

BOOK REVIEWS

THE REV. J. M. NIELEN. *The Earliest Christian Liturgy*, translated by Rev. Patrick Cummins, O.S.B., St. Louis. Herder. 1941. x—416. \$3.00.

Not long after this book had first appeared in 1937 under the title, *Gebet und Gottesdienst im Neuen Testament. Eine Studie zur biblischen Liturgie und Ethik* (Freiburg: Herder), a reviewer in *The American Ecclesiastical Review* hailed it as one of the finest fruits of scholarship resulting from the liturgical movement, and expressed the hope that it would soon find a competent translator. Father Patrick Cummins of Conception Abbey now offers the fulfillment of that hope.

The book passes in survey all that is recorded of Jesus' practice of prayer, in private and in public; presents an analysis of the Jewish piety of the period, and evaluates Jesus' relations to that piety, personal, or public, as centering around the synagogue or the temple, as the case might be. Further Jewish and pagan influences allegedly affecting primitive Christian worship are touched upon; all the worship passages of the New Testament are then set out, with which the author concludes what he calls the historical presuppositions.

The second half of the book deals systematically with public worship, as reflected in the New Testament pages. Prayer in common, its specific content, the reading in public of the Scriptures, instruction, psalmody, charismatic prophecy and "tongues," and, of course, the Holy Eucharist, under the several aspects of a meal in common, as the Lord's Supper, as fellowship in the Cup of the Lord, occupy the bulk of this part of the volume. Minor matters of liturgical times, and places, norms of propriety, popular participation, the question of language, and the like, conclude the volume.

The work is the best collection of materials in its field known to this reviewer. As such it will be so handy as to be indispensable to all particularly interested in the subject. As a treatise one cannot give it, unfortunately, an unqualified approbation. In this connection we note that even the translator finds it necessary, both in his short Preface, and in footnotes here and there, to caution the reader against the author. "The author's limited viewpoint," Father Patrick states, (p. vi) "enables him to penetrate more deeply into passages which have suffered from being read in the light of later connotations. But this advantage is attended by a corresponding disadvantage. Tradition is one unbroken unity, stretching like a chain across the centuries. The links of that chain form the only road by which the scholar may go back to the beginning. Now the author of this book, in his laudable endeavor to rule out later developments of terminology, makes too little at times of the verdict which tradition, amid all terminological developments, has preserved unbroken from the beginning. Correction of one extreme by another, intelligible though

it be, is not commendable. Truth, not over-cautiousness, is error's antidote. . . . Certain passages, I must admit do call for animadversion, and I append notes to that effect."

To this translator's stricture I feel obliged to add that it is not merely a matter of terminology that is lacking in Father Nielen's book, valuable as this is in many ways. The work seems to me to suffer from three grave defects, which are found wherever the author is not engaged in collecting and classifying texts of Scripture; wherever, in other words, he is interpreting his materials. These are in order:

1. Lack of consistency from chapter to chapter.

2. A presumption that the piety of Israel sought release in the spiritual worship of the synagogue from the carnal worship of the Temple.

3. An inability to see in the pages of the New Testament, in treating of the Holy Eucharist, that Christianity had a sacrifice and a priesthood from the Last Supper onwards, and was conscious of both sacrifice and priesthood in the ritual renewal of the Last Supper.

These last two charges, in particular, almost characterize the book as being influenced by rationalism, and so one must illustrate by quotation.

The lack of consistency from chapter to chapter might be instanced by the juxtaposition of two such statements as these, each offered in the text without substantiating proof: "We might think the synagogue owed its origin to the fact of exile. But there are many historical arguments against accepting this view." (p. 49) "The impossibility of assisting at Temple worship, either by reason of exile or distance, originally brought the synagogue into existence." (p. 103)

Other pairs of statements, that mutually cancel each other, could be adduced. This lack of consistency in dealing with the necessity of sacrifice in true worship calls forth the translator's most vigorous protest, appended to a passage wherein Father Nielen argued from the prophets of the Old Law that God did not desire worship by sacrifice. "Proving too much proves nothing . . ." cautions Father Patrick. "Our author elsewhere maintains that sacrifice is an essential trait of religion. If so, how can the prophets be supposed to frown on sacrifice? . . . While we regret this unhistorical and undogmatic passage, we must also note that the passage is in no way essential to our author's argument." (p. 98)

That last citation also bears, it will be noticed, on that supposed conflict of the pious spirit of Israel turning with relief to the pure worship of the synagogue, away from the impure sacrifices of the Temple. This idea seems to be never lost sight of by the author, and suggests more than once that worship of God by sacrifice, as in the Holy Eucharist, is something in the way of a mistake for man's truly spiritual nature.

