vernacular. . . . No similar body of homilies in any vernacular existed on the Continent until the twelfth century" (p. 86). "Wulfstan's sermons exploit to the full the oratorical possibilities of English before the romance importation. They were preached in the late eleventh century and were certainly read, and perhaps preached, in the twelfth. They form an important link in the development of English prose. . ." (p. 98).

Owing and acknowledging much to the work of recent writers on Wulfstan, especially Jost and Whitelock, Miss Bethurum has done a notable work of scholarship. Her Introduction is masterful, her Notes enlightening, her text painstakingly edited. One or two observations, however, might be offered. P. 25, n. 1, observes: "The only obvious aid and comfort he [Wulfstan] afforded Protestantism is seen in the comment made in the margin of MS C opposite the beginning of XIII." This comment, as quoted in the Notes, p. 339, is: "*Hic Archiepiscopus Wulfstanus diserte negat tertium locum post hanc vitam.*" The text on which this comment is made is: "Of eorðan gewurdan acrest geworhte þa ðe we ealle of coman, 7 to eorðan we sculan ealle geweorðan 7 syððan habban swa ece wite a butan ende, swa ece blisse, swa hwæðer swa we on life aer gearnedon." ("Since we all come from having first been made of earth, and we must all return to earth, thus afterwards we have eternal punishment without end, or eternal bliss, accordingly as we have first earned during life.") It would seem to be clear that taking this in the context of the times and Wulfstan's background, he is merely repeating a commonplace of many centuries' standing and omits mention of purgatory, *sensu aiente*, merely for purposes of effective antithesis. The only thing that would here seem to be "obvious" is that some Protestant was searching Wulfstan for loci to bolster his position. He certainly found small aid and cold comfort. The characterization of Wulfstan's attitude on morals as "Puritan" (pp. 48 and 98), and the attempt to align him with anti-papal policies (p. 81, n. 1, and p. 82), seem to be tendentious and *parti pris*.

Wheeling College

GERALD KERNAN, S.J.

GRAMMAIRE ET THÉOLOGIE CHEZ IBN HAZM DE CORDOUE: ESSAI SUR LA STRUCTURE ET LES CONDITIONS DE LA PENSÉE MUSULMANE. By Roger Arnaldez. Paris: Vrin, 1956. Pp. 336.

The concept of mind as an active instrument functioning naturally for the acquisition of knowledge holds a prominent, if not completely central,

place in Western spiritual culture. It has, in the course of history, been given various expressions and been set in various contexts by representative Western thinkers, but the concept itself has remained something of an invariant and it is a cherished possession of our whole Western society. St. Thomas, however, has given the warning that "custom, and especially a custom practiced from childhood, comes to have the force of nature" (*C. gent.* 1, 11). The danger, then, for us of the West is that we may come to identify our Western concept of mind with the very nature of mind. And so it is good, for the sake of truth, to turn our attention to other cultures and diligently observe their insight into the function of mind.

This study of Ibn Hazm of Cordova (994–1064) is just such a piece of the most diligent scholarly observation. It concerns itself with a culture incorporated in the Arabic language, a culture which in our day attaches principally to the Middle East, although it is still strongly represented all across North Africa, and which in the period from the early eighth to the eleventh centuries included, with minor fluctuations, the southern two-thirds of the Iberian peninsula. Ibn Hazm is selected as a typical spokesman of this culture, and his insight into the function of mind is documented with impressive care.

In contrast to the Western concept of mind as an active instrument, it would be convenient to formulate Ibn Hazm's concept of mind as that of a mere inert receptacle for a knowledge given by God. The contrast, however helpful, exaggerates. With Ibn Hazm the mind lives and acts and so can be no mere inert receptacle. Still, his concept of mind definitely lies between these two limits of "vital action" and "inert reception." What Ibn Hazm has done amounts to formulating, paradoxically enough, a vital action of mind which lies extremely close to inert reception. It might be called "nearly-inert-reception." The merit of this study lies in its presentation of this—to us—unusual situation.

Briefly, Ibn Hazm's concept of mind rests on the view that knowledge comes uniquely from God and that all knowledge for man has been given by God in the Qur'an. The individual human mind acquires this knowledge through three associated intuitions, themselves the work, not of the mind itself, but of God. (Does not intuition come closer to inert reception than does rational discourse, and intuition which is a gift than intuition which is laboriously sought?) These intuitions are linguistic, sensible, and rational. The first is basic and contains the other two. The linguistic intuition gives the mind the obvious meaning of the text of the Qur'an. The sensible and rational intuitions give it sensible and rational confirmation.

If one who belonged to Ibn Hazm's culture studied St. Thomas he might

conceivably make two observations: (1) that the originality of St. Thomas consists in his regarding mind as an active instrument, and (2) that consequently St. Thomas places an impossible burden on a very, very tiny thing and blasphemes the infinite First Truth by putting a tiny created truth on the same level. A fair Western answer to the first observation would be that this view is not original with St. Thomas but common to Western culture as a whole; that it is, for example, common to both St. Thomas and Kant and that their peculiar originalities lie in the realms which they assign to mind's activity, St. Thomas vindicating for mind the whole realm of being and Kant systematizing the exclusion of mind from the realm of immaterial being. To the second observation it might be replied that neither St. Thomas nor other Western teachers generally ever entertained the view that mind was at all so tiny, and hence they cannot be properly charged with formally overburdening it, nor in asserting the mind's active instrumentality had they the intention of assigning to it a dignity in any way comparable to that of the infinite First Truth. Strictly speaking, they each gave their own formulation of the function of mind which was the "cultural choice" of the West. Only when looked at from the viewpoint of a culture so sharply different can the role thus formulated be seen as an impossible burden or a blasphemy.

It would be quite unfair to say without qualification (1) that Arnaldez finds the originality of Ibn Hazm in his view of mind as a receptacle of divinely given intuitions into a divinely given Qur'an, and (2) that he presents Ibn Hazm as the advocate of a program of self-imposed mental asceticism, a "stripping" of the mind of all functions higher than an almost inert receptivity. This monograph is too rich in carefully qualified documentation to be so described. Yet it seems worth while, by way of conclusion, to set down in a sharper relief than can be found in this nevertheless very welcome and immensely stimulating (although perhaps not always theologically satisfying) study these two statements. (1) The originality of Ibn Hazm does not lie in the "nearly-inert-receptacle" concept of mind. That is common to his culture and shared, for example, by both Ibn Hazm and Abu Hanifa. Their peculiar originalities lie in the extreme to which they push the receptivity, Abu Hanifa extending it to all but a very small area of knowledge and Ibn Hazm rigorously extending it even to this. (2) Since neither Ibn Hazm nor any other teacher, esteemed within that culture, ever entertained the view that mind was appreciably more than the "nearly-inert-receptacle," they cannot be properly regarded as advocates of an asceticism of mental self-stripping. One cannot be said to strip away what one does not recognize to be present. Strictly speaking, they each merely gave their own formulation of the function of mind which was the "cultural choice" within Islam. Only

when looked at from the viewpoint of a culture such as ours, which assigns to mind a larger role and one from which something may indeed be taken, can the role formulated for mind within Islam be regarded as in any sense a form of intellectual abnegation.

Weston College

JOSEPH A. DEVENNY, S.J.

LA COMMUNICATION DE L'ÊTRE D'APRÈS S. THOMAS D'AQUIN 1: LA MÉTAPHYSIQUE D'UN THÉOLOGIEN. By André Hayen, S.J. Paris-Louvain: Desclée de Brouwer, 1957. Pp. 189.

Bertrand Russell's indictment of metaphysics as covert theology remains true, Reinhold Niebuhr thinks, even if the modern metaphysician seeks to dispense with religious presuppositions and to act as a coordinator of the sciences; for he cannot relate all the detailed facts revealed by science into a total scheme of coherence without presuppositions which are not suggested by the scientific description of the facts but which are consciously or unconsciously introduced by a religiously grounded world view. All exaggeration aside, if it is actually difficult to separate the metaphysics of a modern thinker from his religious presuppositions, it will be something of a feat to do the like with the work of a medieval thinker. Fr. Hayen has set himself the more feasible task of distinguishing without separating.

He begins by stating his hermeneutical assumptions and anticipations (Bk. 1). He hopes to obtain a speculative result from an historical study, and a philosophy from the study of a theologian, by seeking the intention underlying the author's expression. The preoccupation with intention is understandable in the light of his previous work on intentionality. This method of searching for intention beneath expression, however, has been somewhat discredited among recent literary critics. Although an author undoubtedly has an intention when he writes, his intention is not there to be encountered in his writing. All that is there is the black and white of the writing. The intention which is attributed to the author is selected from a set of possible intentions which the interpreter has in mind. That does not mean, as some literary critics would have it, that we should give up all hope of ever determining an author's intention and limit ourselves to his actual words, but it does mean that we should recognize the source of our interpretation and deal with it methodically.

St. Thomas' metaphysics, we are told (Bk. 2), is a metaphysics of the concrete exercise of the act of being, because it is inspired by a concrete theology, a theology that is *théologal*, not simply *théologique*, godly in its exercise, not merely in its specification. St. Thomas, in other words, observed

the existentialist injunction not to separate the act of thinking from the act of living. It would seem, however, that the real problem is bypassed when we talk about exercise rather than specification. The genuine difficulty in deriving a metaphysics from the work of a theologian is that the theologian's work is theological in its specification, that is, in its orientation or intention.

Metaphysical reflection, we read (Bk. 3), is a moment in total reflection in which the whole man turns toward and is seized by the Word and the Holy Spirit. Metaphysical reflection thus would consist in taking intellectual possession of oneself and would be a step toward being possessed by the divine Persons. In Augustinian language this would be the idea that the imperfect image of the Trinity consisting in self-knowledge and self-love leads on to the perfect image of the Trinity consisting in knowledge and love of God. Here again we have the effort to prevent the separation of the act of thinking from the act of living—only now the thinking is metaphysical instead of theological. There is no discussion, however, of the way in which metaphysical thinking leads on to theological thinking by raising questions which can be answered only by theological thinking.

