

BOOK REVIEWS

TELEILAT GHASSUL. II. *Compte Rendu des Fouilles de l'Institut Biblique Pontifical 1932-1936.* Robert Koepfel, S.J., avec la collaboration de H. Senes, S.J., J. W. Murphy, S.J. et G. S. Mahan, S.J. Rome, Institut Biblique Pontifical. 1940. 140 pages, 113 plates, 5 maps.

Teleilat Ghassul is situated on the plain of the Ghor, not far north of the Dead Sea between the Jordan and the eastern mountains. Excavations were first undertaken by the Pontifical Biblical Institute in 1929. In April 1934 the first report concerning the site (*Teleilat Ghassul I*) was published from the hand of Father Alexis Mallon, S.J., director of the work, though the lamented author died just a few weeks before publication. This report described the general features of the site of the "Little Hills of the Washing," and gave the details on Tell I, and some on Tell II, which lie in the southeast of the ancient village. The present monograph is a report on Tell III, near the center of the site.

The author, R. Koepfel, S.J., reports upon the geology of the site together with the stratigraphy and the foundation-stones of buildings under the title, "Die oberste Siedelung am Tell III." (pp. 1-52) J. W. Murphy, S.J., contributes the next essay (pp. 53-88) on "Pottery of the Top Level of Tell III." The third report is that of G. S. Mahan, S.J., on "The Stone Industry of the 1936 Campaign." (pp. 89-116) H. Senes, S.J., contributed the maps. The excellent drawings of the pottery and stone industry are due respectively to the neat and skillful hands of Fathers Murphy and Mahan.

In his article Fr. Koepfel distinguishes two habitation levels on Tell III, called IV B (upper) and IV A (lower). On each level something more than 100 houses were found and in the whole site 33 hearths and 10 skeletons of children. A stratum of ashes covering a good part of IV A shows that a period elapsed between the old and new settlements. In some places the coming of the new settlers disturbed and confused the reliques of the former habitation.

Since the time when IV B was used and abandoned there has been no human settlement at Ghassul. Between the top of the old village and the present surface there are not a dozen objects which point to an interim habitation. Apparently the site was deserted before 2,000, if not 2,500. No relic of Second Bronze was found.

The civilization is homogeneous. A difficulty arises about the date; it belongs at least to the 3rd millenium, but it is possibly earlier. Further archaeological details from other 3rd and 4th millenia sites must be awaited before a final date can be assigned to the levels at Ghassul. Koepfel believes that the work at Tell III has confirmed the hypothesis formed after

the first excavations, namely, that the dolmens near the site were the necropolis of ancient Ghassul. Remarking that dolmen-pottery is rare in Europe, he thinks that Ghassul will become an important site for the study of culture before 3000.

The contributions of Fathers Murphy and Mahan become highly important in view of the opinions formed by Father Koepfel. Detail and accuracy are also of paramount importance in view of the questions which are posed; for this, as well as for general reasons, these workers are to be congratulated on their reports. Their views upon the general chronological problem do not appear, which is regrettable. For their descriptions and results show that they were familiar with Palestinian pottery and stone industries.

Possibly as a check on Father Koepfel's opinion, the question which is put (in an introduction) for answer in their reports, reads thus: "They are to report independently (of former and present hypotheses) on the relations between level IV A and IV B." Both report that in general very little difference between the two levels can be detected. This would apparently lead to the conclusion that very little time elapsed between the two settlements of which Father Koepfel speaks. Further, if the upper level is found to belong to the third millenium, the attempt of Father Koepfel to reach back into the fourth millenium may have to be accepted cautiously.

Regrettably enough, Fathers Murphy and Mahan left Europe before the publication of the report, and the proofing of their English reports was not submitted to them. This accounts for numerous small errors and occasional mistakes in references. But these defects do not take away from the excellent quality of their archaeological report.

WILLIAM J. MCGARRY, S.J.