Thus, doubt having been cast without substantiation on the customary notion that the synagogue arose during the exile, the author states: "In

any case, at the period of the New Testament we find the synagogues as long existing edifices . . . All of them have their definite order of divine service on the Sabbath, emphasizing, not sacrifice as they had done in the Temple, but teaching and prayer. The synagogue is the home of prayer without sacrifice." (p. 49) "In particular, the synagogue, as we have already pointed out, insisted on a more spiritual service of God without sacrifices, bloody or unbloody." (p. 97) "We do not mean that the worshipers in the synagogue always grasped this truth in its religious depth and purity. But we do mean that they saw therein the essential freedom from the necessity of liturgical sacrifice and practices." (p. 101) "Even if we hold that Jesus looked upon existing external sacrifices as secondary, as subordinate to worship in spirit, we must still maintain that the Jewish conception and formation of the liturgy exercised a strong influence on early Christianity." (p. 106)

Father Nielen's full position with regard to the understanding of the basic doctrines of the Holy Eucharist, as found in the New Testament, is hard to set out squarely, because almost every statement that surprises one in one passage will be glossed by a corresponding statement farther on. In general we may state:

(1) *The Epistle to the Hebrews* is studied for an entire chapter, without yielding any specific knowledge of the Priesthood of Christ now operative. That there must have been some sort of a sacrifice known among Christians would seem to be demanded by the general tone and setting. Note how the last words of this passage water down the whole: "On the other hand, we are unable to read the *Epistle to the Hebrews* with its insistence on the traditional conception of sacrifice and on the necessary connection between sacrifices of blood and reconciliation and on the fulfillment of all these anticipations in Christ, unless we go further and conclude that there existed among Christians some special act of worship which made Christ in some real sense present by an act of sacrifice. . . . In other words, we must admit some specific liturgical elements in early Christian times, particularly in the form of the banquet in common." (p. 192)

(2) Jesus did not institute any external religious worship: "For the fact that Jesus commanded nothing in particular regarding worship and its development but always emphasized the inwardness and spirituality of worship, makes it clear that for those who followed Him the road was open to accept already existing liturgical forms if these forms were the natural expression of their own inward disposition." (p. 106) How about Christ's bidding: "Do this for a commemoration of Me," as recorded in Luke 22, 19? There is a hint that these words, since lacking in Matthew and Mark, may be an interpolation into Luke from *First Corinthians*. (p. 302)

At any rate it is claimed that Paul in *First Corinthians* records the subject-matter of a revelation he had received privately from the Lord

in the words, "As often as you eat of this bread and drink of the chalice you announce the death of the Lord until He come." (I Cor. 11, 23) Thereat for the first time the early Christians knew that their meal in common was an announcement [and renewal], of the [sacrificial] death of the Lord. At least that seems to be the bearing of the passage: "To show them that the common meal is a Lord's Supper, he reminds them of what he has already taught them: 'For I have received from the Lord, as I have also delivered to you, that the Lord Jesus, on the night when He was betrayed, took bread. . . . In like manner after eating He took the cup saying, 'This cup is the new covenant in My blood: this do ye as often as ye drink thereof in remembrance of Me.'" Resting on these words Paul concludes: "As often as you eat of this bread and drink of this chalice you announce the death of the Lord until He come." "Here for the first time in ancient Christian literature the common meal of Christians is said to be the announcement of the death of the Lord. Consequently the text is of great importance. . . . The phrase, 'I have received from the Lord,' implies in the most obvious sense, a personal revelation made to the Apostle. Those scholars are mistaken who hold the opinion that the phrase refers, not to a revelation made directly to St. Paul, but to a tradition originating from our Lord's teaching to the Twelve." (p. 302, 303)

"St. Paul's views may be summarized thus: (1) to eat in common makes the meal the Lord's Supper; (2) each partaker must be aware that this meal in common is a memorial of the death of Jesus; (3) hence the gifts are to be received in a worthy manner; (4) thus all will have, at the very beginning of the meal, the proper attitude towards the Lord's Supper." (p. 305)

"Correction of one extreme by another," we repeat with Father Patrick, "intelligible though it be, is not commendable. Truth, not over-cautiousness, is error's antidote."

From the above it should by no means be concluded that this book is without great value. But it will be most valuable to those who are best in a position to utilize its abundant materials, without accepting all the author's interpretations.

