

## BOOK REVIEWS

RULON S. HOWELLS. *His Many Mansions*. New York. The Greystone Press. 1940. \$2.50.

An introductory chapter assigns the reason which led the author to the compilation of this book. After an extensive and unsuccessful search for a brief, unbiased presentation of various Christian religions drawn up in handy fashion for comparison he determined to produce such a book himself. He does not hesitate to claim, on the title page, that *His Many Mansions* is "a compilation of Christian Beliefs, illustrated with diagrams of the intricate and interesting organizations of the leading Christian Churches which have here been condensed for the first time into an authoritative and understandable form." The result is an eminently worthy and useful diminutive encyclopaedia of religious knowledge concerning the leading Christian Churches. The author lays stress on the difficulty he encountered in obtaining authoritative doctrinal statements of the various persuasions since in each the diversity of opinions prevalent within the body was scarcely less striking than that between the Churches themselves. He writes in the introduction, "If one compares the doctrine that the church, as a church, subscribes to, with what a great number of people within the church actually believe, the difference is astounding." Yet he has been able in each case to assemble generally accepted church doctrine along more general lines that may be taken as a fair presentation of the various beliefs.

A second introductory chapter treats of church organization and government in general; and a third of the formulation and use of creeds or summaries of basic doctrines still largely employed by leading churches. Thereafter, in alphabetical order, thirteen leading Christian denominations are marshalled before the reader, each chapter modelled on an identical plan. After a brief historical sketch a summary of the chief points of doctrine is given, together with a minutely elaborated exposition of the organization and government of the group in question. One of the notable features of the book is the organization diagram which illustrates each chapter and which it must have cost no small labor to draw up accurately. The organizational data thus collected form perhaps the most distinguished and interesting feature of the book.

In regard to doctrine the reader is more than once advised that differing personal points of view are suppressed and only generally admitted tenets catalogued. The varying beliefs are thus allowed to present an official picture from within the fold, avoiding the danger of distortion by a possibly prejudiced outsider. An amazing variety of beliefs thus comes under review. The compiler himself cannot refrain from wondering "that there are over 200 different churches (U. S. census report) each claiming to be

'Christ's' church, and that the Holy Bible is its catalogue and book of rules—the same source book for all and yet so many differences." (p. 12). Apparently musing over his title he exclaims in astonishment, "Can they all be of God?," and closes the introductory chapter, not by inviting the inquirer to take his choice from amongst this tangle of confessions, but with the puzzled query, "WHICH WAY—WHICH ONE?" (small caps his). The puzzle finds an obvious answer in the principle of private interpretation of Sacred Scripture adopted by all the churches except the Catholic, a principle which with fatal necessity leads to endless conflict and division.

The book will be an invaluable aid to the busy professor in his study of comparative religions, or in assembling the "adversaries" of any doctrine under consideration. It is a welcome contribution to every honest inquirer in search not of controversy but of information and first-hand details regarding the multiplicity of Christian religious groups. Any unprejudiced student of the kaleidoscopic picture offered in these pages will be more than ever convinced of the impossibility of the reunion of Christian religions under one standard unless they prepare for sweeping sacrifices. The sacrifices will not be made, for the differences are vast and fundamental, until all are willing to return to their Father's house whence they departed in their love of doctrinal independence.

Even the casual reader will be struck by the overwhelming contrast between the Roman Catholic Church, as portrayed by Howells, and all other churches without exception in regard to doctrinal uniformity. There is amongst Catholics absolute unity of belief in all the dogmas of faith. Yet this unity should not be understood as one of mere extrinsic compulsion. When we are told that "in its dogmatic system the Roman Catholic Church compels her people to believe without question: the dogmas are said to be of faith," (p. 207) the harshness insinuated is non-existent; for no Catholic would thus characterize the security and peace he experiences in his reasonable submission to a Church that speaks plainly and fearlessly with God's authority. Occasionally there are other misleading connotations. Thus to say (p. 207) that "by obedience to her a man may be sure he will be saved" may imply a degree of security which the Church has positively condemned. Again it is asserted of the Catholic Church that it "can only endure within very narrow limits any individual digressions from ordinary average piety. On this account it has been subject to more partitions than any other church." Genuine piety within the Church has the most absolute range, from the Breton peasant variety to the loftiest mysticism. When, however, doctrinal digressions seek their justification on the score of piety, the Church represses such individualism or excludes recalcitrant offenders. One would scarcely designate with propriety the latter procedure a partition. A surprising admission is contained in the statement (p. 20)