NATHAN DRAZIN. *History of Jewish Education from 515 B.C. E. to 220 C.E.* Baltimore. The Johns Hopkins Press, 1940. Pp. x—161.

The educational ideals and practices of the Jewish people in Palestine during the period of the Second Commonwealth and the Tannaim are the subjects dealt with in this book. Thorough research in the ancient Jewish writings (especially of the Tannaim) has yielded evidence from which the author fashions a picture of a culture which differed so radically from the contemporaneous Greek and Roman culture.

The author shows that the education of the Jews, being based on the Torah, was primarily moral. Perhaps if he had distinguished more clearly between "schooling" or mere book education, and "training" or the learning of the arts and trades and the Torah itself in the home or in the workshop, his work would have been clearer. Throughout his work he

uses terms of ancient Jewish practices which apply to the formal school education of modern times. It is true that in the period discussed the Jews learned many things that are learned in the school of today, but not in the same way and to the same extent.

Again, when the author speaks of the urge toward universal education, his thesis is only true if he means that there was an effort to make the Torah known to all Jews. In other places also he seems to conclude too generally from particular texts of the Rabbinic writings. Thus, basing (on page 37) his thesis on a quotation from *Baba Batra*, the author draws for us a picture of an integrated plan of education which contained universal primary education, a secondary educational system, and colleges. Much more factual evidence should have been forthcoming to prove that the plan which the author presents really existed.

It is not my purpose, however, to say that the author's thesis is false. He proves it as far as aims and ideals are concerned. Moreover he presents all the data that he can gather from Jewish sources to show that the aims were realized. The reader, however, will have a doubt that the data given prove that realization. For one who seeks an orderly presentation of the data on this subject the book is excellent. The conclusions would have had much better support if the data of the New Testament (which the author lists as a primary source but does not use) had been used. Surely there are many indications there of the widespread instruction in and knowledge of the Torah among the Jews of the first century A.D.

JAMES E. COLERAN, S.J.

Science, Philosophy and Religion: A Symposium. New York. Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc. viii—443. \$1.50.

On September 9-11, 1940, a group of scholars in the fields of science, philosophy and religion met at the Jewish Theological Seminary in New York for the first of three projected annual conferences whose purpose is to consider these three disciplines in their relation to the democratic way of life. The twenty-five papers presented before the conference are now given to the general public in this book.

In his introductory paper Dr. Louis Finkelstein expressed the hope that "a consensus, recognizing the independent reliability of theology, philosophy and science in their respective fields" might be established. That this hope was inevitably destined to be frustrated was bluntly pointed out by Mortimer Adler on the first day of the conference. The same pessimistic note was present in the papers read by Jacques Maritain and Anton Pegis. It is abundantly clear to anyone who reads this book that this pessimism was justified by the event. There is evidence that the members of the conference recognized that the danger to democracy comes not so much

from the force of arms as from the impact of alien ideologies and that "modern civilization can only be preserved by a recognition of the supreme worth and moral responsibility of the individual human person." But there agreement ends. The deep cleavage between the proponents of the *philosophia perennis* and the devotees of "scientism" is painfully apparent in the papers themselves and was recognized by the committee appointed to meet the representatives of the press at the end of the conference. The committee said: "Thomists recognized the position of Logical Positivism as applicable to the field of science, though they denied its applicability to other fields. Logical Positivists seemed to recognize the right of Thomists and other philosophers to carry on their speculations and to arrive at conclusions, but denied that the term 'knowledge' could be applied to such speculations."