In conclusion (Bk. 4), H. observes that theology, the knowledge of God, issues into charity, the love of God, which in turn inspires metaphysical reflection. Metaphysics, in this way, would be a sort of end product of theology. St. Thomas himself, for example, turned to commenting Aristotle at the end of his life. Now even though we should distinguish with St. Thomas between theology and the infused wisdom that issues into charity, it seems that we can concede to the author that faith seeking understanding and pressing metaphysical reflection into service is, in St. Thomas, a living faith. Metaphysics would indeed be guided by faith seeking understanding, but it would also contribute to the understanding that faith attains. St. Thomas' metaphysics, therefore, would be a result of his theological anticipations but a source of his theological achievements.

One's position on the problem of metaphysics and theology, needless to say, will depend on one's notion of metaphysics and one's notion of theology. If, for instance, one conceives metaphysics primarily as a coordination of the sciences, then the problem of relating metaphysics and theology turns into the general problem of relating theology to the sciences. What is said about metaphysical reflection might lead one to believe that H. conceives metaphysics primarily as epistemology, but what is said about metaphysics being concerned with the concrete exercise of the act of being would lead one to believe that he conceives metaphysics primarily as ontology. In any case, he has given us a profound and stimulating treatment of one of the most difficult problems in the interpretation of St. Thomas. In subsequent volumes

he proposes to discuss the internal order of St. Thomas' metaphysics and then to set it forth in terms of the presence of God and resemblance to God, the two moments in the communication of being.

University of Notre Dame

JOHN S. DUNNE, C.S.C.

CONQUEST OF THE KINGDOM OF GOD. By John of the Angels. Translated by Cornelius J. Crowley. St. Louis: Herder, 1957. Pp. xxi + 216. \$3.95.

The general theme of this series of dialogues between a Franciscan religious and his spiritual director on union with God is the dwelling of God within us and the necessity of complete detachment for the soul in search of true holiness. The avenues of approach, the obstacles to the conquest, the means to be employed, the role of recollection and contemplative prayer, and the harmonious blending of the apostolate and the interior life are luminously presented. The core of Fray John's teaching is love, specifically mystical love, which can be reached only through "the purgative, the illuminative, the amative and the unitive ways," and while he does not give a completely detailed description of these stages, he enlarges at length on detachment from created things and on the prayer of recollection. But he is in no sense a misanthrope; he finds in every creature a revelation of God's goodness and mercy.

Fray John is a literary artist. With the shrewd instincts of the trained psychologist, he evinces the erudition of the scholar of the Renaissance. For sheer beauty and charm of diction his style stands as a noble contribution to the literature of Spanish spirituality. An informative introduction by the translator summarizes the author's biography, his literary output, and his salient characteristics. Born in Spain about 1536, Fray John of the Angels, O.F.M., in the midst of an active life as preacher, teacher, confessor, and administrator, ever kept before him the ideals of St. Francis of Assisi, whom he revered and strove to emulate. Always a humble, kind priest who despised pomp and ostentation, his vocation to the priesthood denoted to him only one thing: to live the life of Christ on earth. Though he died in 1609, till the researches of Frs. Sala and Fuentes, fellow Franciscans, in the first quarter of the present century, little was generally known of Fray John. He belonged to the period of Spanish letters reckoned as the Golden Age. Trained in the best classical tradition, it is not surprising to find Fray John speculating in matters mystical in the spirit of a humanist. During his formative years he drank deeply of the well of classical learning, which exerted a profound influence on his thought. He owed much to Plato, Philo, Clement of Alexandria, Plotinus, Augustine, and many others with whom he

shows unmistakable familiarity and who contributed to his knowledge of ascetical and mystical theology.

Woodstock College

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

PONDER SLOWLY. By Francis X. Peirce, S.J. Westminster, Md.: Newman, 1957. Pp. 323. \$3.95.

Fr. Peirce was a professor of Scripture at Woodstock College, Md., for more than twenty years. Although his primary field was the Old Testament, this book clearly manifests his familiarity with the life and teaching of Christ. In fact, this seems to be its outstanding feature; and in a book of meditations few qualities are more desirable.

The book contains eight tridua and two eight-day retreats. The two retreats follow very closely the *Spiritual Exercises* of St. Ignatius and presuppose the use of the text of the *Exercises*. Each retreat is composed of twenty-four meditations. The subjects of the tridua are: "Toward a More Comprehensive Appreciation of Christ Our Lord," "Thoughts on the Beatitudes," "Reflections on Charity," "The Gifts of the Holy Ghost," "Unnoticed Moments in the Life of Our Lady," "The Sign of the Cross," "Thoughts from St. Gertrude's Prayer to the Sacred Heart," and "Reflections on the Holy Eucharist." There are nine or ten meditations for each triduum.

The book's subtitle, *Outlined Meditations*, suggests its form; for the meditations—three points to each meditation—are written up in the form of undeveloped thoughts. A quotation from the text would best indicate what we mean. For example, speaking of our relation with Christ: "But there must be contact . . . He has come eagerly all the way from heaven, but the last few steps must be taken by us . . . as they were taken by John and by Andrew at the Jordan . . . the Samaritan woman at the well . . . the woman with an issue . . . Nicodemus . . . The tabernacle is never far away, but how often do we go in search?" (p. 140). Putting the meditation matter in this form makes *Ponder Slowly* suitable either for preparing matter for prayer or for use during the time of prayer itself.

This book is deceptive. A first impression could easily be disappointing. This could be due either to its form or to the fact that P. presupposes in the reader a better than average familiarity with the details of the Gospel. If this familiarity is lacking, many valuable points could be overlooked. But if one follows the title of the book and ponders the matter slowly, the value of the book will become evident. The thoughts are well founded in the New Testament and P.'s spiritual insights are excellent. The book contains some

fine matter for prayer. Retreat directors will also find here many excellent undeveloped thoughts to which they can give their own personal development.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

STAGES IN PRAYER. By John G. Arintero, O.P. Translated from the fifth Spanish edition by Kathleen Pond. St. Louis: Herder, 1957. Pp. x + 178.

GUIDANCE IN SPIRITUAL DIRECTION. By Charles Hugo Doyle. Westminster, Md.: Newman, 1958. Pp. 301. \$4.75.

It is difficult to understand why the knowledge and practice of contemplative prayer is, comparatively speaking, so little widespread. Nor is this peculiar to the present century. However, despite the degree to which activism has become ingrained in the modern mentality, there has occurred within recent decades some revival of interest in the deep communing of the soul with God, but not to the extent that the terms "mystic" and "contemplative" have lost their facetious, if not at times sinister, connotation. Many good and fervent persons, even as St. John of the Cross complained in his time, remain for a lifetime in a state in which prayer is either a spiritual bonbon or a trying daily exercise. This condition of affairs is surely not due to a lack of classical writings upon the subject or of excellent presentations of it such as these two works constitute.

Though Fr. Doyle's book has been written with those who are spiritual directors primarily in mind, it should be of great value to serious-minded priests, religious, or laymen who would know more about the higher forms of prayer. Passages from a large number of recognized spiritual writers are quoted and some use has been made of recent developments in the field of human psychology. It is characterized by a clear, straightforward style and, all in all, offers a thoroughly practical treatment of the subject.

The translation of Fr. Arintero's work is a complement to his two-volume *The Mystical Evolution in the Development and Vitality of the Church* (cf. THEOLOGICAL STUDIES 10 [1949] 599-600; 13 [1952] 145-47). Like Fr. Doyle, he cites abundantly authorities on the matter, for the most part those who have had firsthand mystical experiences. These serve to clarify and illuminate his points.

Both books follow in general the accepted division of the interior life into the purgative, illuminative, and unitive ways. This is a valid and proven way of approaching the subject. But might not a more original and stimulating development be offered by combining the expositions of the earlier

Fathers on union of the soul with God in prayer with the accounts of their experiences by saints in later centuries in such a way as to keep the traditional framework more in the background? Several recent works have attempted this most successfully. In the same way, one cannot but feel that the ideas and terms brought to the fore by contemporary psychologists and existentialists could be used to great advantage. There is much in common here with their language and thought.

Another point that presents itself, as the thought comes whether a beginner might not find the explanations of the way of contemplative prayer a bit tedious, is that so often writers upon this subject fail to do ample justice to the affective aspect. St. Augustine and St. Gregory the Great are two who were not guilty of this. It is of great importance that those who would interest others in the joys and satisfaction of a more intimate communion of the lover with the Beloved should appeal to the will in much the same way that God entices and draws souls to closer union with Himself.

Portsmouth, Rhode Island

DAVID HURST, O.S.B.

PUBLIC WORSHIP: A SURVEY. By J. A. Jungmann. Translated by Clifford Howell. Collegeville, Minn.: Liturgical Press, 1958. Pp. 249. \$3.50.

The Republic of Austria took pains last year to note Fr. Jungmann's compulsory retirement *from teaching* by a convocation and citation for singular merit. The editors of *Civiltà cattolica* having asked him a few years back to prepare a brief handbook of the entire field of liturgy, "I have taken the opportunity," he said in this connection, "of summarising and setting in order the most important elements of the lectures I have been wont to deliver to young theological students during the last three decades" (p. vii). This is the book here discussed, which in three years has been issued in at least four languages: German, Italian, French, and English. Of the English version there are editions in both England and America. This is a souvenir of the retirement from lecturing of an eminent and beloved *doctor liturgiae*.

A more concentrated book would be hard to imagine. Its chapters deal with: basic concepts, history, liturgical laws, structural elements, the house of God and its appointments, the sacraments, the Mass, the office, the Church year. There is everywhere the quiet assurance of the master, letting the centuries unroll themselves.

No matter what one's previous preparation, there is here both new knowledge and knowledge in depth. For instance, speaking of baptism: "In the later Middle Ages it became customary to confer a name on the child when

it was baptised; this had, indeed, been done sometimes before that. And now it became the rule that this name should be that of a saint" (p. 76). Farther down on the page we read: "At the moment of Confirmation the sponsor puts his foot upon the right foot of the candidate, or else, as in Germany, England and America—his hand on the candidate's shoulder." No page but will have its surprise.