that "following the apostasy and disorganization of the original Church, or organization established by Jesus Christ," attempts were made to formulate summaries of belief. This echo of the modern attempt to reconstruct Christian origins on evolutionary lines would be rejected as unhistorical and destructive of necessary continuity by many churches other than the Catholic. The work is, however, gratifyingly free from blemishes of this sort as the author everywhere aimed at the greatest possible objectivity.

An insert in the back cover presents a comparative chart of the doctrinal position of ten Christian denominations in regard to twenty three fundamental religious questions of basic importance. In perspective one can here view at a single glance the varying attitudes of the churches. This comparative chart, checked in each case by a competent authority, is of uncommon interest and utility, an airview, so to speak, of a vast territory of religious thought. Quite naturally in such reduced compass the individual elements appear with a minimum of detail, yet the outlines remain sufficiently sharp and distinct. Undoubtedly in the chart as well as throughout the volume a remarkable assemblage of official orthodoxy has been presented that does not vouch for actual personal belief of the members of any given church. The compiler had early warned us that such would be the case. An ever growing number of registered "Christians," with their spiritual shepherds at the head, have extricated themselves from dogmatic controversy by cowardly seeking refuge in creedless sentimentalism to which they attach the dignified epithet of religious experience. Dr. Edwin H. Rian in his outspoken indictment, "The Presbyterian Conflict" (reviewed in *THEOLOGICAL STUDIES*, Dec. 1940, 471) tells the tragic story of that church's drift into Modernism, and laments the fact that the same sad fate is overtaking the rest of the so-called evangelical churches. They are turning their backs on historic Christianity, and preaching the new gospel of Modernism. Quite apart from its welcome service to the professor and student of religion, Mr. Howells' comparative study may incidentally furnish a salutary check to those who are abetting the crumbling of all genuine religious thought in the Christian world.

ALOYSIUS C. KEMPER, S.J.

EDWIN LEWIS. *A Philosophy of the Christian Revelation*. Harper and Brothers, New York, 1940, xii, 356, \$3.00.

Professor Lewis is the Professor of Systematic Theology and the Philosophy of Religion in Drew Theological Seminary. His present work gives every evidence of having been thought out thoroughly and of having been written after long reflection upon the condition of the religious and irreligious currents of our times. The quotations and references show that the reading of the author has been very wide, that he has not only drawn from the

sources which support his own theological position, but that he has studied the ideas of men far less orthodox than himself, and also of those who hold a more conservative theological position. In a more fair-minded manner than is customary in books dealing with Christianity the writer shows that he is familiar with many features of the Catholic view. Implicitly at times the reader feels that a call is rising to the author's lips to urge all who retain a belief in the Godhood of Christ to come to the aid of a humanity which is suffering the ruin wrought by its own inadequate humanism.

The aim of Professor Lewis is stated in his *Foreword*: "It is this situation, the aftermath of a sterile humanism, which creates the new interest in the question of Revelation. Has the hidden God anywhere lifted the veil? Has he made himself known as to what he is, what his purposes are, and how his purposes are to be realized, and are we in possession of this knowledge? . . . the claim is made that the Christian answer subsumes all the rest and corrects them. In Jesus Christ, the very fact of him, the preparation for him, what he was, what he said, what he did, how he did it, together with all that comes to pass where this is taken for truth—in this God stands self-disclosed. So runs the Christian claim."