The papers are, naturally, of unequal merit and relevancy to the subject of the democratic way of life. Perhaps the most pertinent and effective attacks on the logical positivist position in its relation to democracy are made by Pitirim A. Sorokin in a paper on "The Tragic Dualism of Contemporary Sensate Culture: Its Root and Way Out" and Jacques Maritain in his paper, "Science, Philosophy and Faith." Professor Sorokin presents the dualism succinctly as the simultaneous glorification and degradation of man and traces its manifestations in contemporary science, philosophy, arts, ethics and law. The root of this self-contradictory dualism is to be found in the fact that "Modern culture emerged with a major belief that true reality and true value were mainly or exclusively sensory. Anything that was super-sensory was either doubtful as a reality or fictitious as a value. It either did not exist or, being unperceivable by the senses, amounted to the non-existent." The way out, according to Sorokin, is essentially the recognition of the fact that "sensory reality and value are but one of the aspects of the infinitely richer true reality and value." Mr. Maritain presents a clearly reasoned and persuasive justification of the hierarchy of the sciences, for which Mr. Adler also demanded recognition in his paper. Maritain must have pained the more vociferous defenders of democracy among the "scientists" when he said: "Let us not delude ourselves; an education in which the sciences of phenomena and the corresponding techniques take precedence over philosophical and theological knowledge is already, potentially, a Fascist education; an education in which biology, hygiene and eugenics provide the supreme criteria of morality is already, potentially, a Fascist education."

The most blantly positivistic papers are those of Philipp Frank, who sees in the cultivation of pure science the sovereign remedy for the ills of democracy, and Albert Einstein and Harry A. Overstreet, for whom the great obstacle to the democratic way of life is the idea of a personal God.

Most of the other writers who touch on the subject of religion, when not aggressively positivistic, seem to belong to the Caspar Milquetoast school of theology, which is continually revamping its "religious thinking" to bring it into conformity with the latest dogmas of the positivistic scientists.

This conference failed to achieve any significant consensus, and it is difficult to avoid the pessimistic conclusion that no similar conference will ever achieve one. According to Professor Riddle's account of the conference in the January number of *The Journal of Religion*, "the desire of some of the Catholic theologians to find what common ground there might be on the question of the existence of God . . . was immediately recognized as a potential divisive factor" and was disregarded. If the scholars persist in refusing to examine the validity of their own presuppositions, there seems to be no useful purpose in continuing the conferences. The one point of agreement reached by this conference, the recognition of the value of the individual person, rests, from the positivistic viewpoint, on no solid rational ground; nor was any attempt made by the writers of that persuasion to validate it. On the contrary, as Sorokin points out, their theories logically reduce man to "a mere empirical 'electron-proton complex' or 'reflex mechanism' or 'libido-complex' devoid of any sanctity and any absolute value." Adler is correct when he says that "we have more to fear from our professors than from Hitler." LEO D. SULLIVAN, S.J.

DELTON LEWIS SCUDDER. *Tennant's Philosophical Theology*. New Haven. Yale University Press. XIV-278. 1940. \$3.00.

This work which presents a criticism of the natural theology of Professor F. R. Tennant is not a "must" book. It states quite fairly the views of the Cambridge don. "Sense-giveness is the sole certificate of actuality." (p. 23) "Our knowing faculty is relatively sound, not absolute or perfect but capable of producing some sort of knowledge." (p. 37) Tennant's theodicy, therefore, is based on these insecure foundations, "Though belief in God cannot attain such proof as to make it a logical certainty, it is a belief which is not theoretically worthless." (p. 7) God created the world in the strict sense and *ab aeterno*. (p. 7) "He does not know what free creatures will do until they actually perform. . . . If evil arises because of the presence of free agents in the world, it is an accomplishment of a situation which God intended for the involved good." (p. 86) "The truth of religious belief can *only* be established by philosophical arguments which exclude the data of religious experience." (p. 88)

Now it is evident that most of these statements are open to adverse criticism. However, Dr. Scudder's position, though opposed to the Cambridge professor's, is equally indefensible. His philosophical theology has

as its basis a denial of St. Paul's thesis in Romans 1: "Inferences from a world of men and of things cannot lead to the discovery of a Creator to whom man can ascribe the name God." (p. 131) "The original awareness of the presence of God is forced upon the individual by a peculiar sort of experience." (p. 133)

Criticism, however, is needed to distinguish valid from fallacious religious experience. (p. 218) Among the arguments to be approved is that from design. (p. 231) "Thus by diverse channels, theism comes to be a more reasonable world-explanation than mechanism, chance or unconscious purpose." (p. 247) Primitive matter is probably self-existent and eternal, (p. 252) hence God cannot overcome all evil. In one point Dr. Scudder improves on the system he criticises; he allows scope to God's grace upon the human will, whereas Tennant is a Pelagian. (p. 253)

JOHN W. MORAN, S.J.

