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BOOK REVIEWS

BIBLIA POLYGLOTTA MATRITENSIA O: PROOEMIUM. 7/21: PSALTERIUM UISIGOTHICUM-MOZARABICUM. Critical edition by Teófilo Ayuso Marazuela. Madrid: Biblioteca de Autores Cristianos, 1957. Pp. [12] + 14; xi + 193. 50 p.; 350 p.

The project of the Spanish Consejo Superior de Investigaciones Científicas to publish a new polyglot Bible was announced by Dr. Ayuso in an article in *Cultura bíblica española* in 1948. We could not help regretting that such an important enterprise was to be executed on the strict national basis which he emphasized in that article. Now ten years later, two volumes have been published. The total project is a joint undertaking of the Consejo and the Biblioteca de Autores Cristianos.

The *Prooemium* is in reality a prospectus of the plans for the Madrid Polyglot. In the fields in which Spain possesses eminent research scholars, the promise is hopeful and one waits with particular interest. This is the case with the edition of the Greek *NT* on which the distinguished José-María Bover, S.J., worked until his death. Díaz Macho, professor at the University of Barcelona, promises to use in his edition of the *Targumim* the manuscripts which he has discovered in several European and American libraries. The Hebrew text of the *OT* has been entrusted to Cantera and to Pérez Castro, both professors at the University of Madrid. This will proceed on the same general basis as the standard edition of Kittel-Kahle, but with the addition of a revised and more inclusive apparatus. Teófilo Ayuso, widely known for his numerous and important studies in the field of the early Latin translations of the Bible and especially for his *Vetus latina Hispana* (Madrid, 1953), has been entrusted with the series *Vetus latina Hispana* and *Vulgata Hispana*.

The *Prooemium*, however, is written in such general terms that, apart from the items just mentioned, we can hardly get a clear idea about the other series promised. No specific information is given regarding the proposed edition of the Syriac *OT* and *NT*, except for the statement that no decision has yet been made regarding the technical characteristics of the edition (p. 12). The Coptic series will collect the material already published from the Sahidic *NT* in order to offer a more critical edition than that of Horner (Oxford, 1911 ff.). The publication of the Coptic *OT* is not projected, nor will an Ethiopic series be included.

The first published volume, belonging to the *Vetus latina* series, must be considered as a part of the author's extensive work, and only in the light of

his whole research can we fully acknowledge its merit. Nevertheless, a few remarks might be made concerning this particular volume.

As A. himself recognizes (p. 36), this cannot be called a critical edition of the Mozarabic Psalter. It is well known that the main problem for any critical study of the Mozarabic Psalter is the simultaneous presence of two distinct recensions, probably used in two different geographical centers, Seville and Toledo (cf. Dom Ferotin, in *Revue bénédictine* 30 [1913] 114). However, this geographical factor is not the sole reason for the existence and further differentiation of the two recensions, as H. Schneider has shown in *Die altlateinischen Cantica* (Beuron, 1938) p. 146. There is a wide divergence between these two recensions. Paul Capelle cites 513 variants for the first 50 Psalms in *Le texte du psautier latin en Afrique* (Rome, 1913) p. 224. Nevertheless, we have to admit the earlier existence of one common "Mozarabic" text in order to explain the peculiarities and influences from the *Africana* and *Juxta Hebraeos*, which are common to the two later recensions of the Mozarabic Psalter.

The analysis of the causes of these divergences, of the relationship between them, and of the true value of their variants in the light of a comparative study would have been of the greatest interest. This, however, A. did not do. In his Introduction he mentions briefly the existence of the two recensions (p. 22). In support of this he cites 42 variants contained in 8 Psalms (Ps 1, 3, 4, 5, 51, 53, 54, 55) but neither goes into the matter further nor mentions any more detailed studies on it. In this volume he offers a critical edition of one recension only, that represented by the *Biblia de Alcalá*. One of the reasons A. gives for taking this recension in preference to that represented by the *Biblia de Cava* is that its text shows considerably less influence of the Vulgate and is, in the liturgy at least, closer to the prototype of the Mozarabic text. He promises, however, to publish the second recension in his *Vetus latina Hispana*, together with the Gallican, *ex Hebraico*, and Roman as representing the Spanish transmission of the Psalter (p. 2)! The oldest document that A. uses for his study is the *Orational of Verona* (8th cent.), which is at least one century older than any of his other manuscripts. It offers in its quotations of the Psalter an intermediate text between both recensions, a fact which A. does not seem to take into consideration.

We recognize the thorough use of the *fontes* made by A. in his critical apparatus. It is in his Introduction that we do not find the same thoroughness. What he calls (p. 9) a brief study of the manuscripts is incomplete, so that we have to seek the description of the documents in his *Vetus latina Hispana*, where again we find no useful analysis. In fact, the *Orational of*

Verona is given only passing mention in the former and only a short description in the latter.

We do not wish to depreciate the well-earned merit of this eminent scholar, but we cannot understand A.'s reasons for preferring to publish the two recensions separately without any comparative evaluation of the variants. We feel that a critical study of the Mozarabic Psalter still remains a scientific desideratum.

Catholic University of America

VICENTE CANTARINO

LA BIBLE: PAROLE HUMAINE ET MESSAGE DE DIEU. By Jean Levie, S.J. Museum Lessianum (Section biblique 1). Paris-Louvain: Desclée de Brouwer, 1958. Pp. xi + 345. 1800 fr. (195 fr. b.).

Fr. Levie has written a book that will prove indispensable to every professor and serious student of biblical exegesis. He has divided his work into two parts, the first and longer of which is a history of scriptural studies from 1850 to the present day. Beginning with a survey of archeological discoveries to the year 1914, L. proceeds to examine the impact of these finds on Protestant scholarship and to analyze the intellectual climate that existed in Catholic circles as a result.

From 1880 to 1914 Catholic exegetes were distinguishable into three groups: the conservatives, with Vigouroux at their head; the progressives, led by Lagrange; and the Modernists, represented by Loisy. Although men like Vigouroux were real scholars endowed with great erudition, they made no effort to integrate this profane learning with biblical exegesis. Their contribution was not lasting, and much of it was negative in so far as they placed obstacles in the way of the progressives, whom they accused of undermining the idea of biblical inerrancy and the accepted historical traditions. At the other extreme were the Modernists, who made a principle of separating exegesis from theology. "We set out," they declared, "to establish facts by the ordinary ways of historical research; we leave it to the theologians to adapt their principles and their needs to these historically established facts." The progressives were thus left alone to face the major problem of synthesizing Catholic doctrine on inspiration with the unassailable data of archeological research, data which demanded a revision of traditional opinion concerning the literary and historical character of many Old Testament books.

Between 1918 and 1930 Catholic biblical scholarship reached a crisis. Those exegetes whom L. terms "progressive" abandoned any attempt to synthesize and devoted themselves to specialization in such noncontroversial fields as Oriental languages or textual criticism. Exegesis became the

preserve of theologians, who were usually insensible to critical difficulties and historical problems, and of those biblical scholars whose approach was wholly negative—nothing more, substantially, than a desire to refute Wellhausen.

Fortunately this atmosphere of fear and suspicion was eventually cleared and transformed. The desire of the faithful to put themselves in contact with the Bible, the very definite change in the type and tenor of Protestant exegesis, and the persevering, brilliant, and solid work of a few outstanding Catholic scholars culminated in the Encyclical *Divino afflante Spiritu* of Pius XII. L. compares this Encyclical, which he calls a "liberating act," to Leo XIII's *Rerum novarum*. What the latter did for social studies and social consciousness in the Catholic world, *Divino afflante Spiritu* accomplished in the area of biblical studies.

Somewhat anticlimactic but nonetheless interesting are the two articles of the Secretary and Under-Secretary of the Pontifical Biblical Commission which appeared in 1955. These, L. points out, were discreet notices to Catholic exegetes that the decrees of the Commission issued decades earlier were to be regarded as witnesses to the Church's great struggle, at the time of the Modernist issue, to preserve the Word of God. In so far as they do not touch on matters of faith, they should not have any restrictive effect on the work of contemporary students. Thus the ghost of fear which haunted Catholic scholars for the first quarter of this century was finally laid to rest.

Apart from the general interest which this first part of L.'s book must have for every exegete and theologian, it merits special praise for the magnificent bibliographies that accompany every chapter, enabling the reader to correlate, decade by decade, the important works published in this field with the spirit and controversy which occasioned them.

In Part 2 L. discusses inspiration and Catholic exegesis. Where he was almost German because of his thoroughness and objectivity in Part 1, here L. is typically French in his subtle brilliance. The heart of what he has to say is contained in chapter 3, "Exégèse critique et interprétation théologique." Impatient with those who seek either too much or too little in the way of inspired teaching from the sacred text, L. insists on the complexity of doctrinal proof in the Scriptures. Succinctly put, what he believes is that, if one wishes to know what the sacred writer affirms, one must return to the sense and meaning of the *effort* of his thought—discover, that is, the formulation he was *seeking* as well as the formulation of which he made actual use, and comprehend what he *suggests* as well as what he says. The sacred writers were all limited by the psychological and cultural

milieu of their Hebrew background, and it is obvious that this limitation prevented them from rendering and expressing in its fulness the infinite richness of God's communication. In the succeeding chapters L. cites St. Paul as an example. The insight he brings to this study of the Apostle's letters is sure to be provocative. Without wishing to say so, he seems in one instance to be preparing the way for a new understanding of the antithesis "Adam-Christ"; and he asks if Paul, who is here using an oratorical device, had any realization of the tremendous consequences this passage would come to have in future times regarding the question of polygenism.

Without a doubt we have here one of the finest works on Scripture to appear in the last ten years.

New York City

J. EDGAR BRUNS

THEOLOGIE DES ALTEN TESTAMENTS 1: DIE THEOLOGIE DER GESCHICHTLICHEN ÜBERLIEFERUNGEN ISRAELS. By Gerhard von Rad. Munich: Chr. Kaiser Verlag, 1957. Pp. 472. DM 24.—

The appearance of this, the first volume of von Rad's long-promised *OT* theology, is a notable event in the history of that science. The book was worth waiting for and makes fascinating reading. The author, now established at Heidelberg, is one of the leading Evangelical theologians of our time and well known for his earlier studies on the Hexateuch, Genesis, Deuteronomy, Chronicles, and the Wisdom literature. In all of these he has shown keen insight into the religious values of the *OT* record and a concern for their connections with Christian revelation. Now, in this formal treatment, he has produced a highly stimulating and original work.

The book is divided into two unequal parts. First, following the example of predecessors such as König, Sellin, and Procksch, von Rad gives us a 100-page sketch of *OT* history from the patriarchs to post-exilic Judaism. This, of course, is "history" in the modern sense, a narrative of "real" external events such as we twentieth-century men must construct in order to render the past intelligible to ourselves. It is not yet, however, the salvation-history which Israel experienced and which the *OT* writers perceived and expressed in and through those same events. But it supplies the necessary frame of reference against which the author can situate his analysis of the salvation-history itself. There follows the second and main section of the book, as indicated by its subtitle. Here we have a discussion of methodology (pp. 111-34); the theology of the Hexateuch (pp. 135-303); Israel's Anointed Ones (i.e., the Deuteronomic history and Chronicles: pp. 304-51); and the

Response of Israel (i.e., Psalms and Wisdom literature: pp. 352-457). The prophetic literature is to be treated separately in Volume 2.

The methodological discussion is of special interest. It grapples honestly and seriously with the perennial problem of writing biblical theology: how to do justice both to the historical reality of the experience of Israel, with its specific space-time conditioning, and to the divine message contained in the record of that experience—a message which must somehow transcend specific limitations, must be effective and comprehensible to men of every time and place. Develop mainly the former, and you have a “history of the religion of Israel”; concentrate on the latter (as Catholic authors have tended to do), and you have a theology which is biblical only by extrinsic denomination—just because it is “disincarnated,” detached from the real-life events in and through which the Word of God was spoken. Von Rad states and illustrates this contrast in several ways. The character of the witness (Israel) must, he says, be distinguished from the testimony she gives; the history of Israel’s belief, from the history of the divine salvation-acts; the religion of Israel, from the Word of God; the tradition of Israel, from the kerygma which she proclaims. That only is the subject matter of *OT* theology which Israel has affirmed about God—her kerygma. Yet these distinctions must not become separations. The kerygma cannot be rightly understood if taken out of the setting in which it is delivered. The tension existing between the pairs of correlatives mentioned is of great heuristic importance, von Rad holds, for understanding the message that the *OT* has for ourselves.

He endeavors, therefore, to situate all the teachings of the *OT* writers against the experiences, triumphant or tragic, in which they arose. Israel’s successive confessions are to be understood as a series of reactions to crises, which their faith had to surmount. In the Hexateuch he lays the familiar emphasis on the early Credos, especially Dt 26:5-9, and the crystallization of other traditions around them. The Deuteronomic history is seen against the background of the Exile (von Rad thinks of it as produced in Palestine rather than in Babylonia), and Chronicles in the setting of the Persian period. Psalms and the Wisdom books, in their present form, contain the stratified record of much controversy, disappointment, and “agonized reappraisal”—all of which, however, has its own enriching contribution to make to the total message. It is impossible here to do more than allude to the depth and richness of the author’s treatment of all these sections, the innumerable fresh and illuminating insights which he sets forth.

One aspect of his division of the material invites comment. Obviously,

not everything can be handled at once, and leaving the prophets to be treated in the second volume might be as good a division as any. But von Rad offers what seems to be a rather curious reason, to justify a complete separation between the theology of the historical traditions and that of the prophetic writings. The prophets, he says, are the exact opposite of the historians: they take a negative position with regard to the salvation-history, they look back only to condemn, and concentrate their gaze forward, on the new history that is to come. This seems an oddly one-sided way of conceiving the prophetic message; one would even think it risks distorting the picture of Israel's "confession" at any period in which the great prophets were active. We may remember that Procksch, for instance, regarded the Deuteronomists as actually the disciples of Isaiah; if that is even partially verified, then they and their work cannot be properly accounted for without taking the prophet's doctrine into account. Similarly there is the seeming anomaly that the Priestly theology of holiness is treated here (in the theology of the Hexateuch) with only a passing reference to Ezekiel. However, it is more reasonable to suspend judgment until the appearance of the second volume, when these and some similar lacunae will no doubt be filled up.

The book is handsomely turned out and—though only a first volume—commendably includes a *Sachregister* and *Stellenregister*. The latter faithfully records a baffling reference on p. 88 to "Klagel. 9,13."

Jesuit Seminary, Toronto

R. A. F. MACKENZIE, S.J.

GOD'S WORD AND WORK: THE MESSAGE OF THE OLD TESTAMENT HISTORICAL BOOKS. By Kathryn Sullivan, R.S.C.J. Collegeville, Minn.: Liturgical Press, 1958. Pp. 164 + 12 plates. \$3.00.

The content of this book appeared originally as a series of articles in *Worship*. It contains sixteen articles dealing with the historical books in the wide sense, i.e., the Pentateuch, Jos-Kgs, 1-2 Par, Esd-Neh, 1-2 Mac, as well as Ruth, Tob, Jud, Est. Each article describes the content and historical background of the book, its interpretation by the Fathers, and its use in Christian liturgy and art. The plates are reproductions of famous paintings of biblical persons and events, and really serve to "illustrate" the text.

The articles were written "to introduce readers to the Bible and to show some ways in which the sacred texts have been used in the liturgy" (Foreword). They were well received by study clubs and biblical groups, some of whom had been intimidated by the obscurities of the *OT*. There can be no doubt that the book will be welcomed by an even wider circle, for it accom-

plishes its purpose well. It will introduce those who have some knowledge of the liturgy to the wide field of the *OT* sources of liturgical imagery and thought, and at the same time to the Christian significance of the *OT*.

Since the book is intended as an introduction, an appendix on "suggestions for further reading" would have been helpful for the reader making his first venture into the *OT*. Also, for what the editor calls "the amateur Scripture student" (Introduction), terms like realized eschatology (p. 43) and amphictyony (p. 63) can hardly be used without a definition. A slip of the pen makes it look as if there were a Hebrew word *levir* meaning brother or brother-in-law (p. 76). It is hardly true that "David was merely a petty kinglet of an insignificant state" (p. 103), at least from the viewpoint of the *OT* writers. Since the book has no footnotes, and does not need them, S. is hardly bound to acknowledge by name the many authors from whom she has learned. The use of an author's name in the body of the text (pp. 18, 27, 30, 31, 32, 54, 58, 79, 118, 123, 125) will not help the reader unless he is already acquainted with the literature on the subject. He may even be surprised to meet Fr. Robert North, Søren Kirkegaard, and Mother Mary Erskine within three pages (pp. 30-32). The articles are of more or less uniform length, perhaps because they were first published separately; but when gathered in a book, the relative importance of each book of the Bible would seem to demand an adjustment of the proportionate length of each article.

But these are details, and they do not detract from the book as a whole. S. refers, with gentle humor, to St. Jerome's lament that even women have dared to interpret Scripture (p. 29) and at the same time displays an obvious competence in matters liturgical and biblical. The book is not exhaustive and was not intended to be; it is an introduction. It introduces the reader to the wealth of ideas in the *OT* historical books and to their use in the liturgy. It will be followed, we hope, by companion volumes on the prophetic and sapiential books.

Collegio San Colombano, Rome

EAMONN O'DOHERTY, S.S.C.