A frank stand is taken in defense of the supernatural. Not the least merit of the book is the acute way in which the errors and inadequacies of an exclusive naturalism are pointed out. Very justly on page 136 the author italicizes words which the adverse critics of Christianity would well take to their hearts for long pondering. "*It* (the great bulk of Christian belief) *is judged by tests which are bound to issue in its rejection.*" So true is this that one wonders why the naturalists return again and again to the consideration of a Christianity which is a hollow imposture once judged by their anti-supernaturalistic assumptions. There is keenness, too, in Professor Lewis' remark (p. 130) that "so-called 'original sin' has for one of its manifestations and evidences not only palpable failure here and there, but also an intellectual attitude which will not tolerate that truth which God has revealed to us about himself. In a word, anti-Christ is not only of the heart and will, but also—and perhaps fundamentally—of the mind." Indeed, who can doubt that the *reprobus sensus* (Rom. 1: 28) is abroad, though not in the case at hand for the reasons which account for this fact and conclusion in the context of Saint Paul?

With the purpose, outlook and equipment of the writer in mind, the reviewer is of the opinion that one may justly demand a more bold apologetic. Possibly Professor Lewis felt that he has borne down as heavily upon the humanism of our times as could be endured, and that if his plea was to reach the hoped-for audience, it had to be measured out in portions fitted to the theological I.Q. of the anti-supernaturalists. Viewed from the angle of possible appeal of the work to those whose Christianity is that dessicated and

disintegrated relique of a century of destructive Biblical criticism, the book should achieve success, and it is to be hoped that the naturalists will not only read the arguments, but also save them for reflection beyond the first naturalistic impulse to reject them as stodgy and outworn.

From the viewpoint of the professional theologian there are parts of Professor Lewis' book which seem lacking in clarity and strength. There is an *équivoque* in the use of the word revelation; there are several senses of this word and they should be kept distinct. The Incarnation itself is said to be a direct revelation, since it is a self-disclosure of God; but this is not the sense of the word which is traditionally used in theology, though obviously it may come under the etymological content of the word. Again, in scientific theology the natural and supernatural revelations are sharply distinguished and the second only is investigated; the study of the first kind belongs to the realm of reason, and would have its bearing whether or not God decided to intervene with His supernatural message. Finally it would be well also not to omit the difference between a supernatural revelation which is made through a legate to other men and the revelation made directly to an individual.

These concepts are to be kept sharply distinguished not only for the purpose of clear exposition; they are necessary if one is to investigate the claims of a revelation upon the minds and wills of destinaries. It seems impossible to offer an apologetic for Christianity if it is admitted that "What certainty we claim to have grows out of acceptance, not acceptance out of certainty." (p. 99) When acceptance depends on faith, is not Professor Lewis to be charged with having a vicious circle in his argumentation. He puts this difficulty in another form on an earlier page of the book: "But if we depend exclusively on Scripture for our knowledge of Christ, and then seek in his light to interpret Scripture, we simply move in a circle. This circle is broken by a proper appreciation of the significance of Christian experience, of the guidance of the Holy Ghost, and of the function of the Church." (p. 30) The answer does not meet the difficulty; each of these three authenticating sources is supernatural, and one falls back into the old fallacy of establishing the supernatural by the supernatural. It is the understanding of genuine Christian apologetics that the bridge from the natural to the supernatural is to be built and tested. It is quite obvious that God could have chosen to make His supernatural revelation directly to each soul, and that He could have assured each soul that it was the voice of God, and not some subjective fancy which accounted for the experience. But He chose to deal through spokesmen or prophets to whom He gave His message of universal import and obligation—and principally through His own Son, who was Prophet as well as Son of God. Thus, God sought to fend off from men the danger of

the subjective, and it is hard to see how a defense of *Christian* apologetics is to be rested on individual experience.