JAMES C. MUIR. *How Firm a Foundation*. Philadelphia. National Publishing Company. viii-292.

Under this cryptic title there is hidden an informative and useful volume on our Lord Jesus Christ. Its scope is somewhat elucidated by the subtitle: "A survey of the New Testament and the Birth and Establishment of Christianity in the Light of Archaeology and Secular History." The bulk of the book is taken up with the life of Christ; a minor section with the beginnings of the Christian religion. In treating of the Saviour it is the human side to which prime attention is given. The aim is to bring together and interpret what the Gospels and the other historical sources both real and formal tell us about the personality, mission and work of Christ. In doing this much attention is given to the historical background, particularly the contemporary history and organization of the Roman Empire as it affected the Holy Land and the Herodian family. For this purpose Josephus Flavius is much used. The work will therefore serve for supplying certain phases and details which are but lightly touched upon in many of our standard lives of Christ.

Among the topics thus treated we would single out that of the growth of the opposition to Christ in the course of His ministry. As here described it is made intelligible in its reason and progress as the result of Christ's attack on the existing order of things. We thus come to understand our Lord's doctrine and His mode of life as a profound revolutionary movement, not only in the realm of religion but also in morality, in politics and in economics. In the course of this treatment a comparison is drawn with Buddhism, Hinduism, Zoroastrianism, Confucianism and the Mosaic legislation. (pp. 143-152) On various occasions the author declares his belief in the divinity of Christ though he does not essay to explain how the two elements are harmonized. In other matters also the

author shows himself orthodox and conservative. The four evangelists are held to have written in the traditional order. In one chapter the evidence for the historical credibility of the Gospels is well summarized. (pp. 91-100) A sympathetic verbal portrait of Our Lord emerges from the study. The attractiveness of this new teacher is heightened by bringing out that true democracy sprang from his teaching (p. 104 ff.), how slavery was abolished through its influence. (p. 163-163)

On a few points a Catholic must perforce dissent from our author. Thus he implicitly denies the perpetual virginity of the Mother of God by taking the expression "brothers of Christ" in our common manner of speech. He also implicitly denies the existence at the beginning of Christianity of other sacraments than Baptism and the Holy Eucharist. In accounting for the origin and early spread of Christianity he passes over the descent of the Holy Ghost and its effects. While this was surely a supernatural event, still its external manifestation was so striking that historically the neglect of it seems inexcusable.

On some disputed matters or points of opinion the author's views are not the current ones. Yet some of these should prove acceptable or at least worthy of consideration. Thus the emphasis put on the actual conditions both of persons and of surroundings during the youth of our Lord seems well in place. (p. 57-77) Some theories regarding the knowledge gained by Christ through experience seem to the reviewer to detract from the words of the Gospel. The escape of our Lord from the irate people of Nazareth is explained in such a manner as not to require anything miraculous. The various "Marys" of the Gospels are considered to be different persons. As the date of the death of Christ, April 7, 30 A.D. is fixed. The meeting of Jesus with Annas is thought to have taken place in a suburban residence belonging to the latter on the Mount of Olives. The author thinks that no formal meeting of the Sanhedrin took place to pass judgment on Christ.

In the summary account of early Christianity Rome is the center of the Church but whether this is by priority of jurisdiction is not made clear. The reasons for the collision of the new religion with the Roman state are well sketched but the account of the persecutions is too jejune to be of much use. The data on the Catacombs are not all reliable. Regarding the so-called chalice of Antioch the author hesitates, but he is wrong in stating that archaeologists generally favor the early dating.

AUGUSTIN C. WAND, S.J.