THE LIFE OF CHRIST. By Andrés Fernández, S.J. Translated from the second Spanish edition by Paul Barrett, O.F.M.Cap. Westminster, Md.: Newman, 1958. Pp. xx + 817. \$12.50.

Again we have a biography of Christ in the modern manner! By now exegetes everywhere should be aware of the limitations upon the classic genre, "Life of Christ." Apparently Fernández is not. Like his predecessors, Prat, Ricciotti, *et al.*, F. constructs a chronological picture of our Lord's

life against the background of Palestinian history and geography. To achieve this, he harmonizes the Gospels rigorously and maintains an over-strict correspondence between the texts and reality, lest historicity suffer. As Rigaux remarks (*Revue biblique* 65 [1958] 510), such an attitude "ne se justifie ni critiquement ni au nom de la foi."

In his introductory remarks on Palestinian geography, F.'s personal familiarity with the Holy Land is everywhere evident. It continues to shine throughout the *Life*, which is further enhanced geographically by splendid illustrations. A generally adequate sketch is given also of the historical, social, and religious background of the Gospels. The next chapter, which treats of the Gospels themselves, is the weakest in the book. It is the key to the whole work.

Here F.'s tremendous conservatism and downright ignorance regarding modern critical studies of the Gospels come to the fore. Thus the reader is told that Matthew's sources are "his own experiences as an eyewitness of almost everything he wrote about, and the body of oral tradition that very soon began to form" (p. 47). He learns that Mark's Gospel has *no* plan beyond "writing the 'good tidings,' which he found stereotyped, as it were, in the teaching of Peter" (p. 48). "Luke alone specifically proposed to hand down to us the Gospel story in the same sequence in which it developed." Though F. qualifies this a bit, he retains the opinion that Luke's general purpose was to write "by following the *objective succession* of events" (p. 50).

No one familiar with the contemporary discussion of the prehistory of the Gospels and the Synoptic problem can accept such an artless view or the conclusion of F. that the Gospels "like four musical instruments. . . blend together in beautiful harmony" (p. 52). The effects of these conceptions are found throughout the work: e.g., F.'s difficulty with Luke's "Jerusalem Journey" (pp. 70-73, 459-63, 503-4).

F.'s positions are generally conservative (p. 60), even pietistic (p. 107). His exegesis is often motivated by his excessive concern for historicity (pp. 200, 694-95), and his opposition to change is manifest in his judgments on newer opinions (pp. 80-81, note; pp. 93, 637). At times he simply skirts what for him must be embarrassing difficulties (p. 189, note; p. 308).

If the present reviewer has been hard on this book, it is because of the wide circulation it will have in this country as spiritual reading. Its deficiencies should be made obvious. Is it really a service to the faithful to refuse the genuine advances of biblical science for fear of disturbing their piety? To sum up, in the present state of biblical studies, F.'s *Life* is simply an inadequate treatment of Christ in the Gospels.

PETRUS UND SEINE ZEIT: NEUTESTAMENTLICHE STUDIEN. By Paul Gaechter, S.J. Innsbruck: Tyrolia Verlag, 1958. Pp. 458. DM. 22.—

Since 1946 the Dean of the Theological Faculty of the University of Innsbruck has discussed various questions concerning Simon Peter and the first decades of the Church. These various articles, most of which have appeared in the *Zeitschrift für katholische Theologie*, have been revised and are presented here with two original essays. The chapters are: "The Threefold 'Feed My Lambs'"; "The Choice of Matthias"; "The Hatred of the House of Annas" (published in *THEOLOGICAL STUDIES* 8 [1947] 3-34); "The Seven Deacons"; "Jerusalem and Antioch in 70"; "Peter at Antioch"; "James of Jerusalem"; "The Ministers (*Amtsträger*) of Corinth (1 Cor 1:2)"; "The Limits of the Apostolate of Paul." In all the chapters one appreciates the originality of Gaechter's approach, and he himself points out that, unlike the custom in modern exegesis, he has constantly investigated the psychological background for each pericope. In this regard the reader will find himself constantly rewarded, even though not all the new hypotheses will win universal favor. Yet all should be led to re-examine their presuppositions, which can be psychological as well as metaphysical or historical, and for this discipline all can be grateful to the author.

In the two final essays, not previously published, G. challenges some firmly entrenched positions. In the discussion of 1 Cor 1:2 he begins with R. Hundstorfer, O.S.B. (*Die Adressaten des ersten Korintherbriefes*, 1948), who held that *topos* in 1 Cor 1:2 meant *Amtsstelle*. Gaechter discusses every phrase in the verse very carefully and concludes that the words "who call upon the name of the Lord" do not mean, as many exegetes hold, "those who worship Christ," but rather designates the official ministers of the Christian liturgy. He argues very effectively from the use of the term in the Old Testament. The doctrinal importance of the interpretation emerges when one reflects that this verse indicates an organized ministry at Corinth before A.D. 60.

The longest and most interesting chapter for this reviewer concerns the Apostle Paul. Here also, Gaechter does not hesitate to differ from both conservative and liberal critics. Turning first to the conservatives, he remarks that some think Paul came like a paratrooper from the skies, with a full equipment of the complete Christian revelation. Rather one should realize that Paul's vocation was not complete at Damascus; there Christ took hold of Paul, but it was the converted Saul who decided to preach the gospel, and his vocation gradually became clearer from further visions and from the success of his work among the Gentiles, and the final approbation came from the Twelve, especially Cephas. On the other hand, Paul did not at any time consider himself the equal of the Twelve, but he received his

matter for teaching from them and from the common tradition, and he sought their approbation for his mission. For this subordinate position of Paul I do not find the arguments as cogent as those which bring out the gradual evolution in Paul's vocation. Finally, one must be grateful for G.'s clear, orderly presentation of his position, and one can recall that in other cases he has anticipated interpretations which were later quite widely adopted. An example can be cited in his study of the spiritual maternity of Mary and the relation of Cana to Calvary, which is brought out in his *Maria im Erdenleben*, a book which deserves to be quickly translated into English.

Weston College

JOHN J. COLLINS, S.J.

NATURA FILII IRAE: HISTORIA INTERPRETATIONIS EPH 2,3 EJUSQUE CUM DOCTRINA DE PECCATO ORIGINALI NEXUS. By Joannes Mehlmann, O.S.B. *Analecta biblica* 6. Rome: Pontificio Istituto Biblico, 1957. Pp. xix + 706. L.5700; \$9.50.

This massively erudite book has been written for a twofold purpose: to describe how the exponents of tradition interpreted the phrase "Et eramus natura filii irae sicut caeteri" of Eph 2:3, and to determine if a particular explanation prevailed to the extent that Catholic expositors are obliged to follow it. Covering a period of more than 1300 years from Clement of Alexandria to Cajetan, Dom Mehlmann surveys the opinions of practically 200 writers. Elucidating next the meaning attached to this phrase of Ephesians in the decisions of the Council of Trent and in more recent ecclesiastical pronouncements, he then concludes that (1) the majority of writers are of the opinion that in Eph 2:3 f. St. Paul affirms directly both the existence and the universality of original sin; (2) this interpretation is to be regarded as traditional and presumably (cf. §§ 1154-64) binding on Catholic exegetes; (3) there is no agreement, however, as to how the phrase "Et eramus natura filii irae sicut caeteri" is to be linked up with the phrases immediately preceding it in v. 3 itself and with vv. 1 and 2 of Eph 2.

This traditional opinion has been deeply rooted in the consciousness of the Latin Church since the times of Tertullian. Strenuously reaffirmed and even developed by Augustine, Gregory the Great, Anselm of Canterbury, and Thomas of Aquin, to mention but a few of the many writers whose works M. has examined, it was transmitted from generation to generation without a dissentient voice to the Fathers and consultants of Trent, who seem to commit themselves to the opinion that the words "natura filii irae" sum up all

the points of doctrine expounded by the Council in the decree on original sin published on June 15, 1546. Documents issued by various ecclesiastical authorities since this date corroborate the interpretation of the Council.

In the Eastern Church no single interpretation of Eph 2:3 f. ever obtained which could be designated as either common or traditional. Of all Greek writers who wrote before the outbreak of the Pelagian controversy, Origen alone, though some important aspects of his doctrine are unorthodox, gave an explanation of this text which closely resembles that of the Latins. In the post-Pelagian period, though it is unthinkable that Greek writers were unacquainted with what the Latins meant by *natura vitiosa* and original sin, not one of them interpreted Eph 2:3 f. explicitly in terms of these concepts. Some outstanding authorities such as Cyril of Alexandria, Anastasius of Sinai, and John of Damascus, favor an interpretation which partly resembles that current in the Latin Church. Didymus and Suidas do not contradict Damascene, though their exposition of the text itself differs from it. Chrysostom and Theodore of Mopsuestia, it is true, make no reference to original sin in their interpretation of the text and therefore cannot be adduced as supporters of the Latin tradition. The witness of not a few other Greek writers, including Theodoret, is vague and uncertain. On the strength of the fact that the Greeks partly agree with the Latins and never openly contradict them, M. argues that the consent which obtains concerning the meaning of Eph 2:3 f. can be correctly styled unanimous.

M. defends the point of view that St. Paul's genuine thought, as established by the principles of correct interpretation, corresponds to the traditional interpretation and to it alone.

This book is destined to appeal only to specialists. Had M. furnished it more generously with suitable headings and summarized briefly and clearly the opinions discussed by him in the long historical section, he would have considerably facilitated the task of his readers. Not that a perusal of this book is unrewarding. No doubt can be entertained about M.'s familiarity with writers of the patristic period and their successors. His appraisal of their opinions is accurate and judicious. In the instance of Cyril of Alexandria this appraisal needs to be corrected in a minor point: the inheritance transmitted by Adam to his posterity was a real sin in that it included the loss of ontological and dynamic holiness. That M. is particularly sensitive to nuances is proved by the admirable manner in which he interprets Jerome. Never does he delude himself that it is easy to prove to everybody's satisfaction when exactly a text of Scripture is warranted by the unanimous consent of tradition. Finally, not only does he foresee that others may dis-

agree with his conclusions, but he seems to insinuate also that his own convictions are not equally firm on all occasions.

Collegio S. Isidoro, Rome

ALEXANDER KERRIGAN, O.F.M.

THE APOCALYPSE OF ST. JOHN. By H. M. Féret, O.P. Translated by Elizabeth Corathiel. Westminster, Md.: Newman, 1958. Pp. viii + 273. \$4.00.

This interesting volume grew out of a series of lectures given by the learned author in Paris in 1941. The French original was published already in 1943; there is a German and an Italian translation too. In the first chapter F. discusses the historical-religious setting and the literary style of the Apocalypse. To get the true meaning of this last book of the Bible, F. insists, one must remember that it belongs to, and is a masterpiece of, apocalyptic literature, and that its thought and style were not much influenced by Greco-Oriental syncretism but were very much influenced by the Jewish background of St. John's religion, namely, the *OT*.

The other six chapters are a kind of bird's-eye view of key thoughts that the Seer of Patmos inculcated. In chap. 2 F. gives a nice analysis of the "kingdom of God" in the Jewish expectation, in Christ's preaching, and in the Apostles' teaching, and he shows how St. John pictures Christ's spiritual kingdom, triumphant over the nations, as the fulfilment of the *OT* prophecies. He then paints, in chap. 3, the portrait of Jesus as found in the Apocalypse. At first this might inspire fear, but soon it attracts by its incomparable and triumphant majesty. Christ is God's Truth manifested among men as the King of all the nations. In chap. 4 we are treated to a Christian, encouraging view of history: Christians have the assurance that Christ's cause will triumph over all the evil forces; evils are temporary, permitted by God for the punishment of mankind in general and communities in particular. That Satan wages a continuous warfare against the Church is shown in chap. 5. His instruments are false doctrines and unjust political powers. Though the Church is spiritual, it is essentially communal and visible, and on earth necessarily militant (chap. 6); but it is tending to its glorious and triumphant state as the heavenly Bride of the King of kings. In chap. 7 F. treats of the evolution of history according to Ap 17-20, as he thinks. Since the resurrection of Jesus we are in the era of the "ten kings." After that will come an indefinitely long period, the millennium, in which Christ and His saints will reign from heaven, influencing society at large through the truth of the gospel. During this period Satan will be chained and there will be peace. But after that he will be loose again and will instigate persecutions;

but only for a time, because Christ's Second Coming will usher in the definitive victory of the Church.

In his conclusion F. sums up the dominant ideas suggested by his profound study. He emphasizes especially the fact that Christ's Church is dynamic and militant on earth. The faithful are expected to give their testimony as fighters for the truth and thus cooperate with Christ in the victory over Satan. The book closes with two appendices: an outline of the Apocalypse and an attempt, in English translation, to show the rhythm of the original Greek.

Scholars will scarcely find all of F.'s interpretations satisfactory; they will, however, profit much from a careful study of his critical and profound analysis of the key themes. And all readers will share in the consolation and courage that the first readers must have experienced at the assurance of final victory through the King of kings.

Capuchin College, Washington, D.C. DOMINIC J. UNGER, O.F.M.CAP.

SACRED DOCTRINE: AN INTRODUCTION TO THEOLOGY. By Edwin G. Kaiser, C.P.P.S. Westminster, Md.: Newman, 1958. Pp. xii + 344. \$4.50.

To write an introduction to theology is not an easy task. In fact, theologians are still looking for a first-class work of this kind. The problem is even more difficult when one tries to adapt his presentation to the undergraduate student, who has hardly reflected on the methods proper to science, has a meager philosophical background, and knows little of the history of Christian thought. However, Fr. Kaiser has bravely undertaken this task. His work is the fruit of lectures delivered in the summer school of theology conducted by the Fathers of the Most Precious Blood at St. Joseph's College, Rensselaer, Indiana.

The work is divided into three parts: the nature, the sources, and the method of theology. The first part presents in nine chapters a summary of the notion of theology according to St. Thomas: theology as science, as wisdom, its inferential work, its unity. These chapters merely sketch the Thomistic position; they evidently provide a basic framework for a more thorough exposition by the teacher. K. shows that he is acquainted with most of the pertinent literature on this subject. In a work of this scope the omission of such men as Gagnebet, Mascall (an Anglican Thomist), and Lonergan can be readily understood.

To the neophyte in theology it is impossible to describe the relation of theology to supernatural revelation and faith without giving an elementary exposition of what supernatural, revelation, and faith mean. The result has

been a treatment of these elements somewhat to the neglect of their place and function in theology (see chaps. 7-9).

The second part treats of the sources of theology: Scripture, tradition, magisterium, the Fathers, theologians (especially St. Thomas), philosophy, and history. Here the author presents a good summary of the common doctrine about these topics. The long lists of theologians with brief comments on their work might profitably have given way to a more thorough exposition of the various functions of theological endeavor and how they are united in one scientific project.

In a work of this scope it might be too much to expect a more thorough treatment of theological method. But the exposition given in the third part seems definitely inadequate even for beginners. In undertaking this work, however, K. is to be commended for his diligence and for the orderly exposition of what he presents. In revising the work for possible future editions, he will perhaps give more attention to the illustration of the various functions of theology within the scope of its unity. A bibliography, at least of available material in English, would make the book much more valuable; and the publishers would eliminate a good deal of reader frustration by placing the notes at the foot of each page where they belong, instead of at the end of each chapter.

St. Mary's College, Kansas

GERALD VAN ACKEREN, S.J.

THE CHRISTIANS AND THE STATE. By John C. Bennett. New York: Scribner's, 1958. Pp. xvii + 302. \$4.50.

Dean Bennett of Union Theological Seminary states that today, in contrast to the earlier emphasis on socio-economic questions, "political problems have become the most fateful social problems." The experience of totalitarianism compels us to go to the fundamentals of political ethics; the new nations are tempted to choose the Communist political short cut to the solution of their economic problems at the sacrifice of freedom, instead of choosing the more difficult method of realizing political stability in freedom and thus creating the conditions of socio-economic growth. The United States faces the baffling and terribly involved problems of at once preserving, against the imperialist expansion of an armored theory, the realm of political and spiritual freedom, and preventing a war that could end human hope and civilized freedom. More than a third of the book is devoted to immediate problems of Church-State relations which are likely to become more acute in the near future. The discussion of these problems needs to be based on the whole history of Christian thought, not merely on Christian

political theory. The latter must be seen within its theological, ethical, and spiritual environment: God's purpose for our life; the nature of man, society, and the state; the direct and indirect effects of the redemption mediated to us by Christ; the essential nature of the Church and its role in society.

The book is divided into three parts. The first discusses the Christian faith in a pluralistic society and finds that there are "enough moral convictions which belong to an area of overlap between the Christian conscience and the broader public conscience not based on Christian revelation which forms the moral consensus of our cultural and political existence." Catholics refer here to natural law, which, B. says, Protestant theology criticizes in order to avoid "a static and rigid legalism" of a highly individualist conception of natural law in recent American jurisprudence. This latter was, of course, criticized by, e.g., John A. Ryan as a perversion of classical natural law. The natural-law tradition, B. affirms, has been a great treasure from which has come much of the humanizing of Western civilization. The second part speaks of the Christian understanding of the state and its functions. While not neglecting the specific doctrines of crisis theology, B. comes to the conclusion that among Catholics and Protestants there is a remarkable agreement on the "limited state," on the problem of human rights and civil liberties, the principle of subsidiarity, the pluralist theory, and (though B. does not stress it) the socio-economic function of the state. The chapter on Christian ethics and foreign policy is a thoughtful critique of moralist "idealism" and stringent "realism." The third part discusses, in seven chapters, Church-State relations; it begins with the revived Protestant interest in ecclesiology, a good starting point. The separation problem is treated objectively and with understanding of the intra-Catholic controversies. In "A Protestant View of American Catholic Power," free, of course, of any Blanshardism, the author tries to explain to Catholics why their Protestant fellow citizens resent and fear them. Though one would not seldom disagree, B.'s sincerity and effort to be fair are evident, especially when he says that much of Catholic aggressiveness is "sociologically conditioned."

