

BOOK REVIEWS

THE NEW TRANSLATIONS OF THE BIBLE. By E. H. Robertson. *Studies in Ministry and Worship* 12. Naperville, Ill.: Allenson, 1959. Pp. 190. \$2.50.

"The Bible translators throughout the world," to whom this book is dedicated, if they take a few hours off to read it, will find the contents both entertaining and thought-provoking. Eleven chapters describe the origin and makers of the Authorized Version, the Revised Version, modern versions before Moffatt (with some fascinating pages on Ferrar Fenton's Bible, completed in 1903), Moffatt, the Goodspeed Bible, J. B. Phillips, E. V. Rieu (here a broadcast discussion between Phillips and Rieu is reproduced; and one notices that many of Phillips' ideas have been used by the author in earlier pages), the "Plain English" Bible, the Revised Standard Version (which, in the present writer's opinion, is not praised highly enough), Ronald Knox's Bible, and a Jewish translation; then in the last chapter an account is given of the great work now progressing in the non-Roman churches of the United Kingdom under the presidency of C. H. Dodd.

As an example of the entertainment which the book provides, here is a passage quoted from Moffatt "containing his best Scoticism—"factor' [for Lk's *oikonomos*]" : "There was a rich man who had a factor, and this factor, he found, was accused of mismanaging his property. So he summoned him and said: ' . . . you cannot be factor any longer.' The factor said to himself: 'What am I to do, now that my master is taking the factorship away from me?' " (Lk 16:1-3). A little innocent fun is also provided at the expense of certain valiant women who have turned their hand to Bible translation. In 1876, a certain Julia Smith produced "a crib, not a translation," of which the following specimen is quoted: "Thou dwelling in Lebanon, building a nest in cedars, how being compassionated in pangs coming to thee the pain as of her bringing forth" (Jer 22:23). Robertson continues: "Nine years later another woman translator, Mrs. Helen Spurrell of London, attempted to bring the *OT* near to the English reader in her *Translation of the Old Testament Scriptures from the Original Hebrew*. She had one disadvantage: she did not know Hebrew." However, he adds that, although over fifty, she set herself to learn the language. The joke is well made; but it could have been made almost equally well about Msgr. Ronald Knox!

The more serious thoughts which this excellent essay provokes in the head of one Catholic student are along the following lines. How mortifying to think that the Anglican Church has had an English Bible translated from the original languages ever since 1611, whereas we have still not completed one! How regrettable that Catholic scholars did not participate in the making of the Revised Standard Version! How sad that Rieu's brilliant version of the

Gospels, so faithful to the Greek and so smooth in its English style, is not the work of a Catholic! When shall we learn the urgency of making the Bible speak to our own generation in its own idiom? Have not the Anglicans a more just appreciation than we have of the place which Bible translation should take in the intellectual life of the Church?

Heythrop College, Oxon

JOHN BLIGH, S.J.

ADAM ET SON LIGNAGE: ÉTUDES SUR LA NOTION DE "PERSONNALITÉ CORPORATIVE" DANS LA BIBLE. By J. de Fraine, S.J. *Museum Lessianum, section biblique 2*. Bruges: Desclée de Brouwer, 1959. Pp. 319. 1800 fr.

The title of this book is slightly misleading, since it is much more narrow than the material treated. P. de Fraine presents a study of the "corporate personality" concept developed by the late H. Wheeler Robinson and applies it to a wider range of biblical texts than Robinson dealt with in his now classic essay. By this study of a particular biblical concept and its applications, de Fraine hopes to reveal "one of the richer categories by which may be elaborated that truly biblical Catholic theology which our contemporaries desire and demand." To this purpose he has chosen a topic which is important and which runs through the entire Bible. The concept of corporate personality is foreign to Western thought and is usually overlooked even by educated readers of the Bible, who therefore fail to grasp many biblical passages and themes.

After a theoretical outline of the concept, de Fraine discusses its effect upon nine themes: the father and the family, the influence of the individual representative for good, the influence of the same for evil, the ancestor and his descendants, the influence of the fathers for good, the influence of the same for evil, the identity of the clan name and the individual name, the concretization of the people in an individual person, the legal "thou" as referring to the entire nation. The concept is then studied in concrete applications: Adam, the king, the prophets, the Servant of Yahweh, the Son of Man, and the "I" of the Psalms. The same nine themes are then briefly studied in the *NT* and in the concept of the Mystical Body.