GERALD ELLARD, S.J., PH.D.

DOM DAVID KNOWLES. *The Monastic Order in England: A History of its Development from the Times of St. Dunstan to the Fourth Lateran Council 943-1216.* Cambridge. At the University Press. New York, Macmillan Co. Pp. xix—737. \$9.50.

Prior to the appearance of this work, it could be said with truth that "no attempt has yet been made to supply from original sources a synthetic account of English monastic life during the five crucial centuries preceding the Reformation." (G. G. Coulton, *Five Centuries of Religion*, I, 441) Monographs and special studies have appeared in abundance, dealing with particular aspects of English monasticism or with individual houses or

groups of monks. Also there have been occasional publications of some excellent outlines of monastic history. Dom Knowles' present offering aims at filling the gap between the monograph and the outline history. It succeeds in a remarkably satisfactory way.

The author is generous in admitting his indebtedness to the long list of antiquarians and historians who have prepared much of the material for his work. Individual scholars, as well as regional and national associations, have labored long and expended energy and money lavishly in bringing to light carefully transcribed editions of the chronicles, chartularies, and account books of many of the medieval English monasteries. Historians and research students have been familiar with these publications for a long time. But to the general reader and even to many students, who might not be fortunate enough to have these publications at hand, much of the benefit of those scholarly labors has remained hidden. In the present volume Dom Knowles brings a vast amount of that lore within easy reach.

The volume is divided into two almost equal parts. The first contains the narrative of the historical development of the religious houses from 943 A.D. to 1216 A.D.; the second is made up of a series of separate studies on the institutional life of the different religious groups. This latter section is more specialized in interest, and the separation of these studies from the historical narrative saves the continuity of the story without sacrificing the completeness of the work.

To appreciate something of the magnitude of the task undertaken by the author in these pages, it is sufficient to recall the rapidity of the numerical increase and diffusion of the monastic body in England during the centuries under consideration. In 943 A.D. there was in existence scarcely a single fully regular monastic community; in 1216 A.D. there were over a hundred large monasteries of black monks (Benedictines), some seventy abbeys of Cistercians and a multitude of lesser communities. The total population of the religious houses reached its maximum of about 15,000 members during the 12th century, and the monastic wealth amounted to a quarter, or even a third, of the total wealth of the country in lands, rents, and dues in the second half of that century. To describe this material expansion alone in a single volume would be a task that called for keen discernment, if confusion is to be avoided and an accurate idea of the whole growth is to be presented.

Dom Knowles is far from content, however, with describing the material expansion of the organization, and is constantly dwelling upon that other story of the significance of the monastic order as a directive and formative influence over the spiritual and intellectual life of the Church and nation. He shows that the revived monasticism of Dunstan's time

had been the very heart and soul of the rebirth of the country; that for two generations after 943 A.D. the rulers of the Church had come from the monasteries, and that these same men were the controlling influence in the social and political life of their times; and that at least until 1100 A.D. there was within the abbeys a virile and dynamic intellectual and spiritual life which was almost the only refining and enlightening power in the land. (pp. 680-1) In charting out these broad lines of monastic influence, the author manifests rare powers as an interpreter of facts and tendencies in the political, social and cultural, as well as in the religious, life of the times. From literature and from a wide range of official records of the age he produces evidence which is convincing, and does it all with a sureness of touch which manifests considerable reflection and is much more than the mere setting down of reported happenings.

The studies which make up Part Two of this volume will appeal especially to those who are familiar with monastic history and who are interested in the more intimate discussion of institutions and customs which characterized the domestic and external activity of the monks. Such questions as the mode of electing abbots, the position of the abbots in the community, the function of the chapter in the daily government of the houses, the sources and administration of the financial revenues of the monasteries, the social status of the new recruits, the diet, horarium, prayer and practical works of charity are a few of the topics discussed in the nine chapters which treat of the internal polity and domestic life of the monks. In addition to these, there are a number of penetrating essays on the external relations of the monasteries with the civil authorities, the hierarchy, and the parishes, which belonged in many cases to the monks. Conditions in other parts of the world, especially in France and Germany, are compared with those in England. This characteristic of the author, namely, his broad view which embraces not only the English monastic scene, but also takes in the trends and changes notable on the Continent at the same time is impressive and lends considerable weight to his judgments and conclusions. He also makes use of many recent works of recognized authorities on the special questions dealt with in these chapters.