Noble in its intentions and sincere in its effort to be fair in judgment, familiar with recent Catholic writings on the state and Church-State relations, B.'s work will help to enlarge the basis upon which the necessary dialogue among Christians in charity can be started for the enlargement of public peace and the search for liberating Truth.

CHRIST AND HIS SACRAMENTS. By T. C. Donlon, O.P., F. L. B. Cunningham, O.P., and A. Rock, O.P. *College Texts in Theology* 4. Dubuque: Priory Press, 1958. Pp. xviii + 630. \$4.95.

This volume marks the latest step in the evolution of *The Primer of Theology*; a series of theology textbooks was inaugurated under this title several years ago by the Priory Press. When it came to publishing the fourth volume, the editors wisely changed the format radically and produced the present volume. Volume 1 of the *Primer* has also been completely redone and published under the title of *God and His Creatures*. It is to be hoped that a completely new version of the second and third volumes, containing the moral teaching of the Church, will soon be available.

The outstanding value of this series of textbooks is its fidelity to St. Thomas. The present volume is an exposition of the third part of the *Summa theologiae* suitable for college students. While the sweep of history from the preparatory steps taken by God in the Old Testament, through the appearance of Christ and Mary, on into the continuation of their work in the Church and her sacramental life, up to the consummation of Christ's work at the end of time is vividly portrayed, the principal emphasis is on a deep understanding of the mysteries that have been revealed to us in God's dealings with us. None of this should be beyond the comprehension of Catholic college seniors who have had a solid training in philosophy and in the other parts of theology.

The authors of this volume are aware that the *Summa* of St. Thomas presupposes a considerable amount of knowledge on the part of the student if he is to make fruitful contact with it. Besides the philosophical concepts required, there is the vast reservoir of positive theology. Eight chapters, seventy-five pages, are devoted to the positive theology of the Incarnation before any attempt is made at a scientific understanding of it.

A Gospel harmony of the life of our Lord is included as an appendix. This is a valuable feature. However, it might be well to have the students obtain a copy of *Christ in the Gospel* (Confraternity of the Precious Blood) and assign daily readings, with brief quizzes at the beginning of each class. To each chapter a Bibliographical Note is attached which provides ample supplementary material, easily available, for further reading. It might have been well to include specific references to other outstanding textbooks in the field. One other suggestion: all the material is printed in the same type: certainly many sections devoted to secondary questions should have been set in smaller type so as to give the student some idea of the relative importance of the material.

St. Mary's College,
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JAMES M. EGAN, O.P.

MARIE DANS L'ÉVANGILE. By Jean Galot, S.J. Paris: Desclée, 1958. Pp. 197.

This is a very good book. It considers Mary as portrayed in the Gospel episodes of the annunciation, presentation, Cana, and Calvary, plus a very short epilogue concerning her role at Pentecost. Perhaps the simplest and most effective way to indicate Galot's concern and approach is to note the authors in whom he manifests an interest. In alphabetical order (p. 193) he refers to Audet, Auer, Augustine, Benoit, Bloch, Boismard, Braun, Brodmann, Brunet, Bultmann, Buzy, Cadoux, Cazelles, Ceroke, Ceuppens, Chrysostom, Coppens, Cullmann, De Groot, Dubarle, Durand, Feuillet, Gaechter, etc., etc. His approach is, therefore, exegetical, with preference given to modern scholars. His purpose is to determine the immediate signification of a text, plus the deeper meaning obtained by reference to other scriptural loci and to the illuminating force of revelation as a whole. He seeks, then, both the literal and the fuller sense.

In his treatment of the annunciation, Galot reaches the following conclusions: *Chaire* of Lk 1:28 means "Rejoice!" Galot is here indebted to Lyonnet. *Kecharitōmenē* means "filled with grace" and is used in place of Mary's name. *Ho Kurios meta sou* is a statement of fact, not a wish. It has covenant overtones and is a fulfilment of the meaning of Emmanuel (Is 7:14). Mary's question, "How shall this be, for I know not man?" is interpreted along the traditional (since Augustine) lines of a previously determined virginity. The betrothal was accepted by Mary as a protection of this virginity. Christ's divinity was not revealed to Mary in the annunciation, though the germ of this revelation was present in the positive fact of the conception being virginal. Christ could have only God for Father. What was directly revealed in the annunciation was Jesus' Messianic character. Mary's grasp of her Son's divinity came slowly. A second important step in this direction came with the finding in the Temple and Christ's unique allusion to His Father. By the time of the public life, Mary's actions at Cana reveal her possession of faith in this most important Christian truth.

With respect to the presentation, Galot holds that Luke's emphasis is on Mary's presentation of her Son to His Father rather than on her own legal purification. Simeon's prophecy is related to Isaiah and enlightens Mary and Joseph with regard to *universal* salvation ("Light to Gentiles") and to the suffering entailed in it. Christ's sufferings are predicted only obliquely through Mary's. That "the thoughts of many hearts may be revealed" in relation to Mary's sufferings includes her in the work of the redemption.

The simplicity of the Cana narrative hints Mary as its source. A story endowed with such simplicity should have an explanation of the same nature. "They have no wine" is a request for a miracle. Christ's answer,

"My hour has not yet come," argues against a request for natural aid. The "hour" of "My hour has not yet come" is the hour of manifestation as omnipotent Messiah through the first miracle. Mary's request advances this hour. Without this intervention Christ's first miracle would have been performed at some other time and under other circumstances. "What to me and to thee?" means "What is there in common between me and you?" The idea is that Christ's work, now on the plane of public Messianic endeavor, is not to be determined by family relationship. This same idea comes out of the use of "woman" (*gunai*). Though an honorable word, it is used here by Christ to abstract from family ties, to insist upon Messianic relationship. Christ's answer denotes a difficulty. Mary believes that the difficulty can be overcome by her prayer of faith. Christ's miracle confirms and rewards her belief.

The "Behold thy son" and "Behold thy mother" on Calvary have an essentially Messianic meaning. John, defined in the text as the disciple whom Jesus loved, is a symbol of every true disciple. As such he is first given into Mary's care and then required to have filial devotion toward her. Mary becomes, at this instant, the spiritual mother of all disciples by her share in the redemptive work, by renouncing her maternal rights to her Son. That Christ gave Mary to us as mother is a simple application of the fundamental principle that we must live the life of Christ. His mother, consequently, must be ours.

There is no direct allusion in the Calvary scene to Gn 3:15. If the episode alludes to any Scripture text, it is to Jn 16:21: "A woman about to give birth has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for her joy that a man is born into the world."

By being included in the Pentecost account Mary is presented at the beginning of the life of the Church (Pentecost), as she was at the beginning of the hidden life (Nazareth-Bethlehem), and at the beginning (Cana) and end (Calvary) of the public life. Mary's prayer plays a part in the coming of the Spirit at Pentecost, as it did in the Incarnation through the Spirit and in Elizabeth's being filled with the Holy Spirit.

Stonebridge Priory, Lake Bluff, Ill.

NEAL M. FLANAGAN, O.S.M.

MARIA: ETUDES SUR LA SAINTE VIERGE 5. Edited by Hubert du Manoir, S.J. Paris: Beauchesne, 1958. Pp. 1085. 3600 fr.

The fifth volume of du Manoir's elaborate symposium on our Lady carries through the theme begun in Vol. 4: "The Holy Virgin and the Ex-

pansion of Catholicism—Marian Cult in the Various Countries of the World." The preceding volume considered Europe and Asia; the current one covers Africa, the Americas, and Oceania, with an appendix of additional monographs about Europe and Asia. A further section, "Synthetic Articles," is devoted to such topics as the nature of Marian devotion, Byzantine faith and piety, Mary and Protestantism. The volume is rounded out by some Roman documents, such as Pius XII's *Ad caeli reginam*, accompanied by a "succinct bibliography on the queenship of Mary."

The material is of bewildering variety and inevitably, where so many hands take part, of uneven quality. A preface by M. Riguët, S.J., stresses the significance of universal Marian cult for the dignity of woman and the union of divided humanity. The African section takes up Africa in general, Egypt, Madagascar, Belgian Congo, Basutoland, the missions of the Holy Ghost Congregation and of the White Fathers. There is even an article on "Mary in the Coptic Liturgy" (G. Giamberardini, O.F.M.).

North American witnesses are Cardinal McGuigan (English-speaking Canada), Roger Brien, editor of *Marie* (French-speaking Canada), S. Llorente, S.J. (Alaska), G. Laviolette (Canadian Indians), D. A. Lord, S.J., and D. Sargent (United States), J. A. Romero, S.J. (Mexico). Central and South America are similarly surveyed, the majority of countries in individual articles. Australia and New Zealand receive an essay apiece. European and Asian articles left over from Vol. 4 are equally variegated, e.g., the Philippines, Indonesia, medieval Croatia-Dalmatia, the vow of Louis XIII.

In the section, "Articles synthétiques," articles are gathered of very different kinds. Some are historical-descriptive: architecture, philately, the cinema, purgatory. But others are theoretical and doctrinal and of special value to the theologian. A. David contributes a carefully elaborated presentation of the exact meaning, doctrinal foundation, and necessity of Marian devotion. B. T. d'Argenlieu, O.P., writes of the theology of the rosary. J. Arragain, C.J.M., studies devotion to the heart of Mary. H. Holstein, S.J., editor of *Christus*, considers Marian appearances in a theoretical study of their function, discernment, the place of private revelations vis-à-vis public revelation, the meaning of the Church's approval, the attitudes a Catholic should take towards such events.

A. Wenger, A.A., carrying on the tradition of Byzantine studies of his confrere, the late M. Jugie, writes of "Marian Faith and Piety in Byzantium." His long article considers such matters as the Immaculate Conception, Assumption, sanctuaries, and ikons. The Byzantine sense of "Mother of mercy" is our Lady's intercession for the dead. In view of the impending general council, the discussion of this aspect of Marian mediation in the

context of Orthodox eschatology is particularly relevant. Wenger notes that Orthodox theology does not in general admit the Western distinction between hell and purgatory, and points out that to this day the Blessed Virgin's motherly mercy is a popular theme in Russia, where it is thought (as in Dostoyevsky's *Brothers Karamazov*) that she can deliver a soul from hell. J. Hamer, O.P., presents the differing views of Protestants and Catholics on Mary's place in Christianity, both in the early Reformers and in the present-day ecumenical dialogue.

A closing note by the editor announces that the sixth and final volume of the series, like the first volume (cf. *THEOLOGICAL STUDIES* 11 [1950] 645-46) will be entirely doctrinal. The publishers deserve praise for the handsome format, which corresponds to the editorial excellence of the book. Three plates of Madonnas add a final touch of beauty, where "all generations" are here represented by Fra Angelico, by a sculptor in wood from the Congo, and by Nuestra Señora de Guadalupe.

Catholic University of America

EAMON R. CARROLL, O.CARM.

MEDIATRESS OF ALL GRACES. By Michael O'Carroll, C.S.Sp. Westminster, Md.: Newman, 1958. Pp. 310. \$4.00.

Despite the title, only three of the twenty-seven chapters in this useful and inspiring, though not theologically irreproachable, book about our Lady deal formally with her mediatorial role ("Mediatress of All Graces," "Co-Redemptress," "Advocate and Dispenser"). The other subjects treated range from the glory of women to apparitions and shrines, and include the unique vocation, personality, and immaculate heart of Mary; her faith, hope, charity, humility, and prayer; her status as Mother of Christ and as spouse of the Holy Ghost; her assumption, etc. From the uneven quality of the writing, the overlapping, repetition, and inconsistencies (compare, for example, the scattered remarks on the spiritual maternity and on the bases of this doctrine), one suspects that many of the chapters reproduce untouched various articles, sermons, and conferences which originated independently over a period of years.

To give the author's own and fairly accurate description of this work, it is neither a doctrinal treatise nor on the other hand merely a work of devotion, but "something intermediate, which an educated Catholic would like to read." Devotion, however, has the edge over doctrine, both quantitatively and qualitatively. Fr. O'Carroll is at his best when he is unfolding, often with great eloquence and originality, the practical implications and applications of Marian doctrine. Commendable, too, is the fact that this

book about Mary is highly Christocentric and theocentric, and one must praise O'C.'s constant emphasis, when enlarging on the supernatural parallelism between Jesus and Mary, that the perfections and prerogatives of the Mother are only analogous to those of her divine Son.

From the theologian's point of view the book is not without flaw. Often it fails to distinguish between what is of faith or at least certain and what is merely tenable opinion; see, e.g., the assertions concerning Mary's use of reason and complete self-knowledge from the moment of her conception (pp. 11, 108), and concerning the physical causality of Christ's humanity and of the sacraments in the work of our sanctification (pp. 202-4). From among several questionable statements and formulations we may mention the definition of faith as an "act of the will commanding the intelligence" (p. 108), the references to the sacrifice on Calvary as Christ's "first Mass" (pp. 234 f.), the description of Mary's "Fiat" as "passive consent" (p. 210, note) and as entraining "the sensation . . . of conceiving a child" (p. 64). One could easily extend the list of these theological peccadillos. And as to the list of "Errata" inserted by the publisher one may add that further errors and misprints can be found on pp. 27, 59, 132, 175 (note), 178, 189 (note), 199, 208, 250, 284.

Darlington, N.J.

GEORGE W. SHEA

THE WORLD TO COME. By Robert W. Gleason, S.J. New York: Sheed & Ward, 1958. Pp. 172. \$3.00.

As observers of the contemporary theological scene well know, there has been a marked renewal of interest in eschatology, particularly in Europe, of recent years. Relatively little has appeared in English on this development, at least for the layman. In this volume G. closes this gap with marked success. Writing in an engaging, easy-flowing style, he offers the mature lay reader a stimulating introduction to many of the provocative new approaches of Catholic theologians in Europe (cf. "Notes," pp. 171-72) to the perennial topics of sin, death, purgatory, hell, resurrection, heaven.

Reflecting the present emphasis on the existential features of divine revelation, G. introduces his topics with a survey of the progressive manifestation of these truths in the Old and New Testaments. This he normally complements with a hasty glance at their subsequent elaboration in the Church before turning his attention to the "theology" of each question. It is here that G., having noted the main preoccupation of the modern mind with each topic, advances those aspects of theology which he considers to have the greatest relevance in our contemporary situation.

Most significant, it would seem, for an understanding of G.'s approach to the most distinctive features of this "theology" is the theme (cf. chap. 1) of the unchanging fidelity of God in love. The Christian's vocation is one of response to the invitation of this God of love; his destiny will be determined by his capacity to receive that love. As he notes: "Just as the one sun, without alteration to itself, nourishes one plant and burns another, so the same fiery love of God gives joy to the saints in heaven, purifies the souls in purgatory and tortures the souls in hell, without change in God" (p. 125).

This theme appears operative in his study of sin, perhaps most strikingly in the reflection that "although sin is aimed directly against the Creator, yet it redounds to the injury of man alone. The sinner offends and wounds God only because he wounds one whom God protects with His love" (p. 18). It would appear to influence his appreciation of the genuine values he finds in various speculations on the interiorization of death, notably as a moment of a fully free recapitulation of the choices of life, and a final expression of man's response to God's love. Unquestionably it shapes his exposition of "the most profound notion" of purgatory, namely, the process of a purifying development of the soul's energies in the direction of God, springing from a consuming love—a crisis of painful liberation and fulfilment of love, brought on by an awareness "that the growth made possible by grace has not been completed" (p. 102). And it is this theme which provides the inspiration for "understanding hell," seeing in it not God's vengeance upon the unrepentant sinner nor an arbitrary decision of God, but "the direct and logical prolongation of man's own will to sin" (p. 116)—a prolongation which can conceivably account for both the *poena damni* and the *poena sensus*, viz., as natural concomitants of the interior condition which the soul has produced by a perverse will (p. 120), without appealing to a God-created instrument of torture for the damned souls in hell (p. 122). "God is motivated only by love in His actions, and hell is only a proof of the totality and greatness of God's love for man" (p. 117).

Attractive as are these speculations, representing, be it remarked, the more controversial side of this stimulating work, they do suggest a certain overemphasis on one dimension of the total problem, with a resultant inadequate expression of the diverse manifestations of the relationship between God—transcendent indeed, yet freely and actively responsive to the varied and contrasting complexities of the human situation—and His creature, man. And they beg, we submit, further clarification on questions such as these: What is the basis of man's debt of reparation for the offense of sin? What are the factors involved in the termination of the *status viae*—in the

obduracy of the damned? What is the basis for the traditional *satispassio* of purgatory? What is the possibility of divine punishments other than medicinal?

Be this as it may, we are indebted to G. for this challenge to "traditionally" accepted positions, and more particularly for the over-all worth of this presentation of the vital engagement of the theology of our day with the grave problems of the world to come.

Alma College

WILLIAM A. HUESMAN, S.J.