G. L. PRESTIGE, D.D. *Fathers and Heretics*. Six studies in dogmatic faith, with prologue and epilogue. Being the Bampton Lectures for 1940. London, SPCK. New York, The Macmillan Co. x—432. \$3.25.

This scholarly volume passes in review some of the main phases of the intellectual history of early Christianity. The core of the book consists of seven chapters, each chiefly devoted to some leader in the field of religious thought. A prologue precedes and an epilogue follows these chapters. Throughout the tone is moderate, judgments are usually well balanced and the presentation is lucid. While the form caused some curtailment of the learned apparatus there can be no doubt that much industry was needed in the preparation. The author shows a grasp both of the theological and the historical phrases of the questions treated. While exception must be taken to certain statements or positions, this does not destroy the superior value of the work.

A simple enumeration of the main characters, together with a few observations, will give a better idea of the work than the title, which is somewhat vague. The list opens with Pope Callistus and his controversies on Christ and on penance. There follows Origen with his gigantic intellectual output. The Arian controversy is described in the person of St. Athanasius. From this the step to the Christological controversies is easy: these bring up such names as Apollinaris of Laodicea, Nestorius and St. Cyril of Alexandria. The lecture on Apollinaris shows the superior intellectual calibre of the outstanding controversialist who in his later days entered on dangerous paths. The analysis of the sources of his error is masterly. In narrating the history of Nestorius much reliance is placed on his late work known as the "Bazaar . . ." The concluding chapter (Epilogue) outlines a topic that should be tempting to some Catholic historian who is interested in popular devotions. Under the title *Eros* an outline is given of the devotion to the Sacred Humanity of Christ. It is meant merely as an introduction and points the way for further researches.

There are several points on which we must dissent. The first chapter contains a good description of the nature and importance of Tradition in the Church's history. However, the treatment would have gained by marking the distinction between active and passive tradition. More serious is the restriction of the function of tradition to interpreting the Bible. Some texts which are quoted show that Tradition was considered by the Fathers as an independent source of divine revelation along with the Sacred Scriptures. The author fails to point out that the custody both of the Scriptures and of Tradition was given to a living teaching-authority which might serve as a court of last appeal.

In the chapter on Nestorianism the presentation of the case as given by the heresiarch himself in his late work is too implicitly relied upon. No notice is taken of the historical discussion regarding the heretical tenets of Nestorius in the Encyclical of Pope Pius XI on the Council of Ephesus.

St. Cyril of Alexander is rather severely dealt with. He is made at least

partially responsible for the murder of Hypatia. This is at variance with the best historical evidence. It is remarkable that the author deserts the line of his own argument for a unique visible Church by denying the need of a visible head. He asserts that "the unity of the Church depends on the unity of the faith," (p. 366) but fails to indicate how this can be guaranteed.

AUGUSTIN C. WAND, S.J.

MARTIN P. NILSSON. *Greek Popular Religion*. Columbia University Press, N. Y., 1940. 166 pp.

This volume introduces a second series of notable lectures on the history of religions. To the older series, known as *American Lectures on the History of Religions*, belong scholarly works of Cumont, Jastrow, Rhys Davids, Williams, Jackson. Resumed under new auspices after an interruption of some years, the lectures continue their scholarly tradition in these informative papers by M. P. Nilsson, sometime Rector of the University of Lund. His *History of Greek Religion* (Oxford, 1925) is known favorably both to classicists and religionists, while it is with pleasure that we learn from footnotes in the present volume that the author has ready for publication a far more voluminous work on the same theme.