Professor Lewis uses the word Church in his book and it embraces the historical Church from the beginning. At times this word covers too much, and does not represent a single unity; it is too amorphous, and at times its functions and authority are hazy. It is apparent that in the view of the writer the Church is charged with the guardianship of Christian revelation. How far this guardianship carries authority with it does not seem to be worked out in this book according to the measure of authority which Christ gave—and the will of Christ, the Divine Founder, is obviously the source and limit of the authority. When the author writes that there are evidences that the "Church is again going to school to the Holy Spirit," and that the Church "must learn what its heritage really is," (p. 264), there is an admission that the Church (whatever it is) has erred and failed. Furthermore, this Church is to adjust its impact to the nature of that which confronts it; "patterns" of thought which did for the past will not do now, and yet if we are to follow the author in another place (p. 289-290) precision in formulating Christian truths is religious rather than scientific, for they can only be suggested. Now since revelation is truth conveyed by God to man in the form of statements, this sort of thinking seems too much to yield to that very spirit of modernism which the author is anxious to oppose.

The reviewer wishes to share the optimism of Professor Lewis because "modernism is no longer in control of the field." (p. 270) But he is unable to do so. Modernism is a hundred-headed hydra; it is an end-product of many centuries of disintegration; it is only in the Catholic Church that it has been stamped out, and this is not surprising in view of the fact that in the theology of this Church very definite investigations are entered upon by which to determine if Christ wished to found a Church, if He did so, what kind of a Church He founded, and what measure of authority He gave it. If all these points are matters of history and revelation, it is logically considered to be right to find out what God said about them and wrong to bother with man-made opinions on them.

But while there are differences between the theology of Professor Lewis and that of the apologetics of the Catholic Church, it can be said that in many respects he stands with that Church in opposing the ruin done by modernism; his pages, further, ought to carry with those who have had little respect for the supernatural. There are pages in this book written with great vigor and with keen insight; and it is to be added that the style and diction of the book are far beyond the range of its type.

WILLIAM J. MCGARRY, S.J.

ABBÉ FELIX KLEIN. *The Doctrine of the Trinity*. Translated by Daniel J. Sullivan, M.A. New York. P. J. Kenedy & Sons. 1940. Octavo. Cloth. ix—293. \$2.50.

The book under review is a translation of Abbé Klein's *Le Dieu des Chrétiens. Notre Foi en la Trinité*, which was published in 1939, by Editions Spes, Paris.

There are three preliminary chapters on the study of mysteries, the rational approach to God and the trinitarian idea in non-Christian religions. In the remaining thirteen chapters the author traces the revelation of the Trinity in the New Testament and its affirmation in early Christian literature, discusses each Divine Person in particular, its position in the Trinity and its role in the sanctification of mankind, and concludes with a discourse on devotion to the Trinity.

The book is not designed as a scientific treatment of trinitarian doctrine. The sole purpose of the author is to present the commonly accepted teaching on the Trinity in a clear and simple way and to show the connection between the dogma of the Trinity and other Christian teachings and Christian piety.

To one who does not already believe in the Trinity and to one who has not already a more than average acquaintance with the doctrine this book may possibly not prove satisfactory. Such readers may be deterred by the uncritical consideration of the foundations of the doctrine or be confused by the unusual significance of the terms involved in its exposition and by the author's effort to say much in a short space. In the chapter on proofs of reason for the existence of God, there is developed, along with other arguments, at least one of questionable validity, namely, that only an infinite object could give to human minds their notion of infinite perfection (pp. 23, 34). The chapters treating of the Trinity in the New Testament and in early Christian literature consist largely of an accumulation of texts, strung hastily together, with scarcely any pause for serious examination of the conclusions which may be drawn from them. Although several helpful analogies of the Trinity are described, no very clear explanation is given of such notions as *person*, *procession*, *relation*, when applied to the Trinity, and frequent use is made of these notions in the chapters discussing the several Persons in the divine nature. Abundance of doctrine gives rise to confusion particularly in the chapter on "The Mission of the Holy Ghost." In this chapter there is an obscure statement of the effects of confirmation (p. 224), an obscure reference of gifts of the Holy Ghost to infused contemplation (p. 233) and some confusion of the gifts with the Holy Ghost, the uncreated gift (p. 238); nor is it made entirely clear whether the Holy Ghost dwells in the souls of all the just or only in very perfect ones (p. 238 ff.).