DIE FRÖMMIGKEIT DER GEGENWART: GRUNDTATSACHEN DER EMPIRISCHEN PSYCHOLOGIE. By Werner Gruehn. Münster: Aschendorff, 1956. Pp. xiv + 590. DM 30.—

Here, so far as I know, is the sole synthesis of the psychologically relevant and scientifically established data on the inner religious life of contemporary man. As such it should be welcomed as the helpful, almost indispensable tool that it is for one engaged in the care of souls. If the theologian feels a certain malaise in reading through it, his discomfort comes from nothing other than the methodical absence of theology from its pages; his own Lutheranism the author keeps admirably in check. The psychologist will argue the inclusion of one or other item, the omission of still others; but G. has been faithful to the orientation in these matters established by Starbuck and Girgensohn; there are other perspectives, yet one should be grateful that this one has made possible so comprehensive and clear a presentation.

After a prefatory chapter on the nature of spirituality and the psychological methods useful in its study, G. proceeds to an analysis of "conversion" and its significance in religious experience. Here his net is cast wide, and naturally the stranger sort of fish is given the greater amount of attention. There follows a good chapter on mysticism which would have been even better had the author known Mager's work at first hand or that, in any fashion, of Maréchal and Léonard. More is included than what the theologian would be prepared to call "mysticism," but it is difficult to see how, psychologically, any of it is irrelevant. Somewhat out of their logical position, it would seem, are the next chapters—brief treatments of the anthropological (nonreligious) presuppositions to conversion and of the possibility of spiritual development without conversion where the conclusion is in the negative.

All of this is excellently preparatory to G.'s treatment of prayer and the sense of sin (pp. 261-355), where all the conventional forms of nonmystical prayer are considered as well as, here and there, the conscious or unconscious parodies thereof. He admits his indebtedness to the magisterial studies of

A. Bolley and suggests it would have been even greater had he come upon the *Geist und Leben* articles of 1949 earlier. For this reviewer, the veriest tyro in things psychological, this chapter is the most illuminating of all.

Chapters devoted to the variations incidental to age, psychic structures, the pathological in religion, and social dimensions round off this small, orderly encyclopedia of the empirically verifiable and assessable in the life of the spirit.

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ELMER O'BRIEN, S.J.

DIE ASZESE DES CHRISTEN IN DER WELT: UEBERLEGUNGEN ZUM RECHTEN ANSATZ UNSERER ASZESE. By Richard Egenter. Ettal: Buch-Kunstverlag, 1957. Pp. 256. DM 6.90.

This, in the main, is the sort of thing we have come to expect of the Munich school of theology: fresh approach, solid doctrine, confrontation of problems which are genuine, provision of solutions which, however tentative, are *ad rem* and not simply *ad hoc*. But what we have not been led to expect of German theologizing, whether it emanate from Munich or elsewhere, is lightness of touch. And that may explain why so good a book has received such scant attention, as though it were impossible (and not merely improbable) that a German theologian should be profound and not at the same time ponderous.

The problems to which with such unaccustomed felicity Dr. Egenter addresses himself have all to do with basic concepts: the traditional notion of ascetic effort; its relevance for the Christian of today who lives, as we say, "in the world"; the requisite adjustments of ascetical doctrine which in its clearest historic manifestation is monastic in form and temper. It is perhaps a commentary of sorts upon much that has been written of late concerning the spirituality of the laity that E. achieves a freshness of approach by being, from the outset, traditional: there is only one authentic Christian asceticism and it is common to religious, to priest, to layman. The latter-day procedure, for whatever reason, has been either to attempt the erection of generically different spiritualities for the priest and for the layman in contrast to that of the religious, or, more foolhardy still, to urge the application by priest or layman of what is proper solely to the religious.

E.'s "fresh" approach also insures solidity of doctrine, especially in the earlier pages where he has so much, in consequence, of the wisdom and rich experience of the centuries to draw upon. Thereafter the more commonly accepted findings of psychology are brought to bear upon such matters as the diversity of sexes, varieties of character, the dynamics of motivation, and the role of concretized ideals.

Some readers may be surprised that there is not a greater quantity of theology distributed throughout. But it was not E.'s intention to provide a complete treatise on the spiritual life. In a series of related chapters which are simply the transcription of public lectures given to the entire student body of the University he has sought chiefly to do only one worthwhile thing: to plot out the correct orientation of ascetic effort for the Christian living in the world. He would seem to have succeeded admirably.

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ELMER O'BRIEN, S.J.

VRAIS ET FAUX POSSÉDÉS. By Jean Lhermitte. Paris: Fayard, 1956. Pp. 171.

The eminent neurologist of the Sorbonne continues to provide helpful footnotes to hitherto rather hopelessly disputed passages in the theology of the spiritual life (cf. THEOLOGICAL STUDIES 15 [1954] 291). In the present volume Prof. Lhermitte disengages with an almost clinical objectivity the pathological character of much that the medically uninformed (whether theologians or exorcists) would think to be of immediate diabolical origin. No religious skeptic, he prefaces his exposition proper with a brief essay on the biblical doctrine of possession which the theologian or Scripture scholar should be content to let pass as a simple and welcome testimony that the author accepts the possibility of genuine possession. Two chief types of what he considers to be the most frequently misunderstood mental derangements are accorded the most extended attention, those, namely, of which the Ursulines of Loudun and Jean Surin, S.J., are the most familiar examples.

Of the first type, the paroxysmal form of pseudo possession, an impressive similarity is found in such ones as Marthe Brossier (whom readers of *La belle Acarie* by Bruno de Jésus-Marie will remember); Magdalen of the Cross, the Poor Clare of Cordova (whom the late Fr. Thurston's editor reputed a *Surprising Mystic*); the convulsionaries of the Cemetery of St-Médard (of whom Msgr. Knox described the *Enthusiasm*); and the missionary sister, Marie-Thérèse Noblet (concerning whom, both pro and con, much ink is being spilt in France these days). L. is an anti-Freudian. But even so it is amazing that the recurrently sexual themes he uncovers in these cases have not made him push his analyses a little further.

Of the second type, the "lucid" form, less instances are reported; they are even more interesting and considerably more attractive. Surin himself is discussed in a way that adds little to previous recent studies on his case. Most readers will find especially charming the case of Antoine Gay, whose private devil was an enthusiastic Mariologist.

Of both types L. makes the point that although the possession is not

authentic, it is not necessarily a question of fraud. The ordinary director of souls accordingly, who rarely—if ever—comes up against instances of true or false possession, will still profit from the unforgettable and bizarre examples analyzed here of the human spirit's limitless capacity for self-deception.

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ELMER O'BRIEN, S.J.

LITURGIA Y ESPIRITUALIDAD. By Gabriel M. Brasó, O.S.B. Montserrat: Abadía, 1956. Pp. 402.

The liturgical movement has served, among other things, to lay bare how inadequately and in how exterior a fashion latter-day treatises on the spiritual life have chosen to speak of the relevance of the liturgy, when indeed they have chosen to speak of it at all. The correctives provided by a Zundel or a Guardini or a Bouyer, however welcome, have been of a fragmentary sort, designed simply to make a basic point or two. What we have needed for quite some little while now is a good general treatment of the whole matter. Dom Gabriel has come very close to providing it in this ample and informal study.

Spirituality, he holds, is "a particular way of conceiving and actualizing the ideal of Christian existence." That being so, it is possible to disengage a spirituality which is proper to the Church as such and which (ontologically, I suppose we should say) precedes and grounds all the historic, variant Christian "spiritualities." It is the liturgy. Of this B. makes much, and, it would seem, rightly; the common worship of the Church, Head and members, is objectively basic to the entire Christian enterprise and it is a paramount foolishness not to make it subjectively basic as well.

Unfortunately B. weakens somewhat the cogency of his case in the history of the Church's own spirituality that he has seen fit to provide. Surely there is a lack of perceptiveness in his describing the long period which knew the *Devotio moderna*, Ignatius, Peter of Alcantara, Teresa, John of the Cross, Francis of Sales, etc., etc., as one of decadence. For it is simply no use one's saying it was a time of *liturgical* decadence, because the point is that a liturgical decadence would be, on his own showing, a *spiritual* decadence as well. What he might profitably have called attention to is the genuine spiritual decay that set in throughout Germanic lands as the result of individualistic pieties which had their origin in the late Middle Ages (cf. THEOLOGICAL STUDIES 15 [1954] 269); for that is an extremely informative, and frightening, chapter in the sporadic history of antiliturgical thought. What actually he has done is identify, temporarily, liturgy and external ceremony. There is a measure of rightness, however, in his suggestion that St. Ignatius' elimination of choir for Jesuits may well have

induced a lessened esteem for the liturgy among succeeding generations who were ignorant of the reasons for its elimination and unaware of the compensating safeguards he introduced.

The chapters which follow, on the nature of the liturgy, private devotions, and pastoral action, are uniformly good. And since they constitute the major part of the book, one may hail it as an over-all, much-needed success.

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ELMER O'BRIEN, S.J.

DOCTRINE DE LA CURE D'ÂME. By Ed. Thurneysen. Translated from the German by Georges Casalis. Neuchâtel-Paris: Delachaux & Niestlé, 1958. Pp. 257. 14 fr.s.

This treatise on spiritual direction has an intense theological seriousness. That is, of course, precisely what one would expect from a man who has been probably the closest and most constant collaborator of Karl Barth since before the first World War, and who for the last three decades has been both pastor of the principal Protestant church in Basel and Professor of Practical Theology in the university of the same city.

The book (written originally in German in 1946 and translated into Hungarian in 1950) is dominated by the Barthian insistence on the exclusive power of the transcendent Word of God to save man from the utter helplessness of his state of sin. The sixteen chapters of the book are divided into three main parts: (1) four chapters of introduction and general principles, (2) seven chapters dealing with the nature of spiritual direction, and (3) five chapters which deal in a very concrete way with the practice of spiritual direction.

The book contains a recurrent polemic against the Catholic theology of the relationship between man and God. Part of this polemic is directed against the Catholic idea that God has chosen to mediate His grace and forgiveness to man through other human beings who occupy a special position in the Church. Part of it is directed against the Catholic idea that knowledge of God is to a degree possible without revelation. At this level T. is dealing with a genuine difference between Catholicism and Protestantism. But much of the polemic is the result of an unfortunate misunderstanding of Catholic spiritual direction and especially of the Spiritual Exercises of St. Ignatius. For example, he says of the Spiritual Exercises that "one always begins secretly with a great presumption, one acknowledges, really, that the soul of man has in itself and by nature the power of going the whole way along the road of repentance and decision" (p. 194).

Admittedly, the problem of the relationship between God's grace and man's free cooperation is one of extreme delicacy, as the history of theology

and spirituality testifies. And one may be tempted to settle the question of whether a theologian or spiritual writer respects the absolute primacy of God's grace by appealing to postulates which are "secretly" present. But this is a dangerous business; notoriously so if one is dealing with a tradition with which one has a minimum of direct personal contact. Perhaps the second thoughts which are reflected in Barth's recent introductory letter to Küng's *Rechtfertigung* will lead his colleague also to look more closely at the Catholic doctrine on grace and justification.

Be that as it may, neither the misunderstandings of Catholic theology nor the real differences which exist between Catholic theology and the Barthian theology of this book should blind the Catholic theologian or spiritual director to the valuable insights which it contains. It reflects rich experience, a deep spiritual sense, zeal for God and His Word, a shrewd insight into human pride and self-sufficiency, and a profound and personal concern for the problems involved in the relationship between God and man.

Alma College

DANIEL J. O'HANLON, S.J.

SHAPING THE CHRISTIAN MESSAGE: ESSAYS IN RELIGIOUS EDUCATION. Edited by Gerard S. Sloyan. New York: Macmillan, 1958. Pp. xii + 327. \$5.50.

This volume is a collection of thirteen essays on the religious formation of Christian youth. Five of the essays deal with the history of such formation from the patristic age to the contemporary scene. Four others take up theological and scientific considerations basic to the formation of an adequate catechesis. The final four papers deal with some practical considerations.

The patristic period, as Sloyan points out in the first essay in the collection, placed its emphasis on the instruction of adults which gradually evolved into the catechumenate. With the fifth century and the increasing emphasis on infant baptism, the catechumenate began to decline and religious instruction switched from pre- to post-baptismal teaching. Formal instruction of youth, however, seems to have been limited to those being prepared for clerical careers until rather late in medieval times. However, as Jungmann points out in his essay, which overlaps the first, the religious atmosphere of the late medieval times, from the thirteenth century onwards, was such that the children naturally drank in much of the faith from the world around them. Even during this period there were primitive attempts to develop some sort of handbook of the faith for the instruction of the young.

The other essays in the first section deal with particular attempts after

the Reformation to develop some system of forming the young. The catechisms of the Penal Days in England, and the Sulpician method are discussed. The whole section is concluded with some observations on the contemporary trends in catechetics. With regard to these essays of the first section, it seems to this reviewer that they are too brief to constitute a true history of the development of catechetical method and yet go into too much detail to give the person devoted to a lay theology a truly broad picture of the evolution of this branch of the Church's teaching apostolate.

The second and third sections are much more valuable and contain some real contributions to the education of the young. The general tenor of the section on theological and scientific considerations is the necessity of formation rather than mere instruction. Christianity is a faith which must be accepted and lived. Perhaps the most valuable essay in this section is André Boyer's careful analysis of the nature of the growing child, not merely an adult in miniature but a unique being with his unique problems which must be understood in their proper light if we are to adapt the Christian message to fit the needs of the young. Gustave Weigel and John Hardon give their attention to one of the most pressing problems of our times, how to impart a theology to students in our colleges.

The practical considerations of the last section deal with such diverse topics as the formation of catechists, Newman work in American colleges, a study of some semantic problems, and the advisability of administering confirmation at the age of reason.

The collection as a whole suffers from the defect common to such a work, unevenness in treatment and a certain tendency to overlap. Moreover many of the contributions are by European authorities who are acknowledged leaders in their respective fields. However, much of what they have to offer does not quite meet the problems of the American scene. In general, however, the book does make a definite contribution to the development of a lay theology. Even where one might tend to disagree with the viewpoint of an author, the presentation is such that it is thought-provoking and stimulating. One tends to criticize his own position a little more carefully and to formulate a solution that might also make valuable contributions.

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ORRIN T. WHEELER, S.J.

CHURCH, KINGSHIP, AND LAY INVESTITURE IN ENGLAND, 1089-1135. By Norman F. Cantor. *Princeton Studies in History* 10. Princeton: Princeton Univ. Press, 1958. Pp. xiv + 349. \$6.00.

This work "aims to provide a comprehensive history of the controversies over church-state relations in England during the crucial period from the

death of Lanfranc in 1089 to the end of the reign of Henry I in 1135." It deals primarily with the relations between Archbishop Anselm and the crown, the English episcopate, and the papacy. Anselm was a Gregorian both in policy and in his sympathies. But he was also a moderate reformer who by conviction stood only a little to the "left of center" on the Hildebrandine program. In some ways the former Abbot of Bec remained a "Cluniac at heart."

The tragedy of his career as archbishop lay in the fact that in his quarrel with William Rufus (arising from the king's determined opposition to reform) he was refused papal support by Urban II, and that the intransigent high Gregorian Paschal II went to the opposite extreme of demanding reforms in England which neither Henry I, the episcopate, and the lay baronage would accept, nor Anselm really desired under the new conditions created by Henry's succession to the crown. When Paschal finally agreed to the terms that were incorporated into the compromise of 1107—the king renounced lay investiture but retained ecclesiastical homage—it was because the Pope miscalculated the situation in England badly. Paschal thought that by such a concession he could enlist Henry's support of his projected but abortive crusade against Byzantium. Actually, no English aid was forthcoming and all hope of reforming the *Ecclesia Anglicana* along Gregorian lines was lost. The system of William the Conqueror and Lanfranc, the "church-state" system in which royal authority remained paramount in English ecclesiastical affairs, survived because of papal decisions with which Anselm was not in full accord. What remains unclear, from this account, is whether Anselm, if supported to the hilt from beginning to end, could really have come any nearer to achieving the Hildebrandine *libertas ecclesiae* than did Paschal II.

On the whole, the argument is well presented and this book is a valuable contribution both in filling a gap in the modern literature of the subject and also in presenting further discussion and some new evidence on problems not yet wholly resolved. But it does not help the author's thesis to discuss the subject in anachronistic terms of "church" and "state"—the former term meant much more to contemporaries than it does today and the latter term was meaningless—nor does it help to be given the author's parochial concepts of "world-revolution" and "world-view" as they apply to the Gregorian movement (pp. 6 f.). And it is at least an exaggeration to say that "the greater part of the religious and political system of the high Middle Ages" (whatever that means) emerged from the events and ideas of the investiture struggle (p. 9).

Turning from overdrawn generalizations to specific statements and

minor slips: Whatever Richard II obtained from the Pope, it was not "endorsement" (p. 27). The view that "the Gregorian reform movement had made no (*sic*) penetration" in England before 1089 (p. 32) cannot be accommodated with the activities of papal legates there. It is curious to say that Herbert Losinga's writings reveal "the profound penetration of the patristic-Biblical tradition" into his mind (p. 38), because it is difficult to imagine any other tradition that would influence a contemporary religious writer. It is equally curious to refer to the order of "Fontreval" (*sic*, p. 311). It is a distortion to say (p. 104) that "the clergy had previously [to 1096] been exempt from paying" geld.