For priests perhaps no area of the liturgy will offer more surprises than the chapter on the breviary (pp. 149-77), and the two widely-differing types of office in former times, a cathedral type and the monastic type familiar to us now.

As sample of the author's sweeping summation take the passage on the Church year: "The Liturgical Year has never been planned; it has just grown. Its beginnings lie in the feast of Easter which was early expanded into the Paschal Cycle of feasts. Next came Christmas, which grew into the Christmas Cycle. In the remaining time, which belonged neither to one season nor to the other, a number of memorial days were introduced, chiefly feasts of the many saints. It was not until the twelfth century that the sum-total of all the feasts began to be regarded as having any kind of unity, like that of the civil year with its seasons of winter, spring, summer and autumn. Advent then came to be thought of as the beginning of the Church Year; before that time the question as to when the year began had not risen except in connection with the fact that the liturgical books had to begin at some definite point in the year. This was normally Christmas; but Advent, Easter and Septuagesima had also been used as beginnings" (pp. 178-79).

Expressions on pp. 60 and 224 betray the fact that English English is not always identical with American English. A few tiny slips escaped correction: p. 27, 1711 for 711; p. 49, St. George for St. Joseph; p. 180, a reference to paragraph 20 of *Mediator* is missing. But these tiny flaws in no way detract from the very great value of this genuine masterpiece in miniature.

St. Mary's College, Kansas

GERALD ELLARD, S.J.

COMPARATIVE LITURGY. By Anton Baumstark. Revised by Bernard Botte. English edition by F. L. Cross. Westminster, Md.: Newman, 1958. Pp. 249. \$6.50.

The editor of this English edition is Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church. His dual purpose is "to introduce the English-speaking reader to the work of one of the most brilliant and versatile of modern liturgists, and to put into his hands a

volume which by its extensive documentation may serve as an up-to-date English handbook to liturgical studies" (p. v). That printed pages almost twenty years old (adds Cross) "can fulfil the latter purpose is largely to be ascribed to the revision of the text and the extension of the annotation by Dom Bernard Botte. . . ." Cross's Prefatory Note is followed by Botte's 1953 Foreword to the third French edition of the work introduced by Baumstark in 1939.

Drawn both by his long interest in the historical development of the Roman Rite and by his wide competence in Oriental languages and literature, B. was led on to explore that faraway area where both Latin and Oriental Rites were emerging from primitive simplicity of form. After the manner, he used to say, of philologists drawing up their comparative grammar, he was asking if the original elements could be so isolated that one could retrace the sequence and norms of development. He thought the effort worth trying.

His work appeared in 1940. Liturgists gave it a warm welcome, far beyond their agreement with the concept as a whole, and quite apart, too, from their disagreement in detail. Here was a basic book of the "psychology" of worship, full of illustrative materials, from a richly-stored mind. Two editions had sold out when death took the seventy-six-year-old author (1948).

Dom Botte of Mont-César, Louvain, was asked to re-edit the work. While he judged B.'s ideas "fundamentally right, even if he sometimes gave them too rigid a form," he "did not always see where to draw the line between his hypotheses and historical reality" (pp. viii, ix). Botte reproduced the former text as printed, but found "it was impossible by silence to give tacit approval to statements that appeared to me evidently mistaken. I have therefore taken the course of adding at certain points notes of my own, enclosing them in square brackets and affixing my initials" (p. x). This leads at times to momentary flashes of debate, of which p. 58 gives a good example. In the passage in question B. is arguing that the Canon of the Mass betrays that it is a translation from the Greek: "I will give an illustration. The Roman Canon itself is a translation from the Greek, as I have demonstrated in a short article, 'Ein Uebersetzungsfehler im Messkanon,' in the Dutch review *Studia Catholica*." To the reference quoted Botte added: "[This opinion is rejected by C. Mohlberg, O.S.B., H. Engberding, O.S.B., by J. A. Jungmann, S.J., and by myself. See Bibliography. . . .]"

Very careful editing is evident in this imposing English edition. Besides all that the French edition has, it contains an index of Scripture passages and one of manuscripts cited.

THE WORSHIP OF THE CHURCH: A COMPANION TO LITURGICAL STUDIES.
By William J. O'Shea, S.S. Westminster, Md.: Newman, 1957. Pp. 646.
\$7.00.

A lovely landscape on a perfect June day is so overwhelming that one tends to forget all the changes that made it possible: the slow loosening of the grip of frost, the tentative stirrings in the warmed earth, the swelling of buds, the delicate first greening of shrub and tree and lawn—in short, the quickening and flowering everywhere that bring about this transformation. A thousand influences seem likewise to be at work in the Church today which will renew her youth and the radiant beauty of her face; when they appeared first their efforts seemed disparate and unconnected, but as the spring matures they merge their labors and the pattern begins to be visible. There is the profound study of Holy Scripture, the vitality of theology on every level, the living of the liturgy, the attraction toward prayer and contemplation, the enlivened apostolic sense, the centralization of the Eucharist, the enlistment of lay generosity, the animation of catechetics, the new depth and breadth of fraternal charity—one could go on.

It is good to know that today's seminarians can be formed with the aid of such books as the one under review; for here we have a presentation of the liturgy which will really help the men who must be priests in the latter half of the twentieth century. It will teach them, for instance, that the liturgy is essentially the prayer of Christ—the whole Christ, Head and members—and not any of the ancillary and subordinate things with which it is sometimes still confused: rubrics, art, music. They will learn that the liturgy, because it is *the* source of the true Christian spirit, must be pastoral always, i.e., adapted to the generation it serves. They will be impelled to study the real texts for any course in liturgy, the liturgical books themselves, since, as the author insists, his book is only a "companion" for the missal, the breviary, the pontifical, etc. They will discover that the liturgy is not something to be performed ("I'm on for ceremonies tomorrow") but something to be lived ("imitamini quod agitis"). And they will learn that as the liturgy is a corollary of the Mystical Body, so the various activities of the social apostolate are a corollary of the liturgy.

The author's expository style is excellent: it is clear, varied, lively. He gives sound definitions and solid doctrine; he is up-to-date and American (in the sense that he writes for priests going into an American milieu); he is courageous in his sponsorship of change in present customs when change is indicated by the very nature of the liturgy or by the needs of today. On controverted questions he offers good sense, authoritatively stated. He

blends principles with his rubrics when he is discussing the latter, so that ceremonial becomes rational and is, incidentally, more easily remembered.

The value of the book for seminarians has been questioned because it does not contain a wealth of scientific erudition. But lengthy footnotes and columns of citations would have made for a far bulkier or a less attractively printed volume; they would have defeated the author's purpose, too, which was to provide an inclusive yet not exhaustive commentary on the liturgical texts. They might have blurred somewhat the sharp impression which the reader carries away of principles and attitudes. And the author does provide appendices and a good bibliography, which the student with special interests can use as a guide to further research.

Boston College

WILLIAM J. LEONARD, S.J.

DESTIN DU CATHOLICISME FRANÇAIS, 1926-1956. By Adrien Dansette. Paris: Flammarion, 1957. Pp. 493.

M. Adrien Dansette is a well-known historian of the Church under the successive republican regimes of France. Under a somewhat misleading title, he has now written an independent volume on contemporary French Catholicism.

The author himself notes that this is not a complete survey of his topic. As he remarks, he has gathered no adequate information on the seminary training of the clergy; if he can, in a measure, appreciate the apostolic conceptions of priests engaged in pastoral or missionary work, he is in no position to gauge the extent, the value, and the direction of their preparation, or to explain what their views are when they leave the seminary for the various forms of the modern apostolate. Likewise, this book includes no study of the tremendous impact of Catholic thought on contemporary French writing. The contribution of Catholic thinkers, either in the existential line of Gabriel Marcel or in the personalist line of Emmanuel Mounier, is not considered. The theological revival, though mentioned, stays in the background, as also does the very significant confrontation of science and faith in the writings of the late Teilhard de Chardin. These questions are no doubt well documented and may be studied elsewhere, yet they all would be necessary for an assessment of the "destiny of French Catholicism."

D.'s purpose has therefore been narrower than his title. He has only tried to write a history of apostolic movements and conceptions in contemporary France. Thus he gives detailed accounts of "specialized Catholic Action," of "general Catholic Action," of the Mission of France and its seminary

(which has successively been located in Lisiéux, Limoges, and now at Pontigny), of the Mission of Paris, and of the priest-worker movement.

Other movements that have not hit the headlines abroad also come in for study: liturgical, catechetical, home missions, etc. There are many of these. Their activities often interlock, and they are so often influenced by the various social environments of the extremely diversified French society that any but a Frenchman will probably find it difficult to follow the thread of the story. Many pages also assume that the reader is already acquainted with the matter. This is natural in a book of this sort, yet one may fear occasional misinterpretations on the part of readers not sufficiently cognizant of the French scene.

Four chapters out of nine are concerned with the priest-workers. D. has taken pains to be well informed even about lesser-known aspects of the movement and of its suspension in 1954. He is very accurate and objective. He does not tone down the mistakes made by a large section of the priests involved, or what he considers to have been the absence of adequate episcopal leadership during the experiment, or what he calls the frequent misinterpretation, in the Vatican, of the French situation. These are delicate points, on which a case could no doubt be made for a different judgment of the facts.

D. rightly says that André Cesbron's famed novel, *Les saints vont en enfer*, did untold harm to the priest-workers: the public misread it as a description of the life of a priest-worker, when it was not this at all. It only described, with the help of fictional imagination, yet starting from a factual basis, an attempt to establish an extra-parochial liturgical and pastoral community. It highlighted, with some distortions, an aspect of the Mission of Paris, but had nothing to do with priest-workers. On another point I would have gone further than D. I would have stressed more than he does the unfortunate, although loyal and well-intentioned, influence of Montuclard, whose *Les événements et la foi* marked a decisive turning point in the story of the priest-workers. I also suspect that D. knows more details than he cares to reveal about the activities of the integralists of Angers. Since 1956, when the book ends its film of events, these have incurred a good half-dozen public rebukes from several archbishops and bishops.