Another feature of the work is its dignity of tone. There is little of that polemic attitude which appears all too noticeably in much of the literature on this subject. Even Dr. Coulton, so commonly made the object of bitter reproach by Catholic writers, is calmly described as "one whose knowledge of the subject is unrivalled" (p. xvi) with no word to indicate how notoriously that "knowledge" has been used as a means of blackening the reputation of the monastic order. This quiet and positive presentation of well-documented history is satisfying, and in the field of English monastic literature it is all too rare. Dom Knowles is neither on

the defensive nor on the offensive, though he knows, perhaps as accurately as any writer of the present day, what charges have been made against the monks. He warns those who are too sympathetic towards the order that they must "resist with all their power the siren voice of romanticism . . . that old enchantress, who has known so well how by her magic of word and brush to scatter the golden mist of the unreal over generations of the past." (pp. 692-3) The author has shown that he could resist that voice, with the result that this volume should find favor with all readers who are sincerely desirous of knowing more about the medieval monks in England.

It is to be hoped that circumstances will permit Dom Knowles to complete the story of English monasticism in a second volume. If the excellence of this volume may be used as a basis for prophecy, there seems to be little reason to doubt that, when completed, this work should be generally accepted as the standard history of the monastic order in England.

F. O. CORCORAN, S.J.

MOTHER MARY OF ST. AUSTIN. *The Divine Crucible of Purgatory*. Revised and edited by Nicholas Ryan, S.J. 8vo. Cloth. 185. \$2.25.

This book may be said to be a theological and devout meditation on the processes of Purgatory. Evidently it is the fruit of many years of reading, study, and thought on the subject. The authoress draws heavily upon mysticism for her elucidation of those processes, and she is said to have been a mystic herself.

There are preliminary chapters on the separated soul, on the effect of sin, and on the uncompleted tasks of life. The official doctrine of the Church on Purgatory is clearly set out at the beginning. Then follows an exposition of what is known about the condition of the soul after it is separated from the body, its mode of life, natural and supernatural, the extent and nature of its knowledge, its occupations, and the immutably fixed attitude of the will toward God.

Sin leaves a debt of punishment to be paid, and increases the evil tendencies in human nature. The former may remain after death. As to the latter, theologians are divided, some thinking that a certain residue of those roots or effects of sin may persist in the soul after death, and that it is the function of Purgatory to cleanse as well as to inflict punishment; others hold that it is merely retributive. The arguments for both opinions are presented, and both views are kept in mind throughout the book.

After the particular judgment, which is explained, the process of Purgatory begins. Since all the life and activity of a spirit are knowledge and love, it is inferred that each of these is a cause of the suffering endured. Moreover, each causes joy as well as pain, and both joy and pain are vastly greater than any that can be experienced on earth. With St. Robert

Bellarmino these points are proposed as certain on the nature of the punishment in Purgatory: there is nothing in it like the despair of hell; there is suffering due to loss of the beatific vision; there is an additional pain of sense; and there is a pain of fire, however this fire is to be understood. To try to determine more precisely in what this punishment consists, it is observed that "fellowship in Christ suffering is the essence" of purgatorial life. One in Purgatory, though he cannot advance in grace, can increase his knowledge of God, and this would be after the manner of the Angels' knowledge of God. Moreover, this knowledge would be supernatural, it would reveal God present in the soul, and thus one would be a mystic.

The separated souls' superior knowledge both natural and supernatural, of God, supplies the clue to an understanding of their sufferings and their joys. Their sufferings are like the interior torments, due to infused knowledge, of Christ in His passion, and also like the peculiar interior pains, also due to infused knowledge, felt in certain degrees of mystical contemplation. Hence, infused knowledge is the instrumental cause of the pain of sense. This pain is often called fire.

Though the authoress holds it as certain that there is fire in Purgatory, she inclines to take that fire in a metaphorical sense, as the effect of the soul's higher knowledge of God, of its own imperfections and sinfulness. This fire is like that which assails and tortures and purifies those who are undergoing the purgations described in St. John of the Cross's *Dark Night of the Soul*. "In the sense above explained," that is, in the light of their superior knowledge of God and of themselves, "the theme of this book is that the Holy Souls are cleansed by the attributes of God. In the Justice of God the Holy Souls see the fitness of their punishment: in His light, the malice of sin: in His sanctity, the stain of the least imperfection; in His Being, their nothingness: in His ineffable Essence, their intrinsic need of Him. The Holy Souls plunge deep into God's Hiddenness, God's Silence, God's Immensities of Solitude."