Two of the most interesting sections are the discussion of Henry's coronation (it is plausibly argued that the so-called "Anselm *ordo*" was used, though there is more than one hiatus in the argument) and the analysis of the tractates whose authorship has been ascribed to an "anonymous of York" and, more recently, to a "Norman anonymous." The hypothesis of multiple authorship cannot be ruled out; the authorship of Gerard of York for at least some of the tractates appears probable; and the interesting suggestion is made that the collection as it now stands may have been the work of opponents not of Anselm but of Thomas Becket, "the last Gregorian."

University of Minnesota

ROBERT S. HOYT

THE SILENT REBELLION: ANGLICAN RELIGIOUS COMMUNITIES 1845-1900.
By A. M. Allchin. London: S.C.M. Press, 1958. Pp. 256.

Among the forces adding vigor to the ecumenical movement in the Anglican Church today, A. M. Allchin maintains, one especially can hardly be exaggerated: the rebirth of religious communities. First of all, in the words of the pioneer Cowley Father, Robert W. Benson, these Anglican communities are a living call to unity in Christ, since they "focus the love which ought to animate the whole body of the Church Catholic." Further, their increased stress on strict contemplation can provide a reserve of prayer and spiritual power that England and the rest of the world badly needs.

The greatest asset to this history is the intrinsic suddenness and boldness with which sisterhoods and brotherhoods sprang into being, in a milieu where "monk" and "nun" were words of infamy. The movement, beginning from zero in about 1830, was well matured and stable by 1900. The quiet but intense drama between these dates is fittingly presented as the Silent Rebellion.

The disappearance of monasticism from England with Henry VIII had left a huge void. So much so that even in 1888 the Archbishop of Canterbury,

E. V. Benson, could ask the assembled bishops at Lambeth: "Have we cut down the oak to kill the ivy?" John Henry Newman, then still an Anglican, had pinpointed the real tragedy in his *Church of the Fathers*: "Methodism has carried off to its own exceptionable discipline many a sincere and zealous Christian, whose heart needed what he found not in the Established Church . . . a refuge of Christian piety and holiness."

The raw material for revival was at hand in the 1830's. For one thing, the vogue of Gothic novels and the enthusiasm for Gothic architecture—shallow as both were—revived a certain sympathy for the ideals of the Catholic Middle Ages. Further, women were coming more and more openly to resent their being fettered to the hearth. As Florence Nightingale wrote in bitterness: "I know nothing like the petty grinding tyranny of a good English family. What I complain of the Evangelical party for, is the degree to which they have raised the claims upon women of 'Family'—the idol they have made of it. It is a kind of fetichism."

There was no training nor apostolate open to women comparable to what the Sacred Heart nuns or Sisters of Charity had to offer. And the Sister of Charity ideal, above all, was timely. Industrialism was creating a vast army of sick, displaced, and wholly miserable people; and the poor law only aggravated conditions. Robert Southey, the man of letters, asked the people of Britain in his imaginary colloquies with Sir Thomas More: "Why then have you no Beguines, no Sisters of Charity . . . the most needful, the most merciful forms that charity can take?" Many a longing was stirred.

Most fortunate of all for England, Wesley's tireless and selfless crusade had awakened fervor throughout the land. The first fruit of this new spiritual climate was Miss Marion Hughes, who on Trinity Sunday, 1841, pronounced the three vows of religion before Dr. Pusey, and then went to receive Communion from Newman at St. Mary's, Oxford—the first Anglican sister since the Reformation. The quiet determination, hesitancy, and high devotion that blend into her diary entry for that day speak with the voices of many more than herself.

And yet the hostility to any public religious communities was deep and keen. In the Lewes Riot of 1859 an angry mob attacked Dr. Neale and his sisters at Grimstead because, as they thought, he had lured a certain Miss Amy Scobell into the convent, persuaded her to leave her money to it, maltreated her, and allowed her to catch scarlet fever, from which she died. (Sister Scobell's father was the instigator of the affair!) But the incomprehension of the educated people, and even episcopal distrust, were more formidable than the ignorance of the masses. Any effective reaction in favor of religious life on a wide scale would demand a potent catalyst indeed.

The Oxford Movement was just that catalyst. Here were men of deep thought and action, at the very core of Anglicanism—John Keble, Dr. Pusey, Newman, Dean Church. Their searches into Christian antiquity disclosed several things that set them pondering, high among them being Augustine's concept of community life and the central place of the Eucharist in Christian spirituality. Many of these scholars (Neale, Newman, Butler, Pusey) had studied the sisterhoods at first hand in Europe, after steeping themselves in the piety of Counter-Reformation France. Dr. Neale, for instance, later modeled his society on the Visitation nuns of de Sales, and he was keenly aware of the French monastic revival then advancing at an equal pace with the Tractarian movement in England.

Given the outlook of the Oxford leaders on dogma, their re-emphasis on beauty and ceremony in the divine worship, and the strong attraction of certain women of that era to a higher life, the silent rebellion broke into the open. The Tracts, as each appeared, were eagerly scanned and pondered. Charlotte Yonge, a devoted friend and pupil of John Keble, took up that most potent of all Victorian weapons, the fiction writer's pen. Her best-selling novels and the *Monthly Packet* magazine she edited gradually opened a broad vista of opportunity to the women of her day; and as a crown for her social and educational goals for women she proposed the ideal of the Anglican sisterhood. It remained but for the Oxford leaders to swing into action.

Under the cautious eye and warm attention of Samuel Wilberforce, Bishop of Oxford, Thomas Carter took the most quickly successful step. A man of principle, yet a shrewd adapter to circumstances, Carter engaged courageous women for his Community of St. John the Baptist at Clewer. For their primary task, as daring as it was typical of the times, they took on the restoration of fallen women which, "rather than teaching, or even nursing, was the particular work of the early 19th century sisterhoods." The venture thrived because the two ingredients vital to it were at hand: a chaplain of vision, Canon Carter; and a good superior, Mother Harriet Monsell, whom Dr. Neale described as "the most sensible woman I ever met." Canon Carter showed his conciliatory side by mixing high praises of the married state with all his laurels to virginity, and his depth of perception by signaling out obedience to the bishop as even more vital than the ventures most dear to him, such as reservation of the Eucharist. Much like Carter was W. J. Butler at Wantage, whose St. Mary the Virgin sisters struck the visitor by their friendliness, plain living, and calm devotedness.

Dr. J. M. Neale, a product of the Cambridge Camden Society, by his personal direction of the East Grimstead sisters (in default of a trained superior), introduced them to a buoyancy and cheerfulness that astounded

the public. He nourished them on St. Bernard, Francis de Sales, and the *Imitation*, focusing their main attention, however, on Scripture, which he brought alive for them by the liturgy (with reservation of the Sacrament, and night office). Though less aware of parochial and practical needs, Dr. Pusey himself (with Mother Lydia Sellon) fought through grave crises and vocation slumps to launch a more strictly contemplative way of life, the Society of the Holy Trinity. Sixty years after the first private vows at Oxford, the sisters in England numbered between two and three thousand. They toiled in the slums (notably Dr. Pusey's contemplatives), the nursing schools, the classroom.

Meanwhile their battle was being fought, on the level of theory, in the yearly diocesan congresses. Founding a community was not just a question, in the trenchant language of Fr. Benson, of some "tentative scheme of usefulness for remedying great calamities." He goes on: "I will not speak of religious communities as a means of getting work done cheaply. There can be but one adequate reason for entering a religious life—a call from God to do so. We need religious communities in the present day not so much to save the poor from their poverty, as the wealthy from their wealth. In the calm joy of a religious house we seem to hear the daughter of Sion laughing the world to scorn."

This Fr. Benson, fearless and visionary, was fighting not for the sisterhoods only, but for his own Society of St. John the Evangelist, for the Oxford Mission Brothers, the Resurrection Society, etc. Self-dedicated from boyhood to an austere apostolate, Oxford-trained by Pusey and Keble, his horizons broadened by contact with the Catholic religious orders in Rome, the Vicar of Cowley had yet waited fifteen years to set going his own community in his home parish. He was thus able to transmit to his Cowley Fathers—counselors, catechizers, retreat-preachers—fully mature ideals of "a life hidden with Christ in all the obscurity of the original apostles," of a likeness to Christ based on His very real indwelling, of a oneness based on their being not so much "drawn out of the Church, but drawn together within the Church," and of an ascetic toughness to rival (for Christ) even the fakirs of India. With Benson (a close student of Ignatius Loyola) and Bishop Westcott, a new strain of devotion to the "disciplined life" entered Anglican spirituality. There was a war to be declared on softness and luxury, optimistically, in face of the spirit of negation infecting every fiber of public thought and drawing off the working classes in almost absolute indifference.

Thus conditions stood in 1900. The juridical path for religious life had been finally cleared after a long battle over vows. Post-Reformation teach-

ing insisted that, being made to God, they could neither be accepted nor dispensed by the bishops. It took many years to establish, against Wilberforce and others, that grace was definitely calling the sisters to permanent dedication through vows. By the Resolution of 1891, in Convocation, the bishops declared in favor of public vows, taking the societies under their guard and making a long forward stride in Anglican ecclesiology.

To Catholics, the rise of religious life among Anglicans has taken on increased interest. French sisters used to tell Dr. Neale: "Our life is the hardest that women can undertake; and you will find it impossible, because it requires an amount of Grace which cannot be had out of the True Church." History, says Mr. Allchin, has proved their remarks "inadequate." One must, however, ponder his closing refusal "to end on a note of undisturbed achievement." Musingly he asks: "If we consider again the temporal power and opportunity put into the hands of the British people in the nineteenth century, we surely have to ask ourselves, did the Anglo-Saxon race produce an ascetic figure to rival or compare with Antony and Benedict and Francis?"

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JAMES S. TORRENS, S.J.

THE CHURCH INCARNATE: THE SACRED FUNCTION OF CHRISTIAN ARCHITECTURE. By Rudolf Schwarz. Translated by Cynthia Harris. Chicago: Regnery, 1958. Pp. 231. \$7.50.

This book with the intriguing title, introduced by Mies van der Rohe, a great name in contemporary architecture, was a great disappointment to this reader. It was taken up, at the invitation of the translator, "with a calm mind and an open heart"; it was put down, after two readings, with an exhausted mind and an untouched heart. It is so abstract in language and concept and analogy that it can be said to be extremely difficult to understand, if not unintelligible. Mies van der Rohe says that "the book, in spite of its clarity, is not easy reading." Cynthia Harris, the translator, says: "this book is of a particular, even of a difficult kind . . . it would probably be best if you would read this book aloud."

It was written in 1938 and translated this year. Rudolf Schwarz has designed sixty churches in Germany. The best known of these, St. Elizabeth's at Mülheim, has been widely praised as "the most successful architectural realization of the Christian spirit in modern times." He was also director in charge of planning the reconstruction of war-devastated Cologne. He is, therefore, a man entitled to speak with the authority of accomplishment.

After an obscure analogy of the human body in relation to architectural

planning, the structure of the book consists in a discussion of seven basic plans for church building: (1) Sacred Inwardness: the Ring; (2) Sacred Parting: the Open Ring; (3) Sacred Parting: the Chalice of Light; (4) Sacred Journey: the Way; (5) Sacred Cast: the Dark Chalice; (6) Sacred Universe: the Dome of Light; (7) The Cathedral of All Times: the Whole. The explanation of these basic forms blends geometry, metaphysics, liturgy, mysticism, theology, and architecture in what is, to the ordinary reader, bewildering language. There are not too many people who understand the recent espousals of mathematics and logic. Here we have geometry seeking the hand of theology.

More puzzling than modern art in the concrete is the prose which tries to explain it. The main cause of the difficulty in understanding this book, it seems, is the predominance of abstract terms; all the panorama of creation is summed up as "things," all the multiple variations of human persons as "people." Words such as "space," "form," "inwardness," "resplendent emptiness," "rim of eternity," and "togetherness" are not defined or clarified. Perhaps photographs of the churches S. has built would help the reader to grasp his theories. Instead, the book is illustrated with abstract geometric designs, meticulously drawn, which are not floor plans but rather linear renditions of ideas.

It is doubtful if this volume would be of much practical or inspirational help to those planning to build churches or to their architects. If, however, it turns out to be, in the words of van der Rohe, "not only a great book on architecture, indeed one one of the truly great books—one of those which have the power to transform our thinking," it may well be at a time too remote to have this estimate haunt the reviewer.

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PSYCHOPATHIC PERSONALITY AND NEUROSIS. By A. A. A. Terruwe, M.D. Translated from the Dutch by Conrad W. Baars. Edited by Jordan Aumann, O.P. New York: Kenedy, 1959. Pp. 172. \$3.50.

Sciences of human behavior have lately been much concerned with the study of the abnormal. The underlying assumption is that one arrives at a knowledge of human nature through a preoccupation with its pathological deviations. The fallacy of this approach is that the deviation is in fact a deviation-from-the-normal, and this presupposes a knowledge of normal human behavior. And the risk involved is that unless one preserves a concept of normal human nature, he may end up losing sight of the normal altogether.

There are some, however, who believe we can know personality through

a consideration of the normal. Dr. Terruwe says: "Rational psychology has been for me the key to an entirely new insight into the nature of the neurosis and, at the same time, to an entirely justified and successful method of psychotherapy" (p. 15). Too often psychopathological interpretations have been offered as explanations of all behavior. The truth of the matter seems quite otherwise, for "many of the observations of clinical psychiatry may be best explained on the basis of Thomistic psychology, rather than that of other schools of psychology" (p. 13). It is general psychology, then, that must explain the abnormal, and this orientation is a refreshing revival.

Out of this theoretical conviction the author unfolds clinical patterns that prove stimulating to the clergyman entrusted with the spiritual care of the psychopathic personality and the neurotic. He will find much that is helpful in T.'s presentation of mental illness in itself and also in the treatment of it in collaboration with the clergyman. The priest might not agree entirely with the author, particularly in spots where one senses an insinuation of unwarranted naïveté on the part of the clergy. This is a possible interpretation that was undoubtedly unintended. Nevertheless, the truth of the matter is that blunders committed in the psychiatrist-patient-priest relationship are the exception rather than the rule, and mistakes are made as much on one side as on the other. In any case, the information that comes to either the psychiatrist or the priest comes to him—somewhat distorted—from a person who is mentally ill, and chances are good that it never happened that way at all. At any rate, the author deserves to be heard.

Washington, D.C.

RAMON A. DI NARDO

SHORTER NOTICES

MAGIC AND RELIGION: THEIR PSYCHOLOGICAL NATURE, ORIGIN AND FUNCTION. By George B. Vetter. New York: Philosophical Library, 1958. Pp. 555. \$6.00. "Souls, spirits, ghosts, shades, devils and gods are but nightmares out of his [man's] unscientific past. Faith is a blind, sterile and tragic alley" (p. 503). Consciousness, mind, insight and all higher processes must yield to a motor theory of consciousness, which resolves itself into kinesthetic receptors. Freed from all its old mental baggage, the mind becomes equipped with a "deterministic dynamics for behavior." Religion becomes "regular, habitual and predictable ways of meeting the unpredictable, the impossible and the uncontrollable." These beliefs or ideas are without empirical or statistical evidence. Appreciative attitudes towards them are magical, moral or religious (pp. 215-16). How did these beliefs,

practices, and values originate in human behavior? Not by instinct; not by revelation, which of course is impossible; but by a simple trial-and-error form of habit learning, by association and conditioning. To explain their origin, we do not need the more sophisticated reinforcement theories of the neo-Behaviorists, who, detecting the need of motivation in learning, have designated motivation reinforcement. All V. needs, or uses, is the simple contiguity theory of Guthrie, with its mechanical rivalry of response tendencies of relatively equal strength—but overcome by the fact of postremity. What was done last decides. Here we have a theory, espoused by even few behaviorists today, which is still in the doldrums of an almost primitive Watsonian behaviorism. Yet it is confidently advanced as *the* explanation of all learning and of the nature, origin, and function of religion and ethics. Cat-validated as it evidently is, it can explain some stereotyped behavior but cannot account for change. Nor can it do justice to insight or transfer or the higher processes. This “scientific” theory is supposed to account for the nature and origin of religion and ethics. Religion was a mistake, according to V. Yet, unless man has some insight to appreciate the mistake, how can the same processes be invoked? How does the process become scientific and enlightening?

Loyola Seminary, Shrub Oak, N.Y.

Hugh J. Bihler, S.J.

MORAL VALUES IN THE ANCIENT WORLD. By John Ferguson. London: Methuen, 1958. Pp. 256. 22s. 6d. A brief examination of values in the Homeric Age and in early Greek aristocracies is followed by an account of moral ideas in the classical period. There are chapters on the cardinal virtues, the concepts of friendship, *eros*, *philanthrōpia*, *homonoia*, and self-sufficiency, on the ancient Roman virtues and the newer virtues of the Roman emperors, and on the contributions of the Jewish prophets. All these values were incapable of providing that basis for a universal morality for which people were seeking. In the final chapter Ferguson argues that the NT concept of *agapē* fulfilled all the conditions which were only partially realized by earlier gropings, adding at the same time a new factor in its doctrine of redemptive suffering. Its standard, origin, and basis is in the nature of God; therefore it limits the place of legalism and escapes the element of condescension: men may love God. It is an activity, not an abstraction. It is expressed through personal relationships which embrace God and all men, even the unworthy. It is laid on the believer as his ethical principle in the world as it actually is. It embraces the narrower ethical precepts, but transcends them.