For Greece as well as for other lands, it is difficult to see the religion of ancient peoples in proper perspective. Close union of the political with the sacerdotal power fostered an official faith, which of course found abundant monumental and literary expression. From such preponderance of documentary evidence, however, it would be hasty to conclude that the faith of the establishment constituted the total of the people's vital religion. Among the obscure multitudes in populous centers and among the grass roots folk who toiled at the country's agriculture, belief and practice tended to diverge from the course set by caesaropapal theology. In the experience of the common man the official great gods were perhaps remote and not very helpful, while the *daimones* of the simpler nature worship were felt to be close and accessible. Devotion to spirits believed to be immanent in weather and soil, haunting home and hearth, potent in the vicissitudes and crises of human life was imperative, and it survived and developed after the setting up by state or priesthood of a royal family of great gods. Obviously the records of popular religion would be far less permanent than those of the state cult. Only a poet, as Ovid in his *Fasti*, or an annalist of things curious, as Pausanias, might be drawn to preserve from oblivion the homely religious life of his contemporaries.

Hints in classical writers, archeological finds more significant than splendid, hence never highly publicized, details of cult in which spontaneous piety expressed itself, these furnish material for the author's reconstruction of the religion of the masses. The reconstruction does not issue, for

"I venture to speak of an Eleusinian piety founded on this idea that agriculture created a civilized and peaceful life worthy of human beings." (p. 57) Again, though Professor Nilsson rightly holds that we do not know what was the esoteric doctrine communicated to the initiate, still these initiates were somehow firmly convinced that their lot in the Hereafter would be blissful.

The influence of the powerful city-states, especially after the Persian wars, stereotyped cult, though old god-names and old names of festivals were retained. Popular need for personal religion found various outlets. Sabazios and a host of strange gods found favor, while orgiastic observances were adopted to compensate for the coldness and formalism of official worship. What may be called the by-products of religion—healing, oracles, reading of dreams and auspices—grew to be much in demand. Of the extent of the trafficking in these and of the charlatany connected with it, the author writes excellently in his last chapter.

The thirty-nine illustrations which are grouped at the end of the book have the virtue of being intimately pertinent to the text. In only two instances is there outcropping of the false parallelism which one grows to expect in works on the history of religions. "It is supposed that Hagios Elias, who nowadays has a chapel everywhere on the mountaintops, is his (Zeus') successor (as weather-god)." (p. 8) As successors to the heroes venerated of old we now have the Saints (p. 20). Issue must finally be taken with the author on a point of fact, namely the belief in early Greece in regard to survival after death. This is said (p. 63) to have consisted in "a hope of immortality and a belief in the eternity of life, not for the individual but for the generations which spring one from another." It is said that transition to belief in individual survival was made in the period of expansion of commerce and industry when "at the end of the fifth century B.C. the individual was freed from the old fetters of family and tradition. The foundation for the idealism of the Eleusinian belief and morality were removed. Man was no longer content with the immortality of the generations but wanted immortality for himself." GEORGE C. RING, S.J.

G. VAN NOORT. *Tractatus de Theologia*. Hilversum, Holland. Paul Brand.

This completed work, consisting of eight volumes, is a decided contribution to the science of theology. It will be of immense assistance to seminarians studying theology for the first time and it will be of even greater service to priests avid for a more perfect understanding of the doctrine they are commissioned to teach. Little known in this country, the volumes of Van Noort have long been a favorite of seminarians in the Old World. The best tribute to their popularity is the numerous editions which each

volume has seen. His writings are attractive because he was not only a brilliant theologian but also a pastor of souls. As the former, he has given us theological treatises in which the clearness and depth of thought has not been affected by its transfer to the printed page. We may not always agree with the author but we always know what he means. As a pastor he has avoided useless prolixity with the result that in volumes of approximately two hundred pages he has given us a thorough treatment of the respective treatises—solid without heaviness and clear without superficiality. Indexes are complete, footnotes of each page have copious and useful references, italics and a variety of type appeal to the eye while the printing is superior. Editions as recent as 1938 have enabled the author to keep abreast of the theological thought of the day. *De Deo Creante, De Deo Uno et Trino, De Deo Redemptore, De Vera Religione, De Novissimis, De Sacramentis* (2) are procurable through B. Herder and Co. FRANK A. LOGAN, S.J.