Although D. has no axe to grind, some of his judgments will not please everybody. His opinion that the JOC (YCW) in France has not fulfilled the high hopes raised by its beginnings has already been judged adversely by members of the JOC; yet it corresponds to the remarks of other observers. That nothing less than a new start of the priest-worker movement will be necessary before any impact can be made on the working class is a conclusion which D. clearly intends to convey. No one who has direct knowledge of the

mentality of French workers will quarrel with this. It certainly represents a unanimous conviction in competent circles. But the conditions of such a renewal of contact have to be carefully worked out. The mistakes that have been made—whoever may have been responsible for them—must not be repeated.

This question is intensely studied today by members of the French hierarchy. We should hope that journalists and novelists will not mar an eventual resumption of work by some priests.

Assumption College, Worcester, Mass.

GEORGE H. TAVARD, A.A.

THE CONFLICT WITH ROME. By Gerrit C. Berkouwer. Translated under the supervision of David H. Freeman. Philadelphia: Presbyterian and Reformed Publishing Co., 1958. Pp. vi + 319. \$5.95.

Berkouwer is Professor of Dogmatic Theology at the Free University in Amsterdam. His idea in this book seems to be that modern Protestantism has gone off at a tangent in considering its relationship to Catholicism. He would set the record straight by going back to the fundamental position of the Reformed Confessions, especially those of Heidelberg and Dordt. The manner in which B. presents his thesis saves it from being just an old story. The Catholic viewpoint on a selected group of theological subjects is elaborately portrayed from modern authors, papal documents, and the councils. The point of conflict with the principles and concepts of Luther, Calvin, and the Confessions is then established. A unity of opposition in every instance is found in the *sola fides*.

The fundamental question of the authority of the Catholic Church in contrast to the seeming individual autonomy of Protestantism is first considered. The idea of Roman authority is seen in the concept of the identity of the Church and the Mystical Body. The Reformation thought such an absolute ecclesiastical authority was false; it accepted authority in the church, but an authority subject to the Word and the Holy Ghost, i.e., the authority of a listening church. There is no rational foundation for accepting the authority of the church in this system. It rests on the *sola fides* in the living Word.

In such opposite concepts of authority the norm for detecting heresy must be opposed. The Catholic Church can declare certain opinions regarding the Mass, the Blessed Virgin, merit, and grace to be heretical by appealing to tradition. The Reformation rejected all such determination by its subjection to the Word alone. All talk about admitting abuses and delinquencies of the past in the Roman Church is of little moment. B.

claims that the real guilt was the rejection of the doctrine of sovereign grace as presented by the Reformation.

The question of grace and justification was the basic issue of the dispute between Rome and the Reformers. It is not surprising, then, that B. examines the opposition at length. Basically his claim is that the Reformers correctly interpreted the nature of grace following in the footsteps of St. Augustine. Rome follows an ontological system of grace and nature which is asserted to be directly opposed to the religious concept of totally corrupted human nature and the *sola fides* of the Reformers and the gospel. An analysis of these two systems shows why the assurance of salvation must be totally different in each. So also the notion of reward contained in Scripture is interpreted in Reformation thought as the very opposite to the merit of Catholicism.

The subsequent chapters on Mariology, the Communion of Saints, and the Incarnation are worked out on the same basis of the sovereign grace and *sola fides* of Protestantism. These fundamental doctrines logically conflict with the Catholic position, which is based on an opposite viewpoint of human nature and its relation to God and the work of salvation.

The Catholic theologian should find this book interesting, if only to point out to his students that the "Novatores" are not such ancient and forgotten adversaries as they might imagine. B.'s ingenious evasion of the Catholic interpretation of many Scripture passages should prove highly diverting. The complete futility of presenting arguments for Catholic doctrine from historical documents and the writings of the Fathers, when dealing with a Reformed theologian, will be perceived with unusual clarity. Throughout the book the fundamental point of conflict with Catholicism is found to be the break-through of the gospel of free sovereign grace. The real issue is, however, more fundamental. It is the claim of the Reformers to have an insight into Scripture which all the antiquity of East and West never attained. B. has constructed his defense of Reformed theology on the acceptance of this assertion. Its partial rejection is the history of Protestant sectarianism. Hope for lessening the conflict lies not in the gratuitous assumption of this insight but in its proper evaluation.

Weston College

JAMES L. MONKS, S.J.

ECUMENISM AND THE EVANGELICAL. By J. Marcellus Kik. Philadelphia: Presbyterian and Reformed Publishing Co., 1958. Pp. v + 152. \$3.50.

This recent work by the Presbyterian clergyman, J. Marcellus Kik, is another popular and concise contribution to the field of ecumenical litera-

ture from the non-Catholic viewpoint. Specifically it is a plea for the Evangelical to be interested in this modern religious movement.

K. begins his work with this challenging statement: "Ecumenism has reached a decisive stage. Either the movement must drive forward to a full organic union of all churches, removing and wiping out all obstacles, or it must rest content with some type of federal union" (p. v). K. writes of "The Coming Great Church of the Future" and states that "the visible unity of the Church is the desperate need of the present day. Its absence harms the cause of Christianity. Yet the only effectual unity is the unity for which Christ prayed and which the New Testament Church illustrated" (p. 47). We quite agree that unity is the desideratum of the present day, but we hold that this unity already exists in the true Church.

In some instances K. seems contradictory; e.g., he speaks of the need of unity, of one church, of the fulfilment of our Lord's prayer, but gives approval to the statements of another author: "Under no condition can the Lord's petition, 'that they may be one,' be interpreted as a prayer for one over-all organization under central control" or rather "a single comprehensive organization of the churches" (John Knox, *The Early Church and Coming Great Church*). In another passage he says that "the Coming Great Church has been the theme of ecumenism and the dream of ecumenists. To some the dream will be realized when all Christians—Protestant, Orthodox, and Roman Catholic—will be in one corporate structure. . . . Unity of faith, of worship, of doctrine must be subordinated to unity of polity. When all Christian people are shepherded under one organization the ecumenical millennium will have arrived" (p. 142). We hardly agree that these attributes of oneness must be sacrificed for polity, for without unity of doctrine there can be no fundamental unity.

Although a Catholic must disagree with many of the statements of the book, he should regard it as a hopeful sign that those outside the Catholic Church are concerned with Christian unity. He should pray that, in the providence of God, this interest will lead souls to a unity which they do not at present conceive or recognize, but which, in God's plan, is the only basis of a reunited Christendom—the oneness of the one Church established by the Son of God. The Instruction of the Holy Office recognizes that "under the inspiring grace of God, a desire has awakened and is growing daily in the hearts of many who are separated from the Catholic Church that a reunion be accomplished among all who believe in Christ the Lord." Our duty is to help it along by our interest and prayers.

*St. Paul's Friary,
Graymoor, Garrison, N.Y.*

TITUS CRANNY, S.A.

AN INTRODUCTION TO WESTERN PHILOSOPHY. By Russell Coleburt. New York: Sheed & Ward, 1957. Pp. xiv + 240. \$4.00.

This is by far, to this reviewer's knowledge, the best general introduction to philosophy that has as yet appeared originally in English. It reads easily, is informative without being too didactic, provocative without being indifferent, comprehensive without being superficial. It is wide-ranging and up-to-date in its shrewd selectivity of material, and its authoritativeness is evidenced by C.'s broad and profound mastery of his subject. The author, who presently teaches at the Jesuit Stonyhurst College in England, skilfully blends the historical with the problematical approach and, to lend a note of authenticity, lets the philosophers speak for themselves as often as possible in a judicious selection of passages that should be familiar to every serious student of philosophy. Briefly and concisely he expounds the main problems of philosophy and at the same time presents the master ideas of the most important philosophers by distilling the quintessence of their contribution to the progress of Occidental thought. Though the exposition is simple and clear, it avoids oversimplification and makes no pretense of being exhaustive or all-embracing, yet the wealth of positive doctrine that C. succeeds in conveying in so brief a compass is extraordinary. For instance, in discussing the Socratic principle that knowledge is virtue, he broaches the question of objective moral values and of absolute truth and in his consideration of Plato introduces the reader to the problem of the universal as well as to the correlated problems of exemplarism and participation, though at times he seems to succumb to the traditional Aristotelian prejudice that Plato hypostatized concepts.

The book should succeed in its professed design of stimulating an interest in philosophy for beginners, because it encourages the novice in philosophy to philosophize on his own; it makes no attempt to evade the persistent problems of philosophy or to dissemble the difficulties inherent in traditional positions. Parts 3 and 4 provide a better introduction to the modern problem of epistemology than is found in most Scholastic manuals on the subject. C. displays an unusual facility in aptly expounding and situating a philosophical problem in its historical context; then with a few broad but deft strokes he brushes aside technicalities in order to reach the heart of the problem, reducing it to its elemental components and subjecting these to an incisive and penetrating analysis. One might cite his remark (p. 180) that "much of Western Philosophy, as this book has tried to illustrate, has been devoted to showing the relationship between Absolute Being and human values," and Sartre's pinpointing of the main problem of contemporary metaphysics when he declared (p. 179): "There is no

human nature, because there is no God to have a conception of it." The author draws the logical conclusion (p. 180): "Thus God, human nature and ethical standards, must be accepted or denied together. M. Sartre, by denying all three, has at least put the problem in its proper terms." Other examples of the appositeness of C.'s consideration would be his discussion of Christian philosophy, his critical analysis of Hume, Ayer's logical positivism, Wittgenstein's logical analysis, and his refutation of utilitarianism and behaviorism. C. is suasive and sweetly reasonable, but at no time does the reader feel that he is being indoctrinated or being subjected to any special pleading.