*Novitiate of St. Isaac Jogues,
Wernersville, Pa.*

Edward W. Bodnar, S.J.

CONCISE DICTIONARY OF JUDAISM. Edited by Dagobert D. Runes. New York: Philosophical Library, 1959. Pp. 237. \$5.00. Approximately 1500 entries on key words, ideas, and persons in the fields of Jewish history, religion, philosophy, and literature. Adequate in text for the purpose intended, the volume is considerably enhanced in interest and utility by more than sixty excellent illustrations, including photographs and portraits of the most important Jewish leaders of the past and present.

BIBLICAL SUBJECT INDEX. By William J. Kiefer, S.M. Westminster, Md.: Newman, 1958. Pp. 199. \$4.50. Not intended for Scripture scholars but for priests working up sermons, conferences, articles, etc. The subjects listed are more than adequate for ordinary use. On death, e.g., copious scriptural references are given to the subtitles: certainty of death; all must die; uncertainty of the time; death makes no distinctions; bitterness of death; remembrance of death; preparation for death; exhortation to prepare for death; death of a sinner; death of the just; death of the young; prayer for a good death. The cross references are good, as are the book's format and legibility; the price is too high.

*Stonebridge Priory,
Lake Bluff, Ill.*

Neal M. Flanagan, O.S.M.

THE TWELVE SPEAK 1: A NEW TRANSLATION OF THE MINOR PROPHETS. By Derward W. Deere. New York: American Press, 1958. Pp. 164. \$2.95. Any work designed to make the prophets better understood and read is to be welcomed, and Dr. Deere's book should succeed in this broad intention. The translation is readable, much in the style of RSV, though occasionally obscure and unexplained (e.g., Am 2:7: "They pant after the dust on the poor man's head"). There are numerous misprints, mostly in the footnotes, but also in the text. The introduction and notes, which are copious, appear to be D.'s random thoughts on the prophets gathered without too much editing. Sometimes they make him say what he doubtless did not intend: e.g., on "wife of whoredom": "Plural in the Hebrew signifying a woman of evil tendency, but chaste at the time of marriage" (p. 103). He makes Samuel the founder of Israelitic prophetism, yet it is clear that he means ecstatic prophetism, with which Samuel is only casually connected by the Bible. On the meaning of *nābī* ' he discusses the various hypotheses but concludes with the late Hebrew *usage* of the term in such texts as Ex 7:1 (P), which of course is not the problem at all. Impossibly he determines the earthquake of Am 1:1 "astronomically fixed" for 15 June 763 B.C. (p. 77); here he has evidently made a confusion with the eclipse of the sun, correctly indicated later (p. 95). He correctly dates the book of Jonah after 400,

but apparently he takes the story as historical. Lachish is identified with Tell el-Hesi (p. 142), an equation that has been abandoned for years. The reviewer was quite unable to fathom the principles used by the typesetter, by which, for example, p. 104 contains only Hos 1:6b-8, and nothing more.

St. Thomas Seminary, Denver, Colo.

Bruce Vawter, C.M.

LES MANUSCRITS DE LA MER MORTE. Paris: Presses Universitaires de France, 1957. 500 fr.

Contains eight of ten papers (cf. p. 23) delivered at a congress in Strasbourg, May, 1955, together with a résumé of the discussion on them. A. Dupont-Sommer surveys, with comment, the work done on the scrolls since 1950; he gives particular attention to the War Scroll and the Hôdâyôt. For him, the Teacher exercised his ministry between the end of the second century and *ca.* 63 B.C., when he was put to death by a Hasmonaean high priest. J. van der Ploeg examines the use of the tenses in the Habakkuk Peshier in order to determine its date and to identify the Kittim with the Romans (very many scholars maintain this now); he finds that the author uses the Hebrew tenses in a rather strict way: perfect is used for past time, imperfect for future, and participle to describe contemporary Kittim customs. Bo Reicke undertakes to find the *Sitz im Leben* of the Qumrân texts in the cult; even the Hôdâyôt, for all their personal references, find their origin in the worship. His main evidence is the description of the Therapeutae in Philo, *De vita contemplativa*. A. Neher studies the Qumrân literature and the Talmud. O. Cullmann tries to find close links between the literature of Qumrân and the Hellenists of Acts 6 and the Gospel of John; the Hellenists would be mediators into the early Christian Church of Essene ideas. K. Kuhn studies the "cultic meal" of the Essenes in terms of Josephus, *De bell. Jud.* 2, 129 ff., and the text of 1QS^a. He finds contacts with the Christian Eucharist (but also differences); the story of Joseph and Asenath is introduced to show how the Essene meal developed an explicit sacramental character. The latest presentation of these ideas can be found in chap. 5 of *The Scrolls and the New Testament*, edited by K. Stendahl. J. Schmitt studies early penitential discipline in the Church in the light of the scrolls. J. Daniélou compares and contrasts Zadokite and Christian eschatology.

Woodstock College

George S. Glanzman, S.J.

PROPHECY FULFILLED: THE OLD TESTAMENT REALIZED IN THE NEW. By René Aigrain and Omer Englebort. Translated by Lancelot C. Sheppard. New York: David McKay, 1958. Pp. viii + 274. \$3.95. Among the many aids to Bible reading for the laity which have been published in recent

years, this is, without question, one of the best. A model of conciseness and clarity, it summarizes the history and doctrine contained in the *OT* literature, showing how the Old Covenant prepared for and finds its continuation and completion in the New. The first chapter establishes on the authority of the *NT*, from the words of Jesus and the Apostles, the enduring value of the *OT* and its message. Chaps. 2-4 summarize the sacred history contained in the *OT*, indicating how all prepares for and is fulfilled in Christ and the Church. The authors show themselves thoroughly acquainted with the latest findings of archaeology and with the established conclusions of modern biblical criticism. There is constant reference to the sacred books, and the relevant passages are quoted in full. Chaps. 5-8 trace the developing doctrine of the *OT* concerning God, the Messias, the chosen people, the future life. Chap. 9 outlines the progress in the *OT* moral teaching. Chap. 10 describes briefly the indebtedness of the Church's liturgy to the prayer and practices of the Old Covenant temple and synagogue. John M. Oesterreicher has written a preface for this English translation. An outline, a chronological table which relates the events of the biblical history to profane history, and an index enhance the usefulness of this excellent book.

*Passionist Monastery,
Union City, N.J.*

Richard Kugelman, C.P.

THE ACTS OF THE APOSTLES. Introduction and commentary by C. C. Martindale, S.J. Westminster, Md.: Newman, 1958. Pp. xxiii + 199. \$3.50. This volume on the growth and growing pains of the early Church complements the four commentaries on the Gospels previously published by M. The book is intended for school use. The succinct, competent Introduction explains the nature, authenticity, plan, chronology, and doctrinal content of Acts. The bulk of the book presents the text of Acts and a running commentary. Four or five verses of the Douay version are treated on each page, and the notes at the bottom of the page aim more at explanation than at theological interpretation.

JESUS CHRIST AND MYTHOLOGY. By Rudolf Bultmann. New York: Scribner's, 1958. Pp. 96. \$1.95. Lectures given at different American institutions in 1951. In concise, clear terms B. works through the problem of mythology and the need and meaning of demythologizing. Treatment of the person and role of Jesus is meager, but there is a good exposition of B.'s Lutheran faith and its relation to his demythologizing. "The invisibility of God excludes every myth which tries to make God and His action visible; God withholds Himself from view and observation. We can believe in God

only in spite of experience, just as we can accept justification only in spite of conscience. Indeed, de-mythologizing is a task parallel to that performed by Paul and Luther in their doctrine of justification by faith alone without the works of law. More precisely, de-mythologizing is the radical application of the doctrine of justification by faith to the sphere of knowledge and thought. There is no difference between security based on good works and security built on objectifying knowledge. The man who desires to believe in God must know that he has nothing at his own disposal on which to build this faith, that he is, so to speak, in a vacuum." Two indices and a helpful booklist of works by and on B. in English are included.

Woodstock College

Vincent T. O'Keefe, S.J.

WHAT THINK YOU OF CHRIST? By William R. Bonniwell, O.P. St. Louis: Herder, 1958. Pp. 199. \$3.75. Seventeen brief, forceful papers, each with its pertinent reminder and persuasive appeal, presenting Christ's character and doctrine as portrayed in the *NT*. A purely intellectual acceptance of Him is mandatory but not sufficient; He is the way, truth, and life, and only such as follow in His footprints and share His life are sincere Christians. Cosmic changes have been wrought since the Saviour walked among men, but He belongs to all time, enters into all situations, is the same yesterday, today, and forever. Applicable to every time and clime, the genuine Christian may not attempt to minimize or misinterpret the Master's teaching in a futile endeavor to bring it into line with today's distorted principles and depraved morals. He is to accept the total Christ, His doctrine and example, and weave them into the texture of his own life. Every essay to temporize or compromise would be a rejection of Christ. To drive all this home, B. has made a judicious selection of incidents and pronouncements, clothed them in clear and incisive language, and established them on unassailable motivation.

Woodstock College

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

OUR LADY IN THE GOSPELS. By Joseph Patsch. Translated by B. Wrighton. Westminster, Md.: Newman, 1958. Pp. 232. \$4.50. Attempts to clarify the relatively few and enigmatic Marian passages in the *NT*. It is not a Mariology, not an exegetical book as such, not really a life of Mary. It is essentially a popular spiritual work—a good book that could have been much better. It serves its purpose of introducing the reader to the problems linked with Marian passages. Solutions to the problems follow traditional lines. Particularly good are those explanations not usually found

elsewhere in so detailed a manner, e.g., concerning the claims made against Mary's *post partum* virginity. Good, too, on the spiritual plane, are some of the educated guesses made in placing Mary against the background of her times and traditions. As a whole, however, the book is quite uneven. There is a strange mixture at times of dull fact and penetrating supposition, of a really technical approach and a spiritualized interpolation. The book is not up-to-date in bibliography or, more seriously, in any real Mariological approach to problems such as the reader might reasonably expect. For example, P.'s discussion of the Essenes is based on Josephus, with no mention of the Qumrân scrolls (though the German original is dated 1953). Again, treatment is inadequate for matters like Christ's "Son, behold thy mother," or the question of Mary's death and assumption (where P. seems to rely exclusively on Jugie's *La mort et l'assomption*). Nor does P. refer at all to Gaechter's suggested chronology for the infancy section. Every reader, nonetheless, will find much that is valuable in this work. The biblical or Mariological scholar will be disappointed at not finding more.

Mary Immaculate Friary, Garrison, N. Y. *Eric May, O.F.M.Cap.*

LA PROPRIETÀ PRIVATA IN S. AMBROGIO. By Salvatore Calafato. *Scrinium theologicum* 6. Turin: Marietti, 1958. Pp. 145. L. 1000. This worthwhile contribution to the growing corpus of Ambrosian studies analyzes the doctrine of St. Ambrose on the right to private property. A brief opening chapter indicates the passages in the NT which bear on this problem and then takes up the teaching of the early Fathers. A.'s doctrine is then studied through an analysis of the *De Nabuthe* and of *Epistola 20*. The fact emerges that A. clearly taught an innate right of the individual to own property, a right which could not be taken away from him justly. Next C. discusses the transmission of the right to property as a confirmatory argument for his thesis, then proceeds to discuss fairly thoroughly a difficult passage from the *De officiis* which seems to limit the right to property to a merely common right. From an analysis of the context and a study of the meanings of the Latin word *usurpatio*, he solves the apparent difficulty and brings the passage into harmony with A.'s known teaching. While C.'s study is worthwhile, it is far from definitive on the point it is trying to prove and is marred by some avoidable defects. Certain works were chosen for study, and no indication was given that these are the only works touching on this subject in A.'s writings. As a result, there remains a feeling that perhaps the whole story has not yet been told. Nor is the study of A.'s predecessors thorough enough to place him in his proper context. Among the defects can be noted

some glaring omissions in the bibliography—thus, F. Homes Dudden's biography, which appeared in 1935, is not cited, although one appearing in English in 1879 is—and a large number of errors in citations of references.

Xavier University, Cincinnati, Ohio

Orrin T. Wheeler, S.J.

A GUIDE TO THE CITY OF GOD. By Marthinus Versfeld. New York: Sheed & Ward, 1958. Pp. xii + 141. \$3.00. An attempt to facilitate for a wider public (as the author has done for students at Capetown University) a first reading of Augustine's classic. It is characterized by practical sense, knowledge of his subject and intended audience, honest acknowledgment of limitations, and a gift of pithy statement. He completely skips Books 1-10 (they can better be read later) and passes lightly over Books 16-18 ("I have found it impossible to interest students in these books"). Books 20-22 receive relatively brief treatment, and almost a third of the volume is devoted to Book 19. These seemingly distorted proportions are justified by the author's purpose: he writes primarily for university students with philosophical interests. He admits that this may be a serious drawback. But there is nothing to prevent a theologian from doing something similar from his more advantageous point of view. Should the latter succeed nearly as well as V., then we would have two excellent and complementary guides for the individual reader, but especially, it would seem, for the "Great Books" programs of our colleges.

Woodstock College

Thomas E. Clarke, S.J.

SPIRIT, SON, AND FATHER. By Henry P. Van Dusen. New York: Scribner's, 1958. Pp. xii + 180. \$3.50. Lectures on the Holy Spirit given at the Divinity School of Duke University by the president of Union Theological Seminary, New York City. Van Dusen sees the idea of "Divine Spirit" present in almost all religions of mankind, distinguished by the characteristic notes of intimacy and potency, and drawing on human experience for its unflinching source. The spirit idea is then traced through both *OT* and *NT*, culminating in the Pauline conception where the Spirit is first on the moral, ethical level, then identified with Jesus Christ, and finally linked with the Church. Characterizing subsequent development, D. has the Spirit associated with the Church in Catholicism, with Scripture in classic Protestantism, and with the individual Christian's conscience in radical Protestantism. The latter group is credited with "recovering" the Holy Spirit from Catholicism, in which the Holy Spirit has become the "bondsmen" of the Church, as is strikingly illustrated in that *reductio ad absurdum*, papal infallibility (p. 80). While other "perversions" of Catholic piety are noted,

with special mention of "Mariolatry" (p. 118), radical Protestantism's missionary activity is extolled by D. as "the most mighty achievement of the Church in behalf of its Lord in the whole nineteen centuries" (p. 83). The clearest expression of D.'s concept of the Holy Spirit is the following: "the Holy Spirit is, of course, an aspect or function of God Himself." The Trinity fares no better, being "in the first instance, not a dogma of theology at all but a datum of experience" (pp. 149-50), which can best be described through its closest analogy of a single person's manifold experience, as "not 'three persons,' but one person in three separate 'modes of operation.'" On such a modalistic note this less than scholarly attempt closes.

Woodstock College

Joseph L. Roche, S.J.

LE COEUR DU PÈRE. By Jean Galot, S.J. Paris-Louvain: Desclée de Brouwer, 1957. Pp. 208. 84 fr.b. This latest volume of Père Galot is a *tour de force*. It manages, against all the probabilities, to provide a doctrine of God the Father in the spiritual life of the Christian that is devoid of interest. As in some fantastic, nightmare version of the Midas legend, everything the author touches ceases to be gold. Perhaps he is writing too much these days. And thinking too little. In any case, a perfect bore of a book by a brilliant theologian upon a fascinating subject.

Jesuit Seminary, Toronto

Elmer O'Brien, S.J.

DICTIONARY OF PAPAL PRONOUNCEMENTS: LEO XIII TO PIUS XII (1878-1957). By Sister M. Claudia, I.H.M. New York: Kenedy, 1958. Pp. 216. \$6.50. The wide scope of modern papal teaching has called forth a great variety of translations of papal documents as well as many topical collections compiling the pronouncements of the last five popes. Bibliographic organization in this field has lagged, but C., who already has done much to make up the deficiency, has now compiled the definitive index to papal teaching and exhortation of the period 1878-1957. All the major pronouncements are listed in alphabetical order by title; each is given a number as reference point for the compiler's index of material; all the sources are given for the original publication and for English translations. But the skilled and valuable part of this work is the descriptive annotation which C. has written for each papal document. These digests are a model of succinctness coupled with clarity and completeness. This was a formidable task, since approximately 750 documents have been thus analyzed. There is also a chronological list of documents and an introductory essay on papal documentation. All scholars are greatly indebted to the compiler of this excellent reference tool, which is a two-way guide: it gives content and sources for

each papal pronouncement and it provides a topical index to modern papal teaching.

Woodstock College

Edmond F. X. Ivers, S.J.

CONTEMPLATIVE LIFE IN THE WORLD. By A. M. Goichon. Translated by A. M. Bouchard. St. Louis: Herder, 1959. Pp. xiv + 230. \$3.95. I have already made bold to accord only a qualified approval to Mlle. Goichon's thoughtful essay when it appeared in the original French (THEOLOGICAL STUDIES 15 [1954] 290). There was approval because of the many incidental good things it contains which, to my knowledge, have nowhere else been so much as mentioned or, if mentioned, been expressed with such forthrightness. But it was felt and the feeling still persists that it had to be qualified because of the doctrinal confusions which basically bedevil it throughout together with (a strange criticism, I know) the author's inability to be consistently confused. For instance, the fundamental confusion between contemplative life and sanctity is scarcely happy, but the reader might resolve it very simply by substituting words did G. *always* confound the two. But she does not. And there is as well the tendency to identify liturgy with its aesthetic, external aspects; to link the spiritually more valuable with the humanly more commendable (Moslems, we are told, are scandalized at the regard in which many Christians hold prayer of petition); and the section, "The 'Invisible Mass,' " is a wedding of the beautiful and the theologically bizarre that one would have to go far, fortunately, to duplicate. In this English version difficulties are heightened by a remiss sort of editing we have not hitherto associated with Herder of St. Louis.