Attention may be called to two minor points.

Should the word, "importance," in the last line of p. 33, be "impotence"? The reviewer, unable to consult the original suspects so. There is a curiously inaccurate sentence, on p. 117, to the effect that, when a man thinks of himself, the being who says "I" is not entirely identical with the one who says "me."

One who believes in the Trinity and who has some clear knowledge of its technical terminology will find no obstacle in this book. Indeed for such a reader the author has constructed an admirable treatise, which should quicken understanding of the Mystery and its place in the scheme of Christian life and which should also enkindle heartfelt devotion. There are inspiring passages on the origin of the Son and the Holy Spirit in the divine life; on the outpouring of this triune life, by means of the Incarnation of the Word and the Descent of the Holy Spirit, for the redemption and sanctification of mankind through the Church, grace and the sacraments; and on the character of Christian worship, once it has been understood that its supreme object is this Trinity of Persons in one God. The believing and instructed reader will perceive more clearly why the Trinity is the basis of all Christian doctrine, will realize more profoundly what it means to be baptized in the name of the Father and of the Son and of the Holy Ghost, and will be lifted up with firm desire to live in the way which leads to the vision of their undivided glory. FRANCIS L. SHEERIN, S.J.

EDWARD ROCHIE HARDY, JR. *Militant In Earth—Twenty Centuries of the Spread of Christianity*. New York. Oxford University Press. xii—255. \$3.00.

Dr. Hardy attempted a very difficult task in summarizing 1900 years of history within 255 pages. He has succeeded in conveying the impression that Christianity has weathered many terrifying storms within and without, yet shows a vigor at the present time which ought to command the attention of many individuals who think that such an extraordinary phenomenon carries little or no significance for this very brave, pagan world. The intensification of Christian life in our day in spite of political and economic apostasy from Christian principles in every once Christian nation is the single hope in a world that is devouring itself. Christianity has demonstrated its power to survive which no other institution on earth has shown.

The story of Christian endurance is a grand story in spite of the deep shadows and sorrows that fill its long life. In most instances the author has passed a fair and studied judgment. There are little points to which a Catholic would be forced to object for the sake of complete truth but it does not seem worth while to indicate them. It is sufficient to remark that they exist.



When so many Christian preachers are predicting a downfall of Christianity if Nazism triumphs, it is good to see that the author closes on a note of hope and assurance in the survival of Christianity no matter what the nations of the world do to one another. History and the promise of Christ warrant such assurance.

E. L. MURPHY, S.J.

THE LETTERS OF SAINT BONIFACE. Translated with an Introduction by Ephraim Emerton, Late Winn Professor of Ecclesiastical History, Harvard University. (*Records of Civilization: Sources and Studies*, No. 31.) New York. Columbia University Press. 1940. pp. 204. \$3.00.

Dr. Ephraim Emerton prepared this translation of the Letters of St. Boniface and wrote the Introduction. After his death, the manuscript was entrusted to Professor George La Piana whose editorial work consisted in some slight changes in the Introduction, such revision of the translation as seemed imperative, and the compilation of a bibliography. The text used by Dr. Emerton was that of Michael Tangl in the *Monumenta Germaniae historica*, Berlin, 1916. A few letters there published were, however, omitted since they have no reference to the great bishop. There is an index.

The translation, although not always literal, is faithful to the sense of the text. In interpreting difficult passages, Dr. Emerton seems to follow leading historians but he gives no explanation of his choices. A commentary would, as Professor Evans suggests in the Foreword, have improved the volume and added to its usefulness. The letters are of course of capital importance and this first complete English translation must be applauded.

In the Introduction the problem of the clash between Anglo-Saxon and Celtic missionaries is handled discreetly but a somewhat novel view of Boniface's relations with the papacy is advanced. The saint's identification with Rome is called the keynote of all his action. But because he differed with the supreme pontiff on minor points, because he received instructions from England as well as from Rome, and because when accusing King Ethelbald he makes no mention of Rome either as authority or judge, Dr. Emerton thinks that Boniface's loyalty to the Roman system was "not so much an abstract sentiment as a necessary adjunct to successful missionary effort."