It is pointed out by the editor that St. Gregory of Nyssa taught a similar doctrine.

The same attributes of God, which, seen and possessed in the vision of Heaven, constitute beatitude, were to Christ in His passion, through His infused knowledge of them and their relation to Himself as representative of sinners, a source of indescribable anguish. So too, are they, in infused contemplation, when it is predominantly purifying, an exquisite torment to the mystics. In some such way the souls in Purgatory receive greater and greater knowledge of the divine attributes and their relations, oppositions, and contrasts to what they find in themselves, and thus they suffer and are cleansed.

Knowing, as they do, the extreme rigors of divine justice on the one hand, and on the other, how grievous, even if only in venial sin, has been

their violation of it, they realize the appropriateness and fitness of their chastisements, and are not only reconciled to them, but seeing them as God does, as a great good, they positively desire them, and would, if there were need, seek them. As St. Margaret Mary wrote, "Never have I suffered anything so painful as this Sanctity of Justice which imprints itself upon the soul in so terrible a manner that she would willingly cast herself into all imaginable pains, offering herself to suffer even those of the damned, rather than appear before the Sanctity of God." Considering God's patience and long-suffering with themselves, they realize and lament their ingratitude. They feel their own nothingness in contrast to the infinite plenitude of the Divine Being. And of course they experience the keenest disappointment and anguish at the postponement of the beatific vision. They know well that now they ought to have it, they appreciate it as they could not before, and it is the one thing that they long for. They are in a worse position than St. Theresa, dying because she cannot die.

It is suggested that in the passage through Purgatory there are periods corresponding to the purgative, illuminative, and unitive ways in the spiritual life. In going through these the soul is not only purified, but also enlightened, transformed, more and more intimately united with God, and thus prepared for final beatitude in and with God. In "the silences of the twilight" the soul is plunged into God's hiddenness, it learns more and more of His transcendence and unobtrusiveness; it enters into God's immensity of solitude, experiencing a measureless need of God, a measureless ignorance, and a measureless capacity for love; and lastly, it passes into God's silence."

The relations of the Holy Souls to the operations of God and to the several persons of the Blessed Trinity are discussed in dealing with the final part, analogous to the unitive way, of the purgatorial process. It is like "the flaming glories of the dawn of Heaven." Here the emphasis is on transformation and immediate preparation for consummated union with God.

Through partnership in the riches of Christ, in the love of Christ, and through union with the Divine Sanctifier, living Christians may aid and accelerate the work of Purgatory. Another means of achieving the same result is to cultivate a mentality similar to that of the Holy Souls, taking their views of the Creator and of creatures, sharing their attitudes, and imitating their virtues.

At the end of the work there is a fairly long poem by Mother St. Austin, giving in verse the main idea of the book: "The Soul Sanctified by God's Divine Attributes in the Flames of Purgatory."

Perhaps the best thing about the work is the clear and impressive suggestion throughout of a profoundly theological form of union with God and sanctification, by which one could anticipate what is accomplished in Purgatory and go beyond it. It would consist in an ever-growing knowl-

edge and appreciation of God's attributes and operations, and of oneself in relation to them, in finely adjusting oneself to them, in sharing in the interior sentiments of Christ in His passion, in making the most of the sacrifice of the Mass, in seeking to realize the purposes of the Blessed Sacrament, and in developing an intimate and peculiar union with each of the Divine Persons, all this, if one have the grace, in the ardent fervor of the infused light and love of mystical contemplation.

G. A. ELLARD, S.J.

CHARLES HOWARD HOPKINS. *The Rise of the Social Gospel in American Protestantism*. New Haven, Yale University Press. 1940. \$3.00.

The Rise of the Social Gospel in American Protestantism is an historical survey of the movement in the Protestant group of this country to develop a program to meet the social problems arising out of capitalism. The author does not attempt to present his own beliefs although one gains the impression that he is sympathetic with the principles enunciated. The book is divided into four sections, namely: The Birth of Social Christianity (1865-1880); The Eighties; A Youthful Movement (1880-90); The Social Gospel Comes of Age (1890-1900); and Maturity and Recognition (1900-15). In each section, Mr. Hopkins focusses his interest and attention on the social problems within our society during these four periods and on the action taken by some of the Protestant leaders to solve these problems. The author goes into considerable detail to present the activity of these churchmen in the area of industry, employer and employee relations; in the area of social work and the treatment of social problems on an individual basis; and in the field of sociology and the development of sociological principles that were derived from ethical principles deduced from a Protestant philosophy. Much space is also given to a description of the activity of certain leaders in the political socialist movement. Thus, we are given a picture of a small group of Protestant leaders who participated in the socialist front; a group that urged state supervision and control and who used Karl Marx as a guide and teacher.