Despite its over-all excellence, some details of the present work are questionable; for instance, C.'s confusion of Aristotle's Thought of Thought with the Absolute; his anachronistic designation of Heraclitus or Parmenides, even for pedagogical purposes, as idealists; and the division of "Platonists or Aristotelians, as idealists or realists" (p. 64). He also seems to endorse the generally accepted, though baffling, view that the Aristotelian "universal is immanent but not transcendent—an element of the particular" (p. 58), but then he admits that Aristotle "gives no metaphysical reason for the permanent structure of his universals" (p. 64). A Thomist of the Platonic and Augustinian persuasion would object to his statement (p. 56) that "it is the essential doctrine of realism that *reality is to be found preeminently in what we perceive rather than in what we think,*" just as he would question the author's view (p. 138) that "Ockham attacked the whole Aristotelian theory of essences" in the name of conceptualism, since as a matter of fact Ockham was historically correct in defending his antischolastic conceptualism by appealing to Aristotle. Nor does C. seem sufficiently aware of the complete divorce that Kant made between metaphysics and ethics, between theoretical and practical reason, between the phenomenal world of "objective nature" and the noumenal world that is objective in the traditional Scholastic sense.

Loyola Seminary, Shrub Oak, N.Y.

JAMES I. CONWAY, S.J.

SHORTER NOTICES

MOÏSE. By Martin Buber. Translated from the second German edition by Albert Kohn. *Collection des sources d'Israel*. Paris: Presses Universitaires de France, 1957. Pp. 267. A stimulating, critical working out of the implications of Buber's I-Thou philosophy in the fields of historical theory and biblical exegesis. The guiding lines of this method have been stated in B.'s earlier works, *Königtum Gottes* and *Der Glaube der Propheten*. The meeting between I and the Absolute Thou, the core of all real history, finds its biblical expression in Exodus in the literary form of the saga. The saga has its foundation in an objective historical event, a theophany, which transforms the life of the individual or the people who experience it. To interpret the saga as an expression of some abstract and universal truth, and to tear it out of the ground of concrete event and biography, is to falsify it completely. By a critical examination of the biblical text, B. attempts to derive a description of Moses as a concrete historical personality and to establish his unique historical function. Two criteria govern B.'s reconstruction of the personage and works of Moses. By means of the criterion of uniqueness, we see in the biblical narrative situations, expressions, and deeds whose uniqueness cannot be the fruit of mere fabrication, but must be regarded simply as a matter of fact. Further, it is a basic law of methodology not to permit fact to be broken down by any general hypothesis based on comparative history, as long as what is said in the text fulfils the criterion of the historically possible by being in accord with the historical conditions of the epoch. Applying these criteria to the life and deeds of Moses as they appear in the most primitive oral tradition contained in the biblical sagas, we find in him a man who experienced and served God in a unique way, as a personal God, active in history and demanding the total loyalty of His chosen people. Probably because of wartime conditions, this book was first published in English in 1946 by the East & West Library in London. It was later published in German in 1952 by the Verlag Lambert Schneider in Heidelberg. Despite the fact that the new French edition is a translation from the German, it seems to preserve the nuances of B.'s thought much more faithfully than does the earlier English edition.

Woodstock College

John J. McNeill, S.J.

SAINT PAUL AND THE MYSTERY OF CHRIST. By Claude Tresmontant. Translated by Donald Attwater. New York: Harper, 1957. Pp. 190. \$1.35. The first in the popular, cleverly illustrated new paperback series, *Men of Wisdom*. T. introduces his study with a picture of the Judeo-Christian

world of the first century. There follows a sketch in broad outline of the divine plan of salvation, from creation, through the story of the people of God, to the fulfilment of sacred history in Christ. A final section uses the framework of the missionary journeys to develop some key Pauline concepts: the "mystery of Christ," the Body of Christ, divine adoption, justice through faith, agape, suffering; the familiar antinomies of the old and the new law, the old and the new man, flesh and spirit, weakness and strength; etc. Despite T.'s evident competence, there is a certain disappointment at his tendency to sacrifice depth for breadth, and personal inspiration for the somewhat dubious value of always giving us St. Paul in St. Paul's own words.

Woodstock College

Joseph G. Murray, S.J.

SAINT AUGUSTINE AND HIS INFLUENCE THROUGH THE AGES. By Henri Marrou. Translated by Patrick Hepburne-Scott. New York: Harper, 1957. Pp. 191. \$1.35. Presents the context of Augustine's thought rather than a systematic summary of his philosophy and theology. The first and longest section is an honest and well-balanced evaluation of Augustine's life, character, and cultural situation in so far as these factors have influenced his thought. M.'s unconcealed admiration for Augustine does not prevent his finding that A.'s character bears some of the marks of the *nouveau riche* and that he sometimes rushed to answer adversaries whom he had not yet read. A second section of sixty-five pages of significant texts, all excellently translated, introduce us directly to the life and thought of Augustine during his years as Bishop of Hippo. A third, somewhat sketchy section traces the history of Augustinianism and its occasional distortions in the history of Western thought. Those already acquainted with Augustine will profit from M.'s well-founded insights. Students who want an introduction to Augustine's thought will find that M.'s background material is stimulating but necessarily incomplete. For those willing to go further, John O'Meara has added a short but excellent bibliography of primary and secondary sources.

Woodstock College

John W. Healey, S.J.

LÉON LE GRAND: SERMONS 2. Translation and notes by René Dolle. *Sources chrétiennes* 49. Paris: Editions du Cerf, 1957. Pp. 89. Second volume of scheduled four-volume presentation (Latin and French) of Leo's sermons, planned as follows: (1) homilies for Christmas and Epiphany; cf. *SC* 22; (2) Lent and the collections; (3) Paschaltide, i.e., passion, Easter, ascension, Pentecost; (4) Ember days, saints, anniversary of election. In

Vol. 2 we have eighteen sermons: six for collections (Ballerini-Migne 6-11), twelve for Lent (BM 39-50). In translating them, Dom Dolle has profited from critiques of *SC 22*, clinging closer to Leo's Latin, without however forsaking good French style. There are some valuable philological notes, e.g., on *balteus castitatis*, *continentia*, *devotio*, *observantia*, *pietas*, *socialis*, *vanitates*, *vetustas*.

Woodstock College

Walter J. Burghardt, S.J.

SYMÉON LE NOUVEAU THÉOLOGIEEN: CHAPITRES THÉOLOGIQUES, GNOSTIQUES ET PRATIQUES. Introduction, critical text, translation, and notes by J. Darrouzès, A.A. *Sources chrétiennes* 51. Paris: Editions du Cerf, 1957. Pp. 139. The Introduction (pp. 7-38) sketches the life of Symeon the New Theologian (949-1022) and his works; analyzes the text tradition of the *Kephalaia* (summary statements of spiritual doctrine and practice); discusses the style of the work as well as the difficult problem of its precise date; outlines some doctrinal aspects. D. finds in the *Kephalaia* a new spirit whose principal feature is the presentation of the spiritual life as an experience, as a vital act, not as a theory. In traditional language, and using ideas current in Eastern spirituality, S. has no other criterion for appraising Christian perfection save his own mystical experience. He "is not merely a current that conveys the contributions of the past; he is himself a source that enriches Christian tradition" (p. 36). The text established by D. has an *apparatus criticus* which usually gives only the readings proper to a family of MSS. The French translation consistently seeks out the underlying idea, while remaining intelligently faithful to the original Greek. Of special value is the twelve-page Greek index of doctrinal terms (sometimes with the meaning in the context) which are typical or else concern the problem of mystical knowledge. Another table gives the *incipit* of each *kephalaion*.

Woodstock College

Walter J. Burghardt, S.J.

CHRISTIAN COMMITMENT: AN APOLOGETIC. By Edward John Carnell. New York: Macmillan, 1957. Pp. xii + 314. \$5.00. C. finds the work of Christian apologists of all previous eras inadequate for "our dynamic and existential world." From the background of his own quest for faith, he builds a method of apologetic which he feels meets the modern need. In an honest attempt to supplement "the deficiencies of classical thought," he develops a "third method of knowing" (beyond experience and ratiocination), which turns out to be a sort of introspection orientated to moral values. While well written, and studded with quotations from literary and philosophic sources as well as the Bible, it is essentially a recounting of his finding God,

running from his undergraduate years to his present position of faith as professor at Fuller Theological Seminary in California. Using a "spiritual approach to God," C. attempts to "impress the contemporary mind with evidences drawn from man's marvelous power of moral and rational self-transcendence." Rejecting all external motives of credibility, he sets out to find God by a process of commitment of self to personally perceived moral values. Although he tends to universalize his personal reactions to events and make such moral reactions basic principles, in his case he *did* come to a knowledge of God and somehow to a life of moral activity based on love of God. This volume is a sincere attempt to systematize this process to help others make the commitment necessary to knowing God. To stand before God as just men, however, more is necessary than faith in and love for a personal God—though that is as far as his method led him. Hence to make the volume more useful, C. shifts (as he tells us on p. 249) to a dogmatic review of his concept of the Christian doctrine of salvation, and to a conclusion that "God must be encountered in the dynamic of personal fellowship."

St. Mary's Seminary, Baltimore, Md.

Eugene I. Van Antwerp, S.S.

THÉOLOGIE DE L'ÉGLISE. By Charles Journet. Paris: Desclée, 1958. Pp. 444. 1800 fr. There could be no one better suited or more generous than Canon Journet to give an abridgment, faithful in method, content, and conclusions, of the two very large volumes that he has so far brought out of his projected four-volume Scholastic *summa* on the Church. The 2200 pages of these two volumes are now lightened in mass by a good four-fifths, and have become 444 smaller-sized pages. It was with an heroic charity that J. accepted the suggestion of his publishers to make this abridgment, as he says, "propter occupatos," for the readers who are too poor in time and perhaps too poor in purse to manage the originals. J. assures us that, in putting his work within the reach of more readers, he did not intend to impoverish or cheapen it; and there is surely nothing common or facile about this distinguished work of speculative theology, even in its compendious form. J.'s abridgments are other men's books. The reader should be informed that the present volume is no open-sesame to J.'s bigger books: it is a very good but austere manuductor.

Weston College

Francis X. Lawlor, S.J.