In view of the words and the actions of Boniface, the problem thus obscurely raised seems to *chercher midi à quatorze heures*. If the careful weighing of the passages in question were to prove this surmise correct, another interesting example of the influence of anti-Roman sentiment would be uncovered and light would be thrown on the rejection of the Catholic interpretation of important passages in the writings of St. Ignatius of Antioch and St. Irenaeus.

E. A. RYAN, S.J.

LÉON POULIOT, S.J. *Etude sur les Relations des Jésuites de la Nouvelle-France (1632-1672)* (Collection des Studia dirigée par les Pères de la Compagnie de Jésus à Montréal) Montreal. Paris, Desclée de Brouwer & Cie. 1940. ix—319.

In 1632 there appeared at Paris a slender duodecimo volume which initiated a movement of considerable importance. Each year of the next forty saw a similar volume and when in 1673 none appeared, great were the regrets and many the surmises as to the demise of the undertaking. The "Relations" had become an institution with all classes of France. Not until a century and a half later was the real reason for suspending publication revealed to the public. Yet by the time the printing ceased, solid results had been attained beyond the securing of a reading public. In the course of years an inspiration had gone out from these simple straightforward narratives that had produced missionary vocations in number, had brought about radical changes in missionary methods, had even led to the foundation of a city that was to serve missionary purposes. However, strange to say, this unique series for a long time was little known on this side of the Atlantic and even in Europe gradually came to be forgotten. Less than a century ago interest began to revive and men became aware of the literary and historical treasure that lay buried here. First Canada, then the United States produced excellent editions that made the work available for wider circles.

The work now under review is a scholarly and critical study of the *Jesuit Relations*. In three parts of unequal dimensions it treats of the nature and history of the collection, its contents, its influence. The second part, being a topical summary of the matter contained in the volumes, occupies about two thirds of the study. Throughout there is a thorough and careful documentation; but these notes are all assembled at the end of the volume thus rendering it somewhat difficult to follow. The typographical work is excellent.

The first part carefully describes both the nature of the *Relations* and the scope of the author's undertaking. It introduces us to the ideological origin of the *Relations*, their antecedents and their purpose. As far as could be determined the authors of the single volumes as well as their characteristics are given. Missionaries in the field, the superior of the Canadian mission itself or someone delegated by him, the provincial at Paris or an editor named by him, all had a share in the finished product as it appeared in print. Each volume is therefore a composite and that in varying proportions. It is meant to convey to the reader information on the progress and conditions of the work among the savages of New France and this in a manner that will elicit interest. As historical sources, there-

fore, these volumes are originals of the first rank within the field which they claimed to treat. Note is taken also of some criticisms and objections that have been made on this score and these are carefully evaluated. As religious literature the accounts found a fertile field as the wonderful revival of Catholic life in France was in full flow at the time of their publication.

The suppression of the *Relations* came as a result of a controversy between the Holy See and the French government after the issuance of the decree *Credite nobis caelitus* in 1673. There was a question regarding jurisdiction at stake, not anything about the *Relations* themselves. It is agreeable to note that Catholic historians of the United States first aroused new interest in the work as a source: Dr. E. B. O'Callaghan in 1847 and J. G. Shea in 1858. Fr. Pouliot has words of high praise both for the editorial and the typographical work of the edition and translation issued at Cleveland, Ohio (*The Jesuit Relations and Allied Documents*, 73 vols.) It may be noted that his study does not include all the materials of this publication.

The second and by much the largest part of the book gives a topical summary of matters treated in the accounts. Besides purely religious matters, such as conversions, questions of vocation and missionary training and methods, there are also many points of interest regarding the condition and history of the civil government of the colony, its resources, means of communication, prospects and related matters. The exact references given throughout both to the Quebec edition (1858) and that of Thwaites will prove a very valuable aid for any one desiring to pursue the study of any topic in detail. Among such we might mention the first-hand accounts of the early martyrdoms, the foundation of the first religious institutes of religious women in these parts, the first wonderful flowerings of the mystical life here, the founding of the city of Montreal.