Jesuit Seminary, Toronto

Elmer O'Brien, S.J.

FINDING GOD IN ALL THINGS: ESSAYS IN IGNATIAN SPIRITUALITY SELECTED FROM *Christus*. Translated by William J. Young, S.J. Chicago: Regnery, 1958. Pp. ix + 276. \$4.50. In January, 1954, the French Jesuits began publication of *Christus*, a quarterly review of Ignatian spirituality. The main purpose of this review is not primarily scientific; its aim is to help souls in their prayer and activity, especially those souls whose spiritual life has been inspired and guided by the principles of the Ignatian school of spirituality. The quality of the articles has been in general excellent: solidly theological, and yet of practical help in clarifying and deepening one's interior life. From the first three volumes of *Christus* Fr. Young has selected for translation seventeen of the better articles. Although the articles are of great diversity in subject matter, they have been arranged under five classifications: God, His glory, love, and service; Christ and His

mother; the problem of prayer and action; the discernment of spirits; characteristic Ignatian virtues. Since this book is such a fine contribution, we hope that Y. will give us another series of articles from the more recent volumes of *Christus*.

Weston College

Thomas G. O'Callaghan, S.J.

THE INNER LIFE OF WORSHIP. By Charles Magsam, M.M. St. Meinrad, Ind.: Grail Publications, 1958. Pp. 323. \$4.50. Attempts to show the vital relationship between the objective prayer of the Church and the subjective asceticism and piety of the individual; also that, far from any conflict, one presupposes and demands the other. Books like M.'s are a healthy sign that, amid the necessary work on external active participation and on the reform of certain external prayer forms in our worship, we have not lost sight of the liturgy's dynamic relationship to the individual. M. has written in the form called inspirational and devotional; his is not an original synthesis nor does it pretend to be. Unfortunately, he attempts to cover too much ground. He makes a number of profound points but never allows himself to develop them. The book lacks a soul; the chapters stand as autonomous conferences without organic unity. But there is much in each chapter to center one's piety on the liturgy, and practical suggestions on how to draw from the Church's prayer the riches it contains.

Woodstock College

Paul L. Cioffi, S.J.

L'ESPRIT DE DIEU DANS LA SAINTE LITURGIE. By Gaspar Lefebvre, O.S.B. *Je sais-je crois* 107. Paris: Fayard, 1958. Pp. 125. 350 fr. A brief, non-technical introduction to the liturgy, seen as one of the chief forms of the Holy Spirit's activity and life within the Church. After a splendid chapter devoted to a definition of the liturgy, L. shows how the liturgical year reactualizes the entire history of salvation. Through its public worship and under the influence of the Spirit the Christian community comes to be associated with this history and particularly with its focal point, the Paschal Mystery. L. interrupts this discourse but once, to give a brief conspectus of the sacramental system, which again he centers around the Paschal Mystery and the Eucharist. Attempt is made to bring one into frequent contact with the actual texts of the missal and breviary, a device which nonetheless points up the summary character of this brochure. But L. would have done his readers a distinct service had he done nothing more than to show them the vital role exercised in the Church's life by the Holy Spirit.

Woodstock College

Joseph G. Murray, S.J.

THE CHURCH'S YEAR OF GRACE 5: SEPTEMBER, OCTOBER, NOVEMBER. By Pius Parsch. Translated by William G. Heidt, O.S.B. Collegeville, Minn.: Liturgical Press, 1958. Pp. 432. \$4.00 (cloth), \$2.75 (paper). The fourth published volume of the five-volume popular study of the liturgical year. "The Proper of the Season" locates each Sunday (12th-24th after Pentecost) within the entire season, sets its particular theme(s), analyzes the Mass and significant parts of the breviary, and concludes with a liturgical "meditation" in which practical applications, though never absent, are always seen in the larger context of the *mysterium*. The section ends with short outlines of the OT Scripture readings from the autumn office. In "The Proper of the Saints" we find a brief sketch of each saint's life and of the Mass (when it is "proper"), along with pertinent reflections for the Christian life. A four-page introduction to the final section, "The Commons of the Saints," explains the origins of the Church's celebration of saints' feasts and situates them within her "year of grace." Among books available in English for meditations and sermons on the liturgy "Parsch" continues to hold a pre-eminent place.

Woodstock College

Joseph G. Murray, S.J.

MÖNCHISCHES LEBEN UND LITURGISCHER DIENST. Edited by Theodor Bogler, O.S.B. Maria Laach: Ars Liturgica, 1958. Pp. 127. An interesting volume forming part of the series *Liturgie und Mönchtum* published by the monks of the Rhenish Benedictine Abbey of Maria Laach. Its aim is to investigate the role of the liturgy in the life of the monk. It opens with a discussion by Emmanuel von Severus of the living unity which the monk's life and the liturgy are supposed to constitute according to the Benedictine Rule. Surveying the various types of monasticism outside Christianity, Theodor Bogler tries to determine exactly which essential characteristics are proper to the concept of the monk and concludes that the principal element is his radical orientation towards worship, in Christianity towards the Eucharist. This is backed up by Odo Casel's paper on the monk as a man of prayer. There follows a penetrating consideration by Eligius Dekkers of what ancient documents have to say about the early monks' appreciation and use of the liturgy. It appeared originally in French under the title, "Les anciens moines cultivaient-ils la liturgie?", as a part of the memorial to Odo Casel, *Vom christlichen Mysterium*, and remains substantially unchanged. The rest of the book is dedicated to an explanation of the non-Catholic expression of monasticism: the Orthodox monks of Mount Athos, the Protestant community of Taizé, the Moslem monastery of the dancing Dervishes, and the worship of Lamaistic Buddhism.

The Catholic University of America

John H. Miller, C.S.C.

IL SACRAMENTARIO DI ARIBERTO. By Angelo Paredi. Bergamo: B. Barbarigo, 1958. Pp. 160. Originally published in *Miscellanea Adriano Bernareggi* (ed. Luigi Cortesi), this is the first, and critical, edition of the Ambrosian-rite sacramentary written for Ariberto, Archbishop of Milan (1018-45). It is unique among the Ambrosian liturgical books of the period in that it is a true sacramentary, not a missal. Alone, too, of the pre-Gothic Ambrosian liturgical MSS it has some illuminated pages (samples are given in black and white) and many initials in gold. To provide students with as complete as possible a text of the Ambrosian liturgical prayers (since so little has been edited), P. has made up the lacunae in the sacramentary (missing are the texts from the Saturday before Palm Sunday to Spy Wednesday inclusive, and the sanctoral for July-October) from contemporary Milanese missals. He has also added prayers deliberately omitted from the sacramentary, which was intended for the bishop's use alone. The apparatus gives variants from other unedited Ambrosian missals, and there is a table of parallels between the Ariberto sacramentary and the *Missale bergamense*, the only ancient Ambrosian missal thus far edited (by Cagin, 1900).

Woodstock College

M. J. O'Connell, S.J.

HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIANS. By John B. Mueller, S.J. 18th English ed. by Adam C. Ellis, S.J. St. Louis: Herder, 1958. Pp. xvii + 482. \$6.50. Brings the seventeenth edition up to date by including four important documents issued by the Sacred Congregation of Rites during 1957 and 1958: "Ordinations and Declarations" (Feb. 1, 1957); *Ritus simplex ordinis hebdomadae sanctae instaurati* (Feb. 5, 1957); the new Instruction on the use of the "Privilege regarding the Celebration of Mass for Priests Who Are Sick or Afflicted with Defective Eyesight" (Dec. 15, 1957); and the faculty granted local ordinaries by Pope Pius XII whereby, under certain circumstances, they may allow the blessing of ashes to be repeated before the evening Mass on Ash Wednesday (Feb. 5, 1958).

DE PROBATIONE OBITUS ALTERIUS CONIUGIS IN ORDINE AD NOVUM MATRIMONIUM INEUNDUM. By Raimundo Lopez. O.F.M. Naples: C. A. M., 1958. Pp. xxiv + 254. The first three chapters of this dissertation, in volume about four-fifths of the whole, trace the historical evolution of canonical doctrine and practice regarding proof of the death of a first spouse. The fourth chapter is an exposition of the present legislation on the subject. This is not a disproportionate division, the current law being scarcely more than an epitome of the past in this regard. The principal (almost exclusive) concern throughout is, naturally, the problem of indirect evidence, the so-

called presumption of death, in defect of explicit documents, sufficient witnesses, or notoriety. With this in view the significance of various facts and the term of moral certitude are examined, especially in the course of commenting on the classic instructions of the Holy See and their exemplification in actual cases decided at Rome. In addition the section on current legislation contains an orderly and practical outline of procedure with respect to competence, form, proof, and evaluation. A particular point of interest is L.'s position that while cases of this kind are usually handled administratively, the party petitioning a declaration of freedom on this ground has a right to enter a formal judicial action, in which, however, there would be only one judge, no mandatory intervention of the defender of the bond, and no necessity of two concurrent decisions.

Woodstock College

John J. Reed, S.J.

MUHAMMAD AND THE ISLAMIC TRADITION. By Emile Dermenghem. Translated by J. M. Watt. New York: Harper, 1958. Pp. 192. \$1.50. This slender popularization includes Muhammad's life, the history of Islam, an anthology of Islamic texts in translation with a few notes, some ninety illustrations, five pages of selected dates, and a good bibliography. In such a work the problem of selection is central, and no two people can be expected to see eye to eye on it. Thus, in the life of Muhammad the precise combination of traditional and scientific elements with the author's personal insights need not command universal acceptance. The thirty-five pages which must acquaint the reader with fourteen centuries of significant history have the great virtue of putting the emphasis on religious practice. A Frenchman's interest in the Islam of Northwest Africa is natural enough. Where space is so much needed, one wonders about the justification of a lengthy plea in behalf of westernization. The anthology which draws upon the Qur'an, the traditions, and Sufism is mostly from Arabic but has some selections from Persian. The illustrations include specimens of calligraphy, paintings and miniatures (principally from the non-Arabic peoples), photographs of architecture, art objects, and places, and reproductions of modern Algerian prints. For all their curiosity they take one undeniably off the beaten path of the center of Islam.

Weston College

Joseph A. Devenny, S.J.

JOHN WESLEY AND THE CATHOLIC CHURCH. By John M. Todd. London: Hodder and Stoughton, 1958. Pp. 195. \$3.00. Not a full exploration of Wesley's contacts with Catholicism, but a general sketch of his life and doctrine by an "ecumenically-minded" Catholic layman. Inspired by Père

Bouyer's thesis that the original intuitions of Luther and Calvin were authentically Christian, T. applies a similar approach to Wesley. Going even further, he holds that Wesley "not only began with a great theme, the ideal of holiness; he went on with it, never lapsing into heresy, old or new—in the sense that he never abandoned or opposed the Christian tradition of the Church of England in which he was educated" (p. 13). In his insistence on Wesley's orthodoxy T. sometimes strains irenicism to the breaking point. Yet one may agree that Wesley's accent on Christian experience (and notably his doctrine of "assurance") has some warrant in the *NT* and is not contrary to the decrees of Trent. In speaking of Wesley's sanctity (a term he uses with "no intention of anticipating the future judgment of the Catholic Church") T. seems to stand on less solid ground. But he has drawn the portrait of a preacher earnestly dedicated to the glory of God and the salvation of souls.

Gregorian University, Rome

Avery R. Dulles, S.J.

FIDES QUÆRENS INTELLECTUM: LA PREUVE DE L'EXISTENCE DE DIEU D'APRÈS ANSELME DE CANTORBÉRY. By Karl Barth. Translated by Jean Carrère. Neuchâtel-Paris: Delachaux et Niestlé, 1958. Pp. 159. 8.50 fr.s. A double value attaches to this translation. It rescues from relative oblivion a Barth of a quarter-century ago who is of the utmost importance for a proper understanding of the Barth of today. And it has, happily, the Barth it rescues speak with the lucidity of a Frenchman. Ostensibly he speaks only of St. Anselm, of his theological intent, and the meaning of his familiar proof of the existence of God. And that he does in a fashion which has forced medievalists of the competence of Dom Cappuyns and M. Gilson to assess his effort, despite their individual misgivings, as the most extended and penetrating exposition of *Proslogion* 2-4 ever provided. But he does more than that. He reveals himself *sur le vif* at a historic turning point in his intellectual career, the moment (1931) when thanks chiefly to his understanding of Anselm he turned aside from the philosophically founded dialectical theology of *Die christliche Dogmatik* (1927) to the biblically oriented theology of the eventual *Kirchliche Dogmatik* (1932 ff.) that has characterized him ever since. The precise manner of his change and his motives for doing so he manifests with a clarity that should put at their ease those scholars who have chosen to neglect the German original and have consequently been sorely perplexed at the interest of Catholics in his subsequent works and, as well, their mounting incongeniality to the majority of Protestants.

Jesuit Seminary, Toronto

Elmer O'Brien, S.J.

AMERICAN CATHOLIC DILEMMA: AN INQUIRY INTO THE INTELLECTUAL LIFE. By Thomas F. O'Dea. New York: Sheed & Ward, 1958. Pp. xv + 173. \$3.00.

The state of American Catholic intellectualism has aroused widespread discussion since Msgr. John Tracy Ellis raised the issue in 1955. Although the ensuing dialogue has perhaps engendered more heat than light, common sense suggests that where there's that much smoke, there must be fire. Indeed, despite the regrettable inadequacy of pertinent available data, it seems impossible to deny that American Catholics have not yet assumed an intellectual status in society proportionate to the size of their population. O'Dea offers the present contribution as an attempt to consider from a sociological perspective the factors that inhibit this development. After briefly outlining the problem as it is presented by others, he proposes a series of provocative hypotheses related to what appear to be important factors maintaining the present condition. Hence he examines the general problem of the intellectual in society, the perennial tension between reason and faith in the Christian outlook, the American Catholic heritage, and the latent culture patterns and social structure of American Catholicism. By way of conclusion, he summarizes the basic characteristics of the American Catholic milieu that inhibit the development of mature intellectual activity under the headings of formalism, authoritarianism, clericalism, moralism, and defensiveness. Viewed as an interpretive essay, rich in stimulating insights and suggestive leads, this book merits serious consideration. Many of the questions it raises have plagued Christians from the beginning, while the specifically American aspects of the problem reflect unresolved issues inherent in our peculiar historical situation. Although one may well question whether O'Dea maintains his stated sociological perspective either in his definition of the nature and functions of the intellectual or in his description of the inhibiting factors in the Catholic milieu, he has succeeded in pointing out some of the pertinent dimensions of the apparent dilemma.

Saint Louis University

John L. Thomas, S.J.

NEW LIFE IN CATHOLIC SCHOOLS. By Leo R. Ward, C.S.C. St. Louis: Herder, 1958. Pp. 198. \$3.95.

A controversial and imaginative essay which should be of interest to all Catholic educators, despite much of redundancy. In the staunch conviction that "a new Catholic vision is conceivable and is demanded" in education, W. boldly proposes the what, why, and how of the vision. Arguing from the notion of a Christian learning espoused by Gilson, von Hildebrand, and Maritain, W. insists that the purpose of Catholic schools is to foster a Christian intellectual life. Catholic Action, itself a potent form of learning, is presented as an apt means of

filtering this vision into the different groups composing the intellectual world.

Woodstock College

Leo H. Larkin, S.J.

FREUD, PSYCHOANALYSIS, CATHOLICISM. By Peter J. R. Dempsey, O.F.M.Cap. Chicago: Regnery, 1956. Pp. x + 209. In the first 145 pages D. attempts to present all the essentials of Freudian psychoanalytic theory and to demonstrate how psychoanalysis as an empirical psychotherapy could be in full harmony with the Christian tradition. The remaining 59 pages are devoted to "Psychology and Literature" and give the impression of not being an integral part of the book. D. does his job with admirable simplicity, even though he seems to show at times too facile a faith in the therapeutic efficiency of psychoanalysis. One cannot but admire the succinctness with which he brings together the tenets of psychoanalysis with the Christian tradition. His references to Augustine and his apt citations of Aquinas are convincing. His insight into some of the major problems of Freud's personality is keen and clear. He is a serious, voracious, critical reader. It is, therefore, surprising, that he refers to some of the writings of Maryse Choisy as if they were on the same scientific level as the many psychoanalytic authorities who are mentioned. The major contributions of some of the French writers (e.g., A. Plé, O.P.) on Thomism and Freud, or of some Americans, are missing from the text and bibliography. D.'s work deserves a place on one's reference shelf, even though it is far from being complete and in some respects is a little behind the times. The clear, incisive discussion of human action and freedom is enough of itself to justify the book.