One would assume from reading this book that the Protestant group has built its faith on the brotherhood of man with little thought given to the first and major commandment, "Thou shalt love the Lord thy God." These leaders seem to have lost sight of Heaven and of man's relationship to his Creator. One feels that they were not concerned with personal salvation but held to the belief that salvation is exclusively "social." Christianity is apparently thought of as a mere social institution, established to improve society and to bring about a higher civilization in this world. Thus, they hope to see the Kingdom of Heaven established on this earth in the form of an enlightened and ethical society. One of the prominent writers in this movement declared, "the church was entering upon a new

epoch in which her place and function in society were rapidly undergoing radical change." Again, when discussing the problems of the poor, another writer remarks—"their souls—their ethical souls—are all but lost." One could give many quotations from the book in which the theory that the Kingdom of Heaven will finally be established on this earth through the social evolutionary process is presented.

Inasmuch as the writer of this review is a social worker, she was much interested in reading the section on the development of social work in this country, wherein the author describes the influence of the Protestant churches on this movement. No one would deny that organized social work in this country has been greatly influenced by Protestant philosophy. However, one has seen in the past two and a half decades a breaking away on the part of social work from Protestantism, as such. Great concern was shown by those interested in the poor, or the so-called unchurched, in our cities during the latter part of the 19th and early 20th centuries. In 1897, a census was begun by them in the 15th Assembly District of New York City. "Ten churches and two religious organizations cooperated in the first survey. It was found that in an area containing some 40,000 people, approximately one half were neither church members nor attendants; ten Protestant churches had a total membership of only 1,798 with but seven pastors and two church visitors." From 1925-28 the writer of this review was employed as a social worker in one of the large non-sectarian agencies in that section of New York City. From her experience, it was learned that the population was predominantly Catholic and that a great number of these persons had come to this country and to this city in the latter part of the 19th and early part of the 20th century. The greater proportion of this group were practicing their religion and had a substantial faith. One wonders if in this census of 1897, the Protestant clergy and church workers were not faced with real difficulties in the gathering of facts so that they were unable to secure accurate figures.

It might be well to indicate that Mr. Hopkins must have had considerable difficulty in securing data which would give the reader a more complete picture of the activity of Protestant churches in the development of a social gospel. The organization of Protestant churches is such that it would be almost impossible to present an accurate picture of the work, beliefs and attitudes of the various sects. That is to say, one must remember that such activity, as described in this book, will not be found in all Protestant churches.

In closing the book, the writer of this review was left with the feeling that the teachings of the Protestant group on the social mission lacked warmth and reality. From religion one wishes more than a discussion on social relationships. Contrary to their thinking, personal salvation or

union with God is the ultimate objective of the soul and, therefore, the most important factor in the life of the individual. In this connection, a remark in Franz Werfel's book, "Embezzled Heaven" is called to mind. The author in this novel is discussing the faith of a peasant woman. In an attempt to make her faith understandable to the author, the priest states that Teta, the peasant woman, has a thirst for Heaven, and then continues by saying that people would not have a thirst for Heaven, if there were no such place. To love man must we not follow our Lord's teaching, namely that, first we must love God? Perhaps the Protestant writers on the social gospel thought that love for God is essential but in the presentation of the material, it seems that man's love for God was described as an indirect, remote relationship. It is not our intention to lessen the importance of the commandment, "Thou shalt love thy neighbor." Every Catholic knows the importance of this commandment and throughout the history of the Church one sees evidence of her concern and activity in the administration of the corporal works of mercy, as revealed by the writings and works of both the clergy and laity. One needs only to read the encyclicals of Pope Leo XIII and Pope Pius XI.

In conclusion, one might say that Mr. Hopkins has handled a difficult subject very well and has presented in as clear a manner as possible the rise and development of this movement in Protestantism. The book should be of particular interest to sociologists and social workers who are interested in learning about the influence of Protestantism on these two fields.

DOROTHY L. BOOK.

JOSEPH B. COLLINS, S.S., D.D., PH.D. *Christian mysticism in the Elizabethan Age with its Background in Mystical Methodology*. Johns Hopkins Press. Baltimore. 1940. 251. \$3.25.