This careful and balanced study will serve as a useful introduction and guide to anyone wishing to make a study of the *Relations* or to gather materials on special matters. It can be used together with the three volumes of indexes joined to the edition of Thwaites. Fr. Pouliot states his purpose in these fine words: "Nous écrivons avec le seul but de souligner l'exceptionnelle richesse d'un des monuments les plus précieux de notre histoire religieuse."

AUGUSTIN C. WAND, S.J.

DOM AELRED GRAHAM. *The Love of God*. New York. Longmans, Green & Co. 1940. xiii—252. \$2.50

The atmosphere of genuine humility and a strong desire to help the children of God in their understanding of themselves which pervades the Introduction to this book removes it from the realm of controversy. The

author's readiness to admit that there are two sides to certain questions in Spiritual Theology makes it clear that his purpose is not to impose dogmatically upon his readers one side rather than another. Devotion to one opinion has not led him into the mistake of disproportion in the argumentative pleadings for probabilities as sometimes happens in theoretical works.

Some may be led astray by the title into believing that this is a book which will set the heart on fire with the language of love or a book which proposes an easy way to come to the love of God. Such an understanding of the title would be wrong; and yet the title is happily chosen since it epitomizes the life of the Christian according to the first and greatest commandment. It is not a devotional book in the usual sense of that word in which emotional appeal abounds. It is a treatise on the spiritual life and Dom Graham has adhered admirably to the goal which he set himself—an exposition of the theology of supernatural life according to the *Summa Theologica* of St. Thomas. Prospective readers, and I hope they will be many, should be reminded immediately that this is not just another translation of parts of the *Summa*; it is not a translation at all, but a modern and real commentary in the fine tradition of such commentaries. The skeleton palpable beneath the treatment is revealed truth, "viewed through the glass of the *Summa*," and we need that assurance in a subject where personal opinion alone would make us hesitate. It is a treatise that is vibrant, however, with that inspiration which is always found in the understanding of the magnificence of the exalted truths of Christian life. Pius XI in his Encyclical on the Priesthood, *Ad Catholici Sacerdotii* in reference to the virtues of the priest wrote, "The piety of which we speak is not that false piety, light and superficial, which is pleasant but does not nourish; excites but does not sanctify. We understand that solid piety which, not subject to the ceaseless fluctuations of sentiment, is founded upon the principles of secure doctrine and is formed of salutary convictions." It is for the growth of such godliness that this book is designed.

There are better treatises on particular phases of the spiritual life and the author admits that. He makes no pretense of having done the best possible work. This is a comprehensive view of Christian life, its nature, its goal, the means to be used, its realization in perfection; its origins, sources of growth and actual living. The work is divided into four sections each of which has three subdivisions. The first section, The Nature of Love, is divided into parts which discuss The One Who Is Loved, The One Who Loves and The Love Itself. The second section on The Conditions of Love has these subdivisions, Knowledge, Drawing Near to God, Unworldliness. The third section treats of the Expression of Love as it is found in Prayer, Self-abnegation and Action. The last section gives the Effects of Love in The Presence, Union and The Mind of Christ.

The book is pertinent for its sane and studied reference to the context of modern life. Some might think from the headings that it is a purely speculative work; no, it is real and actual with reflections on such things as modern education, art, sex, the problem of evil which so tortures the minds of some at the present time, the dangers of Catholic Action that is just action, a discussion of the Liturgical movement and the excesses, the necessity of stable and traditional thinking on the doctrine of the Mystical Body with the dangers of misunderstanding and error through exaggeration.