TSERKOV BOGOCHELOVEKA. By Stanislaus Tyszkiewicz, S.J. New York: Russian Center, 1958. Pp. 581. Fr. Tyszkiewicz's book, whose title in English would read *The Church of the God-Man*, is a modest ecclesiological treatise intended primarily for Russian Catholic priests. Based on the the-

ological sources revered by both Orthodox and Catholic alike, his presentation of controverted ecclesiological issues affords materials for the serious and prayerful study of his readers engaged in the delicate apostolate of reintegrating our Orthodox brethren into the Church with full respect for their venerable religious traditions. In line with this aim, special emphasis is laid upon the dynamic vitality of the Church as the Mystical Body of Christ and the indispensable prerequisite for the edification of that Body, communion with the hierarchy and the Church's visible Head. The golden thread running throughout this succinct summary is the God-Man's love, manifest not only in His solicitude for the interior life of His Spouse, but in the providential institution of His Church as an earthly, visible society fully accommodated to the needs of erring humanity.

Woodstock College

J. D. Shenkel, S.J.

CHRIST AND ADAM: MAN AND HUMANITY IN ROMANS 5. By Karl Barth. Translated by T. A. Smail. New York: Harper, 1957. Pp. 96. \$2.00. The German original of this essay appeared in 1952. It is not so much exegesis of the famous Pauline comparison as a meditation inspired by Rom 5:12-21. The central thesis is: "The meaning of the famous parallel . . . is not that the relationship between Adam and us is the expression of our true and original nature, so that we would have to recognize in Adam the fundamental truth of anthropology to which the subsequent relationship between Christ and us would have to fit and adapt itself. . . . The primary anthropological truth and ordering principle . . . is made clear only through the relationship between Christ and us. . . . Man's essential and original nature is to be found, therefore, not in Adam but in Christ" (pp. 28 ff.). Those unfamiliar with Barth's theology will be at a loss how to interpret this and other ambiguous affirmations. Those few who are at home with his prodigious output will read these pages in the light of the more fundamental statements of the *Church Dogmatics* and the famous commentary on Romans. Wilhelm Pauck contributes a brief but excellent introduction.

Woodstock College

Thomas E. Clarke, S.J.

HANDBUCH DER KATHOLISCHEN DOGMATIK 6: GNADENLEHRE. By Matthias Joseph Scheeben. 3rd ed. by Heribert Schaaf. *Gesammelte Schriften* 7. Freiburg: Herder, 1957. Pp. xlviii + 428. With the publication of the present volume, the new edition of Scheeben's collected works, which began to be issued in 1941, is nearing completion. There remains only the final volume, planned as a compilation of Scheeben's more important essays and articles

which appeared originally in theological periodicals. Like preceding volumes in this excellent edition, the *Gnadenlehre* is characterized by painstaking effort in establishing the text, careful revision of footnotes, verification of references, and detailed indexes. The sixth book of the *Handbuch der katholischen Dogmatik* is the last of Scheeben's great books. Illness held up its composition for years, and death kept the Cologne theologian from achieving his vast project, which was to have included further volumes on ecclesiology, sacramental theology, and eschatology. Indeed, even the treatise on grace is incomplete; lengthy chapters on such problems as justification, predestination, and the distribution of graces were envisioned. Fortunately, Scheeben was able to finish what he himself regarded as the longest and most difficult portion of his teaching on grace: the nature and necessity of actual grace. His fine spirit of independence, a mastery of patristic literature remarkable for his time, and speculative insights are manifested clearly in his treatment of grace, as in all the other parts of theology which he enriched during his brief but amazingly productive career. His consummate skill in designing a synthesis, rather than the solutions he contributes to controverted questions, accounts for the enduring value of the work.

St. Mary's College, Kansas

Cyril Vollert, S.J.

LE MARIAGE SELON LE DESSEIN DE DIEU. By M.-A. Genevois, O.P. Paris: Editions du Cerf, 1957. Pp. 265. Not a scientific study of marriage, yet every page witnesses to the profound grasp G. has on the dogmatic, moral, juridical, and psychological truths that must be taken into account in even the most popular presentation. There is also evidence that G. has devoted much time to the actual problems of men and women at every stage of their mutual relationships. The writing has a definite cast toward women. When G. speaks of women, he is telling them about themselves; when he discusses men, he is telling women about them. This does not detract from its value for men, for it gives a unity of approach that would have been spoiled by directing it alternately to men and women. The order of the work is exceptionally well planned. The first five chapters are devoted to the questions: Why male and female? What is woman? What is man? How do they complement each other? Having emphasized the fact that woman is made for another—the child—G. briefly discusses the other vocations open to women. Chaps. 6–10 treat the traditional doctrine on marriage, with convincing emphasis on the primacy of the offspring as the end of marriage according to the designs of God. Perhaps the most valuable and unusual section is found in the final chapters, where G. faces the prob-

lems that arise after the honeymoon; e.g., he explains well how the sacramental grace of marriage does not extend to living with one's in-laws, except in case of real necessity (p. 243).

St. Mary's College, Notre Dame, Ind.

James M. Egan, O.P.

THE DOCTRINE OF ETERNAL PUNISHMENT. By Harry Buis. Philadelphia: Presbyterian and Reformed Publishing Co., 1957. Pp. ix + 148. \$2.75. Covers not only *OT* and *NT* and the intertestamental period, but also pre-Reformation, Reformation, and post-Reformation thought, modern denials and their answers, and present-day conservative positions. B. manifests a thorough scholarship throughout. His biblical exegesis, while conservative, is by no means fundamentalist and shows wide acquaintance with modern problems and all important modern trends; he makes telling use of tradition to confirm his exegetical conclusions that hell exists and that its punishments are eternal. Perhaps the most valuable section for Catholic theologians concerns the widely differing opinions of modern thinkers. B. produces impartially the varying views of Protestant theologians; his evaluations are always courteous, well-informed, compelling. Of interest, too, is his concern over the effect on morality of the rather widespread denial of hell and its eternity among liberal Protestants. It is regrettable that, despite B.'s scholarship and sincerity, there is practically no awareness of the supernatural order. Except in such an order original sin is unintelligible; if situated in the perspective of a rejection of Trinitarian life, personal sin with its proportionate punishment takes on a completely different aspect.

Weston College

Philip J. Donnelly, S.J.

MASTER ECKHART AND THE RHINELAND MYSTICS. By Jeanne Ancelet-Hustache. Translated from the French by Hilda Graef. New York: Harper, 1957. Pp. 192. \$1.35. After examining the general nature of Christian mysticism, A.-H. presents its history prior to Eckhart, indicating the patristic and philosophical influences that helped mold this religious phenomenon. She then outlines the rise of German medieval mysticism, in which E. stands as the high point. E.'s life is related and his writings are discussed, an ample use of quotations from his literary works giving the reader an insight into his mind and heart. Posthumous papal condemnation of some of E.'s propositions is attributed to the boldness of his expression and juridical prejudice. A.-H.'s judgment on this pontifical censure appears superficial; she apparently fails to take into consideration that E.'s thought was vitiated by a radical Neoplatonic metaphysics of being and participa-

tion. E.'s influence on later Rhineland mystics and the *Devotio moderna* is traced. In conclusion, A.-H. surveys the divergent interpretations that have arisen during the centuries concerning his person and writings. That any correct evaluation of E.'s writings must study him in his own proper milieu and in the light of his constant avowal of orthodox Catholicism is A.-H.'s own thesis.

Woodstock College

William J. Bosch, S.J.

SPIRITUAL CONFERENCES. By Frederick William Faber. Philadelphia: Peter Reilly, 1957. Pp. x + 345. \$3.95. All who know Fr. Faber's writings will welcome this reprint of his *Spiritual Conferences*. Faber's many deeply theological and spiritual works were appreciated and enjoyed by readers of good literature during the second half of the last century and the early years of the present. Unhappily, owing to the style of print employed, some of the editions made difficult reading and their appeal diminished. A better edition was needed, and in the splendid reprint under review this need has been fully supplied. Originally delivered to his hearers in the Oratory Church, London, and revised later, these conferences retain much of their easy, informal style, and read like conversations between intimate friends. Full of thought and motivation, each reader will discover in them a message for his own spiritual life. To single out some for special approval is difficult. Kindness, Self-Deceit, Wounded Feelings, A Taste for Good Reading Considered as a Help to the Spiritual Life, Weariness in Well-Doing are notably awakening and inspiring.

Woodstock College

D. J. M. Callahan, S.J.

THE TEMPTATIONS OF CHRIST. By Gerald Vann, O.P., and P. K. Meagher, O.P. New York: Sheed and Ward, 1958. Pp. 127. \$2.75. Unites in rare felicity four marks of abiding spirituality: rooted in Scripture, deepened by Christian tradition, broadened by personal insights, quickened by language razor-edged and yet warm. The biblical basis is not a bare recital, but an effort to grasp the reality and personality and strategy of Satan, to discover in what sense the temptations are history, how temptation could mean for Christ "a struggle just as real as our own and infinitely more intense and agonizing," how the desert foreshadowed and summarized a three-year conflict between true and false messianism. Christ's tempting is given contemporaneity by Augustine's "In Christ you were tempted." In each of the three crises, Christ is seen as precursor of the Christian: his temptations prefigure our own, his reactions are highly suggestive of what

our own should be. And there are passages of fine perceptivity, such as the observation that "our lusts are a dark perversion of something radiant." There is Christian wisdom here—revelation and reason splendidly coupled.

Woodstock College

Walter J. Burghardt, S.J.

THE AMERICAN PARISH AND THE ROMAN LITURGY. By H. A. Reinhold. New York: Macmillan, 1958. Pp. xii + 148. \$3.50. The man who is looking for a closely reasoned, dispassionate study of the question of the liturgy in America will find the present collection of essays disappointing. And yet, though he may be bothered by the frequent lack of logical coherence and by the occasionally caustic polemic, he cannot remain unmoved by the challenge thrust at him in this analysis of the needs of the Church in America. Among these are underscored a greater sense of oneness and "belongingness" especially in our large parishes—a sense that begins with a sense of oneness in Christ; a fostering of this unity by a more intelligent, active participation in the social prayer of the Church; a *sacrament* life which, through education and increased use of the vernacular, will be as meaningful for the faithful as is their *sacramental* life; a piety that rises above the sentimental; a deeper sensitivity to the symbolic dimension in life and worship; the restoration of Sunday to its true stature as a reliving of the Paschal mystery. Upon the fulfilling of such demands which bear on the inner life of the Church will depend, warns R., the survival of a healthy Catholicism in America.