New York City

Gregory Zilboorg

L'ETRE ET L'ESPRIT. By André Marc, S.J. Paris-Louvain: Desclée de Brouwer, 1958. Pp. 197. 132 fr.b. Fr. Marc is well known among contemporary Thomistic philosophers for his remarkable series of volumes, *Psychologie réflexive*, *Dialectique de l'affirmation*, and *Dialectique de l'agir*, in which he applies consistently his method of "reflective analysis" to construct a single tightly-knit system of philosophical psychology, metaphysics, and general ethics, inspired fundamentally by St. Thomas but integrating the positive achievements of modern philosophy along the way. After the completion of this immense work, the fruit of M.'s lifetime of teaching and reflection, he now steps back to take a kind of airplane survey of the whole course of his thought and to draw out more clearly the general conclusions emerging from it. The central concern of the book is the reciprocal relation-

ship between being and spirit (or intelligence). Beginning with the human sign of communication—word or gesture—he shows how the latter is a synthesis of exteriority and interiority, matter and spirit, by means of the unifying inner light of self-consciousness, which awakes to itself through the contact with the external object but is itself above the multiplicity of space and time. The opposition of subject and object is now transcended by the discovery of the all-embracing unity of being itself, within which subject and object appear as two complementary poles. Thus the initial phenomenological description leads through progressive reflective analysis into metaphysics and up to God. Mind and being are correlative at every step, and the unity of the order of being is matched by the social communion of all persons in their witness to being. A rich little book, whose thought moves consistently on the austere heights of metaphysical reflection.

Fordham University

Norris Clarke, S.J.

AUX SOURCES DE L'EXISTENTIALISME CHRÉTIEN: KIERKEGAARD. By Régis Jolivet. Paris: Fayard, 1958. Pp. 287. 900 fr. Aimed more at the general, educated reader than at the technician and conceived rather as an introduction to Kierkegaard's thought than as a critical study, the present volume is nevertheless a sober piece of careful scholarship. The work is divided into four parts. The first two concentrate on the man himself, giving his biography and psychological make-up, in so far as these are relevant to an understanding of his thought. Next follows an analysis of Kierkegaard's ideas, organized around the famous distinction of the three stages of life: the aesthetic, ethical, and religious. Finally, there is a short but important section devoted to Kierkegaard's Lutheranism and to a general evaluation of his thought. Presented with great clarity, the whole investigation is also carried out in an atmosphere of intellectual sympathy and balance that does not allow the occasional extravagance of the Danish thinker's assertions to obscure what they contain of real worth and merit. The reader comes away not only with a deeper understanding of the man and his profound influence on subsequent thought; he feels the inspiration of his message as well, and also its urgency for today. Although Kierkegaard always feared the desiccation of his work by professors, here is one who does it justice without diminishing its vitality.

*Loyola Seminary,
Shrub Oak, N.Y.*

Robert O. Johann, S.J.

BOOKS RECEIVED

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

Scriptural Studies

- Bouyer, Louis. *The Meaning of Sacred Scripture*. Translated by Mary P. Ryan. Univ. of Notre Dame Liturgical Studies 5. Notre Dame, Ind.: Univ. of Notre Dame Press, 1958. Pp. xii + 258. \$4.75.
- Chevallier, Max-Alain. *L'Esprit et le Messie dans le bas-judaïsme et le Nouveau Testament*. Etudes d'histoire et de philosophie religieuses 49. Paris: Presses Universitaires de France, 1958. Pp. 151.
- Concise Dictionary of Judaism*. Edited by Dagobert D. Runes. New York: Philosophical Library, 1959. Pp. 237. \$5.00.
- The Epistles of Paul the Apostle to the Colossians and to Philemon*. Introduction and Commentary by C. F. D. Moule. Cambridge Greek Testament Commentary. Cambridge: Cambridge Univ. Press, 1958. Pp. xiii + 170. \$1.75.
- The Midrash on Psalms*. Translated from the Hebrew and Aramaic by William G. Braude. 2 vols. Yale Judaica Series 13. New Haven: Yale Univ. Press, 1959. Pp. xxxvi + 563, 630. \$15.00.
- Martin-Achard, R. *Israël et les nations: La perspective missionnaire de l'Ancien Testament*. Cahiers théologiques 42. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 77. 4.50 fr.s.
- Milik, J. T. *Ten Years of Discovery in the Wilderness of Judaea*. Translated by J. Strugnell. Studies in Biblical Theology 26. Naperville, Ill.: Allenson, 1959. Pp. 160 + 25 plates. \$2.50.
- Robinson, James M. *A New Quest of the Historical Jesus*. Studies in Biblical Theology 25. Naperville, Ill.: Allenson, 1959. Pp. 128. \$2.25.
- Rudolph, Wilhelm. *Jeremia*. 2nd ed. Handbuch zum Alten Testament, erste Reihe 12. Tübingen: Mohr, 1958. Pp. xxvi + 309. DM 22.50.

Doctrinal Theology

- Balthasar, Hans Urs von. *Science, Religion and Christianity*. Translated by Hilda C. Graef. Westminster, Md.: Newman, 1959. Pp. 155. \$3.50.
- Beloved Mother*. A Tribute to Mary Immaculate... by the Franciscan Friars of the Province of the Immaculate Conception. Lowell, Mass.: Sullivan Brothers, 1958. Pp. xvii + 342.
- Bouyer, Louis. *Christian Humanism*. Translated by A. V. Littledale. Westminster, Md.: Newman, 1959. Pp. 110. \$2.50.
- Buis, Harry. *Historic Protestantism and Predestination*. Philadelphia: Presbyterian and Reformed Publishing Co., 1958. Pp. x + 142. \$2.75.

- Christ in His Sacraments*. Edited by A. M. Henry, O.P. Translated by Angeline Bouchard. Theology Library 6. Chicago: Fides, 1958. Pp. xv + 466. \$5.95.
- Daniélou, Jean, S.J. *The Lord of History: Reflections on the Inner Meaning of History*. Translated by Nigel Abercrombie. Chicago: Regnery, 1958. Pp. viii + 375. \$5.00.
- Diekamp, Franz. *Katholische Dogmatik nach den Grundsätzen des heiligen Thomas* 2. 11th and 12th ed. by Klaudius Jüssen. Münster: Aschendorff, 1959. Pp. ix + 614. DM 27.—
- The Dogma of the Immaculate Conception: History and Significance*. Edited by Edward D. O'Connor, C.S.C. Notre Dame, Ind.: Univ. of Notre Dame Press, 1958. Pp. xvi + 645. \$10.00.
- Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. Translated by Willard R. Trask. New York: Harcourt, Brace, 1959. Pp. 256. \$4.50.
- Evangelisches Kirchenlexikon*, fasc. 34–35: *Säkularisierung—Soz. Gesetzgebung*. Göttingen: Vandenhoeck & Ruprecht, 1959. Cols. 769–1024. DM 9.60.
- Graham, Aelred. *The Love of God: An Essay in Analysis*. New York: Doubleday, 1959. Pp. 280. \$85.
- Hamell, Patrick J. *Membership of the Mystical Body*. Dublin: Browne and Nolan, 1958. Pp. 31. 1/6. (Reprint)
- The Historical and Mystical Christ*. Edited by A. M. Henry, O.P. Translated by Angeline Bouchard. Theology Library 5. Chicago: Fides, 1958. Pp. xviii + 502. \$7.50.
- Hughes, Archibald. *A New Heaven and a New Earth: An Introductory Study of the Coming of the Lord Jesus Christ and the Eternal Inheritance*. Philadelphia: Presbyterian and Reformed Publishing Co., 1958. Pp. 233. \$3.75.
- Mascall, E. L. *The Recovery of Unity: A Theological Approach*. New York: Longmans, Green, 1958. Pp. xiii + 242. \$5.75.
- Quidam, Roger D. *The Doctrine of Jehovah's Witnesses: A Criticism*. New York: Philosophical Library, 1959. Pp. 117. \$3.00.
- Tavard, George H. *The Church, the Layman, and the Modern World*. New York: Macmillan, 1959. Pp. viii + 84. \$2.50.
- Weigel, Gustave, S.J. *Faith and Understanding in America*. New York: Macmillan, 1959. Pp. 170. \$3.75.
- Williams, Daniel D. *What Present-Day Theologians Are Thinking*. Rev. ed. New York: Harper, 1959. Pp. 190. \$3.00.

Moral Theology, Canon Law, Liturgical Questions

- Archiv für Liturgiewissenschaft* 5/2. Edited by Hilarius Emonds, O.S.B., in conjunction with Anton L. Meyer and Odilo Heiming, O.S.B. Regensburg: Pustet, 1958. Pp. ix + 233-572.
- Croegaert, A. *The Mass: A Liturgical Commentary 1: The Mass of the Catechumens*. Westminster, Md.: Newman, 1958. Pp. ix + 251. \$4.75.
- Dzidosz, Henry J. *The Provisions of the Decree "Spiritus sancti munera": The Law for the Extraordinary Minister of Confirmation*. Catholic Univ. of America Canon Law Studies 397. Washington, D. C.: Catholic Univ. of America Press, 1958. Pp. xii + 226. \$2.00.
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- Fratrin, Peter L. *The Matrimonial Impediment of Impotence: Occlusion of Spermatic Ducts and Vaginismus. A Historical Synopsis and a Commentary*. Catholic Univ. of America Canon Law Studies 381. Washington, D. C.: Catholic Univ. of America Press, 1958. Pp. viii + 117. \$2.00.
- Henry, Charles W., O.S.B. *Canonical Relations between the Bishops and Abbots at the Beginning of the Tenth Century*. Catholic Univ. of America Canon Law Studies 382. Washington, D.C.: Catholic Univ. of America Press, 1957. Pp. viii + 220. \$2.00.
- Humaniser l'hôpital psychiatrique*. Paris: Editions du Cerf, 1959. Pp. 176.
- Liturgie et musique*. Translation of the Instruction *De musica sacra et sacra liturgia* of the Sacred Congregation of Rites (Sept. 3, 1958) with commentaries by A.-G. Martimort and François Picard. Lex orandi 28. Paris: Editions du Cerf, 1959. Pp. 231. 750 fr.
- Liturgisches Jahrbuch* 7 (1957). Edited by Das liturgische Institut. Münster: Aschendorff, 1957. Pp. 256. DM 16.50.
- Lockwood, E. de V., S.J., Valentine de Souza, S.J., and J. M. Heredero, S.J. *Survey: Moral Trends among Indian Students*. Poona, India: De Nobili College, 1958. Pp. v + 86. \$50.
- Löhr, Aemiliana. *The Mass through the Year 1: Advent to Palm Sunday*. Translated by I. T. Hale. Westminster, Md.: Newman, 1958. Pp. xix + 330. \$4.50.
- Mueller, John B., S.J. *Handbook of Ceremonies for Priests and Seminarians*.

- 18th English edition by Adam C. Ellis, S.J. St. Louis: Herder, 1958. Pp. xvii + 482. \$6.50.
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- O'Connor, David, M.S.S.T. *Parochial Relations and Co-operation of the Religious and the Secular Clergy. A Historical Synopsis and a Commentary*. Catholic Univ. of America Canon Law Studies 401. Washington, D.C.: Catholic Univ. of America Press, 1958. Pp. xiv + 196. \$2.00.
- Palazzini, P., and A. De Jorio. *Casus conscientiae* 1 & 2. Turin: Marietti, 1958. Pp. 746, 591.
- Paredi, Angelo. *La miniatura del cànone nel Messale di Bobbio del secolo X*. Rome: Istituto di Paleografia dell'Università di Roma, 1958. Pp. 243-49 + 4 plates. (Reprint)
- Puthota, Rayanna, S.J. *De constitutione s. Pii Papae V "Romani pontificis" 2 Augusti 1571 (can. 1125)*. Naples: D'Auria, 1958. Pp. xi + 115. \$2.00.
- Quarello, Eraldo, S.D.B. *Peccato e castigo nella teologia cattolica contemporanea*. Biblioteca del "Salesianum" 51. Turin: Società Editrice Internazionale, 1958. Pp. 115.
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History and Biography, Patristics

- Aelred de Rievaulx. "*Quand Jésus eut douze ans . . .*" Introduction and critical text by Anselme Hoste, O.S.B. French translation by Joseph Dubois. Sources chrétiennes 60; Série des textes monastiques d'Occident 1. Paris: Editions du Cerf, 1958. Pp. 136. 660 fr.
- Allchin, A. M. *The Silent Rebellion: Anglican Religious Communities 1845-1900*. London: SCM Press, 1958. Pp. 256. 25s.
- Auclair, Marcelle. *Teresa of Avila*. Translated by Kathleen Pond. New York: Doubleday, 1959. Pp. 480. \$1.35.
- Augustine [Saint]. *Le visage de l'église*. Texts selected and presented by Hans Urs von Balthasar. Translated into French by Th. Camelot and J. Grumel. Unam sanctam 31. Paris: Editions du Cerf, 1958. Pp. 344. 1200 fr.

- Bangert, William V., S.J. *To the Other Towns: A Life of Blessed Peter Favre, First Companion of St. Ignatius*. Westminster, Md.: Newman, 1959. Pp. ix + 331. \$4.50.
- Baur, Benedict, O.S.B. *The Light of the World: Liturgical Meditations for the Weekdays and Sundays of the Ecclesiastical Year 2: The Easter Cycle*. Rev. ed. Translated by Edward Malone, O.S.B. St. Louis: Herder, 1959. Pp. ix + 383. \$3.95.
- Canivet, Pierre, S.J. *Histoire d'une entreprise apologetique au V^e siècle*. Bibliothèque de l'histoire de l'église. Paris: Bloud & Gay, 1957. Pp. xxiv + 384.
- Cassiodorus. *Magni Aurelii Cassiodori senatoris Opera 2/1, 2/2: Expositio psalmorum I-LXX, LXXI-CL*. Corpus christianorum, series latina 97, 98. Turnholt: Brepols, 1958. Pp. xx + 1361. 1350 fr.b. each.
- Catherine Thomas of Divine Providence, D.C. *My Beloved: The Story of a Carmelite Nun*. New York: Doubleday, 1959. Pp. 239. \$.75.
- Dawson, Christopher. *The Movement of World Revolution*. New York: Sheed & Ward, 1959. Pp. 179. \$3.00.
- Denys l'Aréopagite. *La hiérarchie céleste*. Study and critical text by Günter Heil. Translation and notes by Maurice de Gandillac. Sources chrétiennes 58. Paris: Editions du Cerf, 1958. Pp. xcv + 225. 2400 fr.
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- Hutchinson, Paul, and Winfred E. Garrison. *20 Centuries of Christianity: A Concise History*. New York: Harcourt, Brace, 1959. Pp. xiv + 306. \$6.00.
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- Kerr, Hugo T. *The First Systematic Theologian: Origen of Alexandria*. Princeton Pamphlets 11. Princeton, N.J.: Princeton Theological Seminary, 1958. Pp. 43. \$.50.
- Lippert, Peter. *The Jesuits: A Self-Portrait*. Translated by John Murray. New York: Herder and Herder, 1958. Pp. 131. \$2.25.
- Lord, Daniel A., S.J. *Played by Ear: The Autobiography of Daniel A. Lord, S.J.* New York: Doubleday, 1959. Pp. 358. \$.95.
- Muncey, R. W. *The New Testament Text of Saint Ambrose*. Texts and Studies, Second Series 4. New York: Cambridge Univ. Press, 1959. Pp. lxxviii + 119. \$6.00.

- Murphy, F. X., C.S.S.R. *Pope John XXIII Comes to the Vatican*. New York: Robert M. McBride Co., 1959. Pp. xi + 242. \$3.95.
- Théodoret de Cyr. *Thérapeutique des maladies helléniques* 1 & 2. Critical text, introduction, translation, and notes by Pierre Canivet, S.J. Sources chrétiennes 57. Paris: Editions du Cerf, 1958. Pp. 522.
- Walsh, William T. *Saint Peter the Apostle*. New York: Doubleday, 1959. Pp. 317. \$.95.

Pastoral and Ascetical Theology, Devotional Literature

- Dorcy, Mary Jean, O.P. *The Carrying of the Cross: Thoughts for Women on the Passion of Christ*. Paterson, N.J.: St. Anthony Guild Press, 1959. Pp. 105. \$2.00.
- Die Familie: Gotteswerk und Menschenmühen*. Edited by Theodor Bogler, O.S.B. Liturgie und Mönchtum, Laacher Hefte 23. Maria Laach: Ars Liturgica, 1958. Pp. 104.
- Gioventù Passionista* 2. Teramo: S. Gabriele dell'Addolorata, 1958. Pp. xxiii + 319.
- Goichon, A. M. *Contemplative Life in the World*. Translated by M. A. Bouchard. Cross and Crown Series of Spirituality 13. St. Louis: Herder, 1959. Pp. xiv + 230. \$3.95.
- John of the Cross [Saint]. *Dark Night of the Soul*. 3rd ed. Translated and edited, with an Introduction, by E. Allison Peers from the critical edition of P. Silverio de Santa Teresa, C.D. New York: Doubleday, 1959. Pp. 193. \$.75.
- Newman, Jeremiah. *What is Catholic Action? An Introduction to the Lay Apostolate*. Westminster, Md.: Newman, 1958. Pp. xii + 164. \$3.50.
- Perret, A. S., O.P. *Toward Our Father's House*. Translated by R. N. Albright. St. Louis: Herder, 1958. Pp. 118. \$2.50.
- Tauler, Johann, O.P. *Signposts to Perfection: A Selection from the Sermons of Johann Tauler*. Selected, edited, and translated by Elizabeth Strakosch. St. Louis: Herder, 1958. Pp. xxxix + 140.
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