It contains the Catholic, and therefore the true, view of life with all its grand possibilities which can be realized only if they are known. Few would doubt that there is an appalling ignorance of the purposes of life in the minds of men who are supposed to be the leaders of men and there is a complaint, too, about the lack of knowledge on the part of the faithful with regard to the intimate nature of Christian life. Many of the laity and not a few priests must confess to an insufficient view of supernatural life which is responsible perhaps for so much discouragement and shallowness and inconsistency. Dom Graham tries to make up for that deficit by offering a complete view of the theology of supernatural life. We can appreciate and penetrate the subtle dangers to Christian life inherent in the trends of our times only if we understand the deep and profound nature of the life that has been given to us. We can direct and order the lives of others and our own only when we know the objective and apparatus of Christian living. There can be no question of the benefit of such a book for priests who must be interested in spiritual life. The author feels that the laity too is part of his audience. Much of it will be highly profitable to them but without some introduction into or background of philosophy, the metaphysics, inevitable in such a work, will be very difficult if not impossible reading. But this is limited principally to the first part of the book. Infused contemplation can discover much that is to our advantage in a knowledge of the spiritual life, but I question whether the space given to it is wholly necessary. The opposition that might be made to individual points would be out of place since they do not affect the general reliability of the work. The book is recommended to all who would gain a deeper understanding of the theology of Christian life.

Some may criticize the lack of an index but the table of contents gives a very detailed summary of each chapter. The references to the Summa are adequately supplied by footnotes.

E. L. MURPHY, S.J.

H. MICHELL, M.A. *The Economics of Ancient Greece*. New York. Macmillan. 1940. 415 pp. \$4.00.

The author, professor of Political Economy in McMaster University, Hamilton, Ontario, has written a work, excellently documented and di-

gested, concerning the economics of the classical period of ancient Greece. The treatment of the Hellenistic period is not covered in the survey which ends at the conquests of Alexander. Directly, therefore, in this work the topics which are dealt with are not of interest for the student of the origins of Christianity. However, its value should not go without notice; it is an intimate description of the times which preceded and prepared for the Greek world into which the Gospel of Christ came, and in many respects the customs and culture did not essentially change. Hence, there is advantage in knowing that in this book many fine things are said and situations well portrayed which concern agriculture, commerce, industry and finance. Especially of importance are the chapters on labor and the poor and the sections of the book concerned with the slaves; for it was from the poor and the slaves of the later Empire that Christianity enrolled so many. Moreover, on reading this book the broad pyramid of Greek culture is seen and also the reasons can be discerned why the description of the later paganism by Saint Paul in *Romans I* is historically correct. J. P.

MARTYROLOGIUM ROMANUM. *Gregorii Papae XIII jussu editum Urbani VIII et Clementis X auctoritate recognitum ac deinde anno MDCCXLIX Benedicti XIV opera ac studio emendatum et auctum.* Editio III Taurinensis juxta typicam propriis recentium sanctorum officiorumque elogiis expletam. Domus Editorialis Marietti. Taurini. Romae. MCMXXXIX.

In type large and convenient in spacing for public reading, this new edition of the martyrology in Latin is published by permission of Cardinal Fossati of Turin, which was given April 10, 1939. The permission is printed entire at the forefront of the book, and is followed by the text of the decree of January 11, 1922, approving a new edition of the martyrology, and making it supersede all previous editions, which, however, may be used until worn out, providing that for public recitation, at least, the newer eulogies be properly inserted.

The several indices to the martyrology make the book a good reference volume. Besides an *Index Sanctorum* and an *Index Festorum*, there is also an *Index Locorum*, much ampler than the others, for under the name of each place indicated there is enumerated a list of all the saints who in any way in the body of the martyrology are mentioned in connection with it; also the day or days on which the saint is named and any other items of information which have appeared at all in the text of the work. Rome has eight pages, double-columned, all to itself; America has one fourth of a column, with the notation, *v. Indos occidentales, v. Carthaginem Novam.*

In the book is printed Cardinal Baronius' *Tractatio de Martyrologio Romano*; rubrics for recitation of the martyrology are here also, and a *Tractatus de Pronunciacione Lunae.* C. BERNHARDT, S. J.