Woodstock College

Joseph G. Murray, S.J.

THE SACRIFICE OF PRAISE. By Vilma G. Little. New York: Kenedy, 1957. Pp. xiv + 200. \$3.00. Two main parts: (1) the historical and descriptive background to the divine office, and (2) the structure and mechanics of the breviary with illuminating insights into the office proper to certain seasons. Throughout L. displays a good knowledge of the history, music, and poetry of the breviary and a deep personal appreciation and love of the office. The entire book can be recommended unreservedly for future priests and choir religious. It will give those who will be bound to recite the office a background to its history and structure, so necessary for a full appreciation and more fruitful recitation of it. The book should be recommended with some reservation for that growing number of laymen who are more and more desirous of taking an active part in the office. Even laymen will find the sections on the history of the office, the Psalms, and the sanctification of time through the Church's cycle of praise most profitable. It is a bit unfortunate that a book which professes to be written

also for the layman was not written with a better appreciation of his needs and limitations.

Woodstock College

Paul L. Cioffi, S.J.

L'ETICA DELLA SITUAZIONE. By Angelo Perego, S.J. Rome: Edizioni "La Civiltà Cattolica," 1958. Pp. 188. L.600. A brief, clear exposition of situation ethics as propounded by two of its standard-bearers and a critical appraisal of the movement in the light of traditional ethics and of the Church's pronouncements. The author, professor of theology in the Pontifical Regional Seminary at Cuglieri, Sardegna, outlines and evaluates the position of the father of existentialist morality, E. Grisebach, whose tenets P. characterizes as a hybrid of nominalism and ultrarealism, intrinsically pessimistic and illogical, and a system notwithstanding Grisebach's contention that every system fashions an unreal world. A similar examination of E. Michel's attempt to emancipate man from the slavery of law in order to vitalize him with love through faith reveals that in such a conception the moral law is volatilized, faith is reduced to sentiment, and love is deformed. A comparison between situation ethics and traditional ethics in the light of the magisterium's pronouncements brings into relief the purely subjective pattern of the former against the strictly objective character of the latter. After pointing out the disastrous consequences of situation ethics for public and private morality, P. adds in an appendix the text, in Italian, of three relevant ecclesiastical documents: *AAS* 44 (1952) 270-78; 413-19; 48 (1956) 44-45.

Gregorian University, Rome

Clement J. Fuerst, S.J.

GIVE ME SOULS: A LIFE OF RAPHAEL CARDINAL MERRY DEL VAL. By Sister M. Bernetta Quinn, O.S.F. Westminster, Md.: Newman, 1958. Pp. 10 + 277. \$3.75. An edifying and entertaining life of the Secretary of State of St. Pius X. The best chapters describe the close relationship between Pius and his youthful prime minister. Even these chapters are written, as far as possible, from the English and American viewpoint. Indeed, one wonders if the author may not have insisted a little too much on persons and things connected with England and America. The book, as its title indicates, is more life of saint than biography. Admiration for the holiness of the great prelate is open and unconcealed. The great problems in which the Pope and the Cardinal were principals are, as a rule, mentioned but receive no critical treatment in a book written to edify and advance the cause of its hero. There are some errors of detail but they do not detract from the value and interest of the narrative.

Woodstock College

E. A. Ryan, S.J.

LETTERS OF JOHN HENRY NEWMAN. Edited and introduced by Derek Stanford and Muriel Spark. Westminster, Md.: Newman, 1957. Pp. 251. \$4.00.

The personal tenor of Newman's theological writings is paralleled by the theological tone of his personal correspondence. In the 116 letters here collected from his Anglican and Catholic life, Newman's markedly purposeful approach epitomizes the many elements of his modern theological contribution: the subtle phenomenological method, the limited functions of Scripture, the analytic apologetic, and the historical process and development of doctrine. Characteristically up-to-date is his concern with the still urgent problems of the intellectual in the Church, education on secular campuses, and the role of ecclesiastical authority. The half-dozen letters to Mrs. William Froude are still the most complete and personal account of his conversion, and they fill out the *Apologia*, which was written in eight weeks, under polemic conditions, and at a memory distance of twenty years. Although this collection is short on explanatory notes, the editors' introductions to both sets of letters are first-class. Few men of the last century remain as contemporary as Newman.

Woodstock College

John M. Culkin, S.J.

BUDDEHA AND BUDDHISM. By Maurice Percheron. Translated by Edmund Stapleton. New York: Harper, 1957. Pp. 191. \$1.35.

The third in Harper's new *Men of Wisdom* series endeavors to facilitate vital contact with the Eastern mind by a clear exposition of the essential features and central ideas of Buddhism. P., known for his earlier studies on India and Mongolia, presents Buddhism in the setting of its historical development. Since he is attempting to span 2500 years of history, his treatment is necessarily selective, but it is balanced. It is unfortunate that he chose to sacrifice documentation for the sake of brevity. Readers will wish to scrutinize more carefully the suggested resemblances and possible connections between Christian events and practices and their Buddhist "counterparts." Without such a check, a mist of hazy syncretism can arise from a popularization of this type. Not all will share P.'s enthusiasm and hope for "the further spread of Buddhism," and many may question his attempt to adduce recent conceptual schemes of atomic physics and Jungian psychology in support of Buddhism: "science, undermining the world of appearances more each day, brings us nearer to truths divined and proclaimed by the Buddha" (p. 169). But it will be profitable to consider this unique way of relating the individual to the cosmos and to review the similarities which some perceive between the Christian's attitude and that of the Buddhist humanist.

Woodstock College

Dominic Maruca, S.J.

CRUCIAL PROBLEMS OF MODERN PHILOSOPHY. By D. J. B. Hawkins. New York: Sheed & Ward, 1957. Pp. 150. \$3.00. In this literarily lively collection of eight new and four republished essays on disparate but historically correlated themes a reasonably well informed commentator of world philosophy traces the genetic origins, diagnoses the current condition, and sketches preferable solutions to *some* of the crucial problems of modern philosophy. Professional philosophers may miss therein any significant dimension in depth. But most students of philosophy will surely treasure this handbook which so artfully condenses *multum in parvo*. Part 1 dissects the precursors: Descartes, Hume, and Kant. Part 2 reviews (a) Moore, Russell, and sense-data, (b) Wittgenstein and linguistic analysis, (c) Logical Positivism and the verifiability criterion of meaning, (d) metaphysics and existentialism, and (e) the Hegelian and Feuerbachian matrix whence came the dialectical materialism of Marx and Engels. Part 3 first depicts the relationship between the philosophic enterprise and common sense, and then proposes by the introduction of a presumably basic distinction between "having a sensation" and "being aware of a sensation" to enlarge the empirical foundation upon which it may be possible to erect an acceptable metaphysics. To his final query, whether or not there is a perennial philosophy, H. replies that "in principle there is such a philosophy, leading from Plato and Aristotle to the Middle Ages and waiting to be supplemented by the positive results of more recent thought" (p. 150). Some incidental insights are valuable (pp. 12-13). Some central analyses are penetrating (p. 68). Where authentic understanding falters and becomes fuzzy, a questionable rhetoric of *solvitur ambulando* flavor replaces philosophic acumen (p. 76). On occasion a bold and blunt form of expression may needlessly ruffle the reader's critical sense (p. 138). And must one further bloat the turgid lexicon of philosophic discourse with the sesquipedalian neologism of "probabilifications" (p. 139)? This reporter now joins the host of other admirers of Dr. Hawkins who wish that the next opus will rather be a volume *in* critical philosophy than a book *on* philosophical criticism.

Canisius College, Buffalo, N.Y.

Joseph T. Clark, S.J.

THE LIFE AND TEACHING OF JESUS CHRIST OUR LORD. By Jules Lebreton, S.J. New York: Macmillan, 1957. Pp. xxxii + 385; vii + 464. \$7.00. One of the classic works on the life of Christ, first published in 1935 in two volumes, reissued in a one-volume edition in 1949. Written primarily for students, this is an historical study undertaken and carried on in the light of the faith.

JESUS' PROMISE TO THE NATIONS. By Joachim Jeremias. Translated from the German by S. H. Hooke. *Studies in Biblical Theology* 24. Naperville, Ind.: Allenson, 1958. Pp. 84. \$1.75. The earlier French translation was reviewed in *THEOLOGICAL STUDIES* 18 (1957) 643. An excellent sampling of the reactions of reviewers may be found in *New Testament Abstracts* 2 (1958) 280-82.

TERTULLIAN: THE TREATISE AGAINST HERMOGENES. Translated and annotated by J. H. Waszink. *Ancient Christian Writers* 24. Westminster, Md.: Newman; London: Longmans, Green, 1956. Pp. vi + 178. \$3.25. Prof. Waszink's Introduction presents the Gnostic Hermogenes' doctrine on creation from eternally existent matter, Tertullian's refutation (probably dependent on Theophilus of Antioch), a brief discussion of the date (btw. 198 and 207), an analysis of the treatise, and a summary of the MSS, editions, and translations. W.'s English version is based on his recent critical edition of the text in *Stromata* 5 (Utrecht-Antwerp, 1956); it is, of set purpose, highly literal and therefore at times laborious, to avoid falsifying Tertullian's thought. The extensive notes (pp. 89-171), priceless for the establishment of the text and for the interpretation of T.'s arguments, are primarily philological, and W. is aware that his commentary "will in the future need to be supplemented by a more theological interpretation" (p. 25). *ACW* 24 is indispensable for students of Tertullian; it will be of interest to all who are concerned with the history of ideas (creation, matter, evil).

SAINT AUGUSTINE ON THE TWO CITIES: SELECTIONS FROM THE CITY OF GOD. Edited by F. W. Strothmann. New York: Ungar, 1957. Pp. v + 127. \$.95 (paper) and \$2.25 (cloth). S. admirably succeeds in outlining Augustine's basic thought scheme by selecting "those passages which will command interest and attention" and by summarizing those books from which no selections are taken. In his introduction he indicates that two main themes are predominant: a philosophy of history and the relation of Church and state. But such a synopsis has obvious limitations. Marcus Dods's original translation ran for 1100 pages, S.'s selections cover 127. For the deeper insights of Augustine the complete text of a translation of it must be read. S.'s selections, however, promise to whet intellectual curiosity for these insights.