J. B. FERRERES, S.J. *Compendium Theologiae Moralis*. ed. 16. Volume II. Barcelona. 1940.

This volume completes the sixteenth edition of Ferreres' *Compendium*, the last to be prepared by the author himself. The present volume contains the treatises, *De Statibus Particularibus, De Sacramentis, De Delictis et Poenis*, and a long commentary on the *Bulla Cruciatæ*. The method is the Gury method: a few principles, with many questions and answers. The treatment of individual subjects is clear and, in general, quite complete.

It is difficult to check the changes in this volume, because the editor has not included a list of changes, as he did in the case of Volume I of this edition. However, if one may judge from a casual checkup of the decisions and decrees issued since 1932 (the date of the last edition), the edition seems to have been kept up-to-date. It contains the following replies of the Code Commission: that religious who are pastors or assistants must be present at diocesan conferences; that the legitimate place for hearing the confessions of religious women according to canon 522 may be chosen *per modum actus* in accordance with canon 910 §1; that an apostolic indult is needed in order to transfer the canonical year of novitiate to the second year; that the privileges of religious acquired by communication before the Code remain in effect; that the word *Ordinary* in canon 883 does not include major superiors of exempt clerical orders. This volume also refers to the decree of the Sacred Congregation of the Council on catechetical instruction (12 Jan. 1935), and to the reply of the Sacred Penitentiary (7 Dec. 1933) to the effect that the mental recitation of ejaculatory prayers suffices for gaining the indulgences. Finally, the decree of the Sacred Penitentiary, *Lex Sacri Coelibatus*, with the further declaration as to the meaning of the decree, has been embodied in the text; as also the decree of Holy Office on doubtful baptisms with respect to the Pauline Privilege.

One surprising omission in the text of this sixteenth edition is the reply of the Code Commission (30 July 1934) according to which the joining of an atheistic organization is declared to have the same canonical effect as joining an heretical sect. No mention is made of this in the treatment of the impediment of *Mixta Religio*.

A satisfactory addition to the new text consists in a set of tables exemplifying the *Rhythm* theory. The author gives tables for regular periods ranging from 23 to 30 days. He seems, however, to be ultra-safe in his calculations, because he always allows *twelve* days for the fertile period. Also in regard to the treatise, *De Debito Conjugali*, I might call attention to an opinion of Father Ferreres which is at least interesting in the light of some of the recent controversy in our country. He says that syphilitics are not to be permitted to have conjugal relations until *four* or *six* years after the manifestations of their disease have ceased (II, n. 1144, 6). This seems a long time. However, in Volume I, the author is not so absolute in his pronouncement concerning the use of marriage. There he states: "non licet uti copula, saltem non monita comparte de periculo gravissimae infectionis" (I, n. 505). On the other hand, in the first volume, he seems to allow no excuse for the contracting of marriage by one who is actually infected with syphilis; for, after describing the evils of syphilis, he states very tersely: "Quare syphillide infecto *non licet matrimonium contrahere*" (I, n. 505).

GERALD KELLY, S.J.

ALICE BORCHARD GREENE, PH.D. *The Philosophy of Silence*. New York. Richard R. Smith. 1940. pp. 254. \$2.50.

This book is an effort to render intelligible to modern minds the positive values inherent in the practice of silence. The author aims to point out to the extroverted mentality of the day inner sources of power; she hopes to bring an answer to the eager questionings of those men and women who have already recognized the sterility of materialism and of the cult of activity.

Silence, as understood in this book, means, in general, philosophic or religious concentration. At its lowest level it means mere physical stillness. It is present in increasingly perfect degrees in reflecting pauses, in sustained meditation and in active recollection. The perfect Silence, with a capital letter, consists in that hushing of the sensible and of the conceptual which may sometimes release the soul into direct contact with transcendental realities. The author contends that proficiency in the practice of any of these varying degrees of silence yields fruit well worth striving for. At the same time she does not neglect to sound the warning of grave dangers that lie in wait for those who essay the higher grades of silence prematurely and without proper preparation. She writes: "In agreement with the