There is no field of English literature in which there is so great a need of intelligent criticism as the realm of mystical writing. The chief difficulty in the past has been the failure of literary critics and editors to clarify their ideas on the nature of mysticism, before attempting to criticise or collect mystical writings. Too many of them might say, with the editors of *The Oxford Book of Mystical Verse*: "we have no desire to venture on a definition of what actually constitutes mysticism and what does not, since such an attempt would be clearly outside our province."

Father Collins, in his scholarly and painstaking work, manifests no such slovenliness of intellect. His idea of mysticism is clear. "Mysticism in the following pages," he writes in the Preface, "is not vague or diffuse in meaning, but is strictly limited to its traditional usage in expressing the varied and progressive steps which lead to the 'vision splendid.'" And again: "This work applies mysticism equally to all the stages or ways of growth in the spiritual life, even to the lower stages or ways commonly called 'ascetic'."

It is in the inclusion of Asceticism under the heading of Mysticism that the present reviewer finds the chief defect in this volume. The two approaches to divine union are different in nature, and the inclusion of both under the heading of one, cannot be said to be "traditional usage," if the practice of such writers as Father Tanqueray and Poulain be taken into consideration. Indeed, such an inclusion must necessarily result in a return to the confusion found in the writings of Clement of Alexandria, Origen and others whose work antedates the clear differentiation of Asceticism and Mysticism. True, the author is free to choose his opinion on a controverted point, but it would have been well to note that many others do not fall in with his view.

Prescinding from the consequences that must follow from the too-broad use of the term "mysticism" this volume abundantly establishes its thesis: "That the tradition of Christian mysticism is reflected in this period [the Elizabethan Age] with perhaps as clear force and emphasis as in any other." And from the thesis follows the corollary that there was no interruption of English mystical writing, as is so frequently thought, from Rolle's time to Crashaw's.

The book is divided into three parts. Part I, "The Method of Mysticism," begins with the mystical method of Plato and Neoplatonism, passes to a consideration of the genesis and method of Christian mysticism and concludes with a discussion of the Christocentric and Theocentric contemplation of the Ages of Faith. Part II, "Mystical Literature of Foreign Origin in the Elizabethan Age," discusses, chiefly, English translations of French, Italian and Spanish mystical writings. Part III, "Christian Mysticism in Native English Writers," is, as it is meant to be, the most important part of the volume. It shows, without pedantry, the inadequacy of such "mysticism" as Henry Constable's, and contrasts it with the full methodology of mysticism found in such writers as Father Robert Southwell, S.J.

Not the least valuable and interesting part of Father Collins' study is his excellent presentation of the mystical ideas of Dante and Petrarch.

In content, presentation, notes, bibliography and indexes this work is a credit to its author and a valuable contribution to a subject too long treated by those whose lack of philosophical training has seriously marred their attempts.

TERENCE L. CONNOLLY, S.J.

BRIEFER NOTICES

WILLIAM G. BLAIKIE. *A Manual of Bible History*, revised by Charles D. Matthews. Thomas Nelson & Sons, New York. 1940. x, 432.

This history is written by and for Christian believers, and for this reason it is gratifying to welcome its appearance in the revised form of Professor Matthews. The treatment of the events of Biblical history generally falls into three parts. There is a paraphrase of the story as it appears in the Bible; there is an indication of the lessons which are pertinent to individuals or groups; and, finally, there are added paragraphs or notes on the way in which modern historical or archeological discoveries have thrown light on the event in question.

Neither the author nor the reviser felt that the book should deal intimately with questions of history which are disputed among the scholarly. In general, the results of the destructive Biblical criticism are set aside without entering into the valid reasons which justify such a course. With respect to this sort of criticism, it is possible that the author is somewhat optimistic when he says that "the era of destructive Biblical criticism is past, and Biblical archeologists, on the basis of impartial and scientific evidence, give general corroboration to the Scriptures." (p. 60) Is it not rather the fact that when some profane document turns up, the critics are willing to put faith in it, whereas in general they disbelieve the sacred source until extra-Biblical evidence is found? The Bible is the culprit whose guilt is presumed until disproved in the court of the adverse critics.