SCHÖPFUNGSGLAUBE UND ENTWICKLUNG. By Hermann Volk. 2nd ed.; Münster: Aschendorff, 1958. Pp. 24. DM 1.90. Is the doctrine of

evolution compatible with what we know of God's activity from revelation and with the theological conception of the creature? In the course of answering this question this essay stresses a number of important points: (1) creation as theological category and evolution as scientific category do not answer the same question; (2) God, it would seem, does as little as possible alone and as much as possible together with His creatures; (3) whether or not a purely material creation is possible, matter finds its true status as creature only through its association with the rational creature's immediate relationship to God. The recognition that creation is a dynamic orientation to a goal, that evolution represents a part of the unfolding of this dynamism, that, theologically speaking, the evolving material world fulfils itself not by its own immanent development but by its relationship to the human person and his history, enables us to see evolution in a true perspective.

ENCHIRIDION DE VERBO INCARNATO. By Bartolomé M. Xiberta, O.Carm. Madrid: Consejo Superior de Investigaciones Científicas, 1957. Pp. 810. This Christological anthology, announced a few years ago in the author's treatise (cf. *THEOLOGICAL STUDIES* 17 [1956] 110), should render valuable service to professors and students. It contains over 2500 passages, predominantly from the patristic period (the final section is devoted to documents of the medieval and modern magisterium). Texts are given almost exclusively in Latin, with references to Migne and to existing critical editions. The inclusion of original Greek, Syriac, and Armenian texts would have diminished considerably the number of passages assembled in so vast a work. The division of material is chronological; within each section there is a threefold subdivision: passages of the magisterium, of orthodox, of heterodox writers. The author acknowledges that sometimes the validity of including a writer in one or other of the two latter categories is doubtful. Besides an index of names, there is a doctrinal index which will enable the student to make good use of the *Enchiridion* in systematic Christology.

MARIAN STUDIES 9 (1958). Proceedings of the Ninth National Convention of the Mariological Society of America. Paterson, N.J.: Mariological Society of America, 1958. Pp. 147. \$2.50. Central theme: the Mary-Church relationship. Published papers: "Theological Considerations on the Mary-Church Analogy," by John F. X. Sweeney, S.J.; "The Relationship between Mary and the Church in Medieval Thought," by Francis L. B. Cunningham, O.P.; "The Mary-Church Relationship in the Apocalypse," by Bernard J. LeFrois, S.V.D.; "The Mary-Church Analogy in Its Relation-

ship to the Fundamental Principle of Mariology," by Cyril Vollert, S.J. Copies may be purchased from the Editorial Office of the MSA: Franciscan Monastery, 174 Ramsey St., Paterson 1, N.J.

THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA: PROCEEDINGS OF THE TWELFTH ANNUAL CONVENTION. New York: Catholic Theological Society of America, 1958. Pp. 273. \$3.50. Present concerns in current theological thought are easily discernible in this volume of the *Proceedings*. The 1957 convention was held in Philadelphia in June with 160 members in attendance. The presidential address by George W. Shea, "Theology and the Magisterium," pointed up the positive and negative interrelationships between the theologian and the *Ecclesia docens*. In the general sessions, Cyril Vollert, S.J., read a paper on "Doctrinal Development: A Basic Theory." In the field of Scripture Myles M. Bourke spoke on "Rudolf Bultmann's Demythologizing of the New Testament." The third general-sessions paper was by Aidan M. Carr, O.F.M.Conv., "The Morality of Situation Ethics." The elective seminars covered a wide range of important fields: "The Treatment of Miracles in Fundamental Theology" by Eugene I. Van Antwerp, S.S.; "The Changing Concept of Servile Work" by Joseph A. M. Quigley; "The Theology of Devotion to the Sacred Heart" by Edward J. Hogan, S.S.; "The Nature of Sacerdotal and Religious Vocation" by Edward P. Farrell, O.P. Finally, a panel discussion on the morality of the much-publicized right-to-work laws was conducted by John F. Cronin, S.S., and Francis W. Carney.

PROCEEDINGS OF THE THIRD ANNUAL MEETING OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE. Washington, D.C.: Dunbarton College, 1957. Pp. 143. \$3.00. Papers and discussions on the integration of sacred doctrine with other courses in the college curriculum, on fundamental theology in the college, and on theology courses for non-clerical religious and students in professional schools. The high light is James V. Mullaney's "General Principles of Integration of the Liberal Arts Curriculum," a thorny problem handled with deftness, clarity, and insight. M. defines liberal education as fundamental competence in each of the five areas of theoretical knowledge: the natural sciences, the mathematical sciences, the humanities, systematic philosophy, and sacred doctrine. The liberal *arts* curriculum, while requiring basic competence in each of these areas, has a required concentration in the humanities, which is a study of any given civilization, of one way of being human. Within this humanities concentration, M. sees history as the methodological principle

of integration, i.e., the method of organizing the available informations about a given culture as revealed by its history, philosophy, literature, and art. However, if this liberal arts curriculum is considered simply as *liberal*, metaphysics will be the hierarchical principle of integration, that which surveys the principles, methodology, field of competence, and general drift of each area of theoretical knowledge. Sacred doctrine, on the other hand, will be doctrinally normative in the curriculum considered as *liberal*, in so far as it relates all man's natural knowledge to revealed truth, and morally normative in the curriculum considered as *arts*, in so far as it subjects all the aspects of a given civilization to value judgments and relates them to salvation. M. admits, however, that in the personal integration of the students' intellectual life, to which integration of the curriculum is only a means, sacred doctrine plays a far more important role, since it will be a living reality to them for the rest of their lives.

JOHN CALVIN ON THE CHRISTIAN FAITH: SELECTIONS FROM THE INSTITUTES, COMMENTARIES, AND TRACTS. Edited by John T. McNeill. New York: Liberal Arts Press, 1957. Pp. xxxiii + 219. \$95. A blend of biography, history, and the broad outlines of Calvin's theology constitutes the brief introduction. M. credits the success of Calvin's writings not to originality but to a wide intellectual range in sacred and profane sciences and to a truly remarkable prose style. Another trait stressed is his rigorous consistency, in that he amplified, but never changed, his basic ideas as they appeared in the first edition of the *Institutes*. Passages have been selected from four books of the *Institutes* and are concerned with God the Creator, God the Redeemer, the grace of Christ, and communion with Christ. Verses from Genesis, Isaiah, the Psalms, John, and Romans are then presented to illustrate Calvin's exegetical method in the *Commentaries*. The last part, a bitter polemic in reply to Cardinal Sadolet, is the least fortunate selection.

THE PRIESTLY LIFE: A RETREAT. By Ronald Knox. New York: Sheed & Ward, 1958. Pp. 176. \$3.00. A collection of sixteen talks to parish priests. Despite the subtitle, its unity is to be found in its intended audience rather than in any internal development. This may be due to its posthumous selection, arrangement, and publication from papers confided by K. to Mr. Frank Sheed shortly before his death. The talks are practical, more than half dealing with sins against which a priest must be specially on guard and virtues demanded by the priestly life. This is not Knox at his best, but it is Knox—and that is very good.

THE LITURGY OF THE MASS. By Pius Parsch. Translated and adapted from the third German edition by H. E. Winstone. London: Herder, 1957. Pp. xii + 344. \$4.95. In his Foreword to the third edition, P. expresses his gratitude to Fr. Jungmann because of the extensive use he makes of the conclusions contained in the *Missarum sollemnia*. This is one of the significant ways in which the new edition differs from the earlier ones, but it is not the most important; for though the advance in liturgical studies necessitates constant revision for any historical survey, the great advantage of the new edition is that P. himself has been able to rework the manuscript, adding to it much valuable matter drawn from long years of experience. It remains, however, not so much a practical manual for introducing congregations to active participation, as a source book for understanding the basic liturgical themes and seeing how they have come to be expressed in the liturgy form we have today. The general outline stays the same, but the introduction has been completely recast. P. has added meditative chapters that attempt to express the spirit behind the various parts of the Mass. Many lesser changes make the reading of the earlier editions no excuse for failing to read this one. It is intended for a wide audience, priests and educated laymen, and it never loses them from view.

A COMMENTARY ON A SHORT BREVIARY. By John J. Kugler, S.D.B. Paterson, N.J.: Salesiana Publishers, 1956. Pp. xxiv + 317. \$3.75. A popular commentary on the 150 Psalms and 13 Canticles arranged in the order of the office. It contains a history of the office and its various parts, an explanation of Hebrew poetry, instructive expositions of the difficult passages, and brief reflections. Written for priests, religious, and laity, it should be a source of light and inspiration in reading the divine office.

BOOKS RECEIVED

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

Scriptural Studies

Amiot, François. *Vie de Notre Seigneur Jésus-Christ*. Paris: Letouzey et Ané, 1958. 480 fr.

Das Alte Testament deutsch 16/2: Das Hohe Lied, Klagelieder, Das Buch Esther. Translated and annotated by Helmer Ringgren and Artur Weiser. Göttingen: Vandenhoeck & Ruprecht, 1958. Pp. 144. DM 6.50.

Bibliographie biblique. Edited by the Faculties of Theology and Philosophy of the Society of Jesus at Montreal. Montreal: Editions de l'Immaculée-Conception, 1958. Pp. xix + 398. \$3.70.

- Boismard, M.-E., et al. *L'Évangile de Jean: Études et problèmes*. Recherches bibliques 3. Bruges: Desclée, 1958. Pp. 260. 195 fr.b.
- Charlier, Celestin. *The Christian Approach to the Bible*. Translated by Hubert J. Richards and Brendan Peters. Westminster, Md.: Newman, 1958. Pp. 298. \$4.00.
- Conybeare, F. C. *The Origins of Christianity*. 2nd ed; Chicago: University Books, 1958. Pp. xxx + 382. \$6.00.
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