The study is rich in texts cited, perhaps too rich. I find that many of the texts do not well illustrate the concept, although they may illustrate solidarity; but "corporate personality" is a specific type of solidarity which is not always explicit. I should have preferred to see the texts selected more economically, and more explicitly classified and analyzed. I fear that the theologian to whom both de Fraine and I would like to refer the book may at times feel helplessly lost in a jungle of citations, and this might discourage him from proceeding to the excellent exposition of concrete applications in the *OT* and of the Mystical Body.

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De Fraine does well in his analysis of the concept and in distinguishing it from various types of collectivism, in particular the type associated with the French sociological school. Likewise, he does well to emphasize the fluidity of the concept; it is not a question of taking a stand between the two poles of individualism and collectivism, but of grasping the Hebrew capacity for expressing the relations of man and society now in one way, now in another. This is particularly important because speculative theology has tended to reject "fluid" concepts; but if we are to arrive at "a truly biblical Catholic theology," theology will have to learn to live with fluid concepts and like them.

De Fraine's study of the applications of the concept show better than a review can do the importance of the concept in some biblical ideas which are fundamental. In particular, he shows that Paul returns to the concept when he speaks of the sin of Adam in Rom 5; the theological problem of collective guilt and original sin cannot be treated adequately, as far as biblical sources are concerned, without reference to the corporate personality. It is equally important in the treatment of the Messiah-King and the Servant of Yahweh; this in turn leads into the *NT* conception of the redeeming death. The Mystical Body, as treated by de Fraine, need no longer be derived from Hellenistic speculation; it is the corporate personality in its "fulfilment." One may see from this that the concept is basic in such biblical themes as Messianism, original sin, redemption, grace, and ecclesiology.

De Fraine has gone a long way towards meeting the complaints of theologians that the most recent conclusions of biblical studies are not made available to them in a useful form. This reviewer has never questioned that the complaint is to some extent valid; it is only fair to point out that it is not as valid now as it was a few years ago. This important biblical concept can be studied here. For additional study of the problem, de Fraine's bibliography approaches completeness. It is a pleasure to congratulate our indefatigable colleague of Louvain on another outstanding contribution to exegesis and theology.

West Baden College

JOHN L. MCKENZIE, S.J.

LE DÉCALOGUE À LA LUMIÈRE DES RECHERCHES CONTEMPORAINES. By J. J. Stamm. Translated from the German by P. Reymond. *Cahiers théologiques* 43. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 64. 3.50 fr.

This translation (with slight modifications) of the author's *Der Dekalog im Lichte der neueren Forschung* (1958) reproduces two lectures given in 1957 to the Protestant clergy of the canton of Berne. In turn, the booklet is a prelude to a detailed study of the Decalogue which is to follow.

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The first half is a survey of the criticism of the past twenty-five years. As regards the transmission of the text, the Masoretic text of Ex 20 and that of Dt 5 remain the sole sources: the Nash papyrus is a conflate of the two, and Qumrân as yet has contributed nothing new. Ex 20 is older in its content but more recent in its literary fixation than Dt 5; both are more recent than D (the seventh or sixth century). S. agrees that the original form of the Decalogue was probably negative throughout and that it was possibly a Dodecalogue. He is also of the mind that the form critics like Alt, Mowinkel, and von Rad have given the Decalogue its proper place in life, in the cult. It is now recognized that it may be very old, though not necessarily as old as Moses; the literary critics had already begun to abandon the idea that it reflected prophetic teaching and that parts of its contents, such as the aniconic law and the Sabbath, were late. The author's conclusions here are similar to those of Rudolf Smend in his *Das Mosebild von Heinrich Ewald bis Martin Noth* (Tübingen: Mohr, 1959) pp. 10–14. S. concludes with some unanswered questions: What was the law that governed Israel's ancestors before the twelve tribes? Here the Mari material needs further study. What was the relation of the "minor judges" to the apodictic or casuistic law? What was the relation of the ancient feast of booths (Dt 27 and Jos 24) to the proclamation of the law? What is the relation of general apodictic law, such as the Decalogue, to the specific prescriptions with attached sanction? Did the latter precede the former, as Alt would have it, or is the reverse the case?

The second section of the book consists of a brief exegesis of each of the precepts. S. concludes that the introduction confirms the origin of the Decalogue in a cult celebration. The first commandment is addressed