Since it is to be expected that the writer had to select out of an abundance of archeological and historical material for the illustration and confirmation of the text, there is little point in referring to omissions. However, one or two may be noted. In dealing with the time of the Exodus, the author elects to follow the opinion which puts the entrance into Canaan after Ramses; many follow this view. But the work of Garstang at Jericho has weighty bearing on the point, and a reference to his work under the chapter on the Exodus (about p. 76) and again in discussing Joshua (p. 140) might profitably have been in place. Again, in dealing with the motive of Josiah in going out to Megiddo to stop Necho, (p. 252) the force of the Hebrew preposition (2 Kings 23, 29, wrongly translated *against* both in the Vulgate and in the Authorized, instead of *an ally of, in favor of*) is missed. Necho went up as an ally of Assyria, which was being driven into retreat westward by Nabuchodonosor; Josiah, in the hope that attack on Egypt would strengthen him with the Babylonian undertook the foolish action at Megiddo. Finally, the treatment of the chronology of Quirinus and of the place of Peter in the group of the Apostles and in the early Church could be eked out with additional notices.

The book is written for Protestants who have retained their Biblical faith, and it is only occasionally that the author seems to have been somewhat awed by the adverse critics—as in a note on page 5 to the effect that the "events in the Epic of Redemption are not by ordinary definition history," and later in accepting the whole theory of a Deutero-Isaiah. On the whole the book is honestly written, well written and interestingly written.

J. C.

HAROLD W. CLARK. *Genes and Genesis*. Pacific Press Publishing Assoc., 1940. Pp. 155.

The merits of this book are chiefly two. First of all, it makes an earnest and reasoned plea for belief in a personal Creator; secondly it gives a readable summary account of modern researches relating to genes, mutation, environmental influence, and hybridization. The author believes that certain types were brought into existence by a definitive creative act and that subsequently variations, due to different causes, occurred by which the original types were broken up into the multitude of species now existent. Unfortunately, his notion of creation is hazy, and his ignorance of Medieval thought is pitiful. He credits a Jesuit named Juarez with having placed the doctrine of creationism on a firm theological basis.

M. J. G.

CHARLES CLAYTON MORRISON. *What is Christianity?* Chicago, Willet, Clark & Co. 1940. viii-324. \$3.00.

There is nothing new in the tenets offered in these Lyman Beecher Lectures of 1939 at Yale University. The author supposes the validity of the fallacious naturalistic definition of history; with many other moderns he does not make the distinction between natural and supernatural revelation; Jesus is a mere man, and Christianity a matter of the evolution of human thought. The only new departures here are (a) the paradoxical (and paralogical) position of the lecturer in thinking that we can understand Christianity only through a naturalistic view of history, and (b) an unfair hardness on Protestantism, and its views on revelation, creeds, and the supernatural.

W. M.

HARRIS FRANKLIN RALL. *Christianity. An Inquiry into its Nature and Truth.* New York. Charles Scribner's Sons. 1940. \$2.50.

This is just another rationalistic presentation of the subject in the same way in which the German rationalists turned out their *Urgeschichten des Christentums*. We are fast filling our shelves with such worthless efforts. As usual, our American rationalists are trailing their European colleagues. The news about this work is only this that it has won the \$15,000.00 Bross Prize. By the terms of the trust agreement of William Bross, the purpose of the founder was "to call out the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science, or from any department of knowledge, and to demonstrate the divine origin and authority of the Christian Scriptures; and further, to show how both science and revelation coincide and prove the existence, the providence, or any or all the attributes of the only living and true God, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." In Professor Rall's prize essay, the opinion is held that there was early faith in the divinity of Christ; this faith was one of five elements of primitive Christianity; the *fact that Christ was God was not an element*.

WALTER LOWRIE, D.D. SS. *Peter and Paul in Rome.* An Archaeological Rhapsody. Oxford Univ. Press. 1940, 164 pp. \$2.00.

The archeology in this book is in very scattered places and there is nothing added to what has not been put forth by professional archeologists. Hence, there is no need to review the book from this angle. It is in the sub-title that the reader will find the not very indicative thread to guide him through the mazes of Doctor Lowrie's very chatty theory. Saints Peter and Paul clashed very vigorously; their martyrdom was the ending of the *schism* between the followers of the great leaders. Both became the objects of veneration in early Rome; later the Catholic Church let Saint Paul fall somewhat from favor, and he was at large, as it were, when the Protestants looked for a patron. If we all get together and do not lay too great stress on external formularies of faith—though by all means some are to be retained—then we may be able to mend the schism of the Peter and Paul of our day. Doctor Lowrie has done such excellent work in translating Kierkegaard, and in parts of this book he is so interesting in his reminiscences about persons and places in Rome, that it is regrettable that he undertook to expound the symbols of a non-existent ancient schism in order to bring a fanciful cure to modern heresy.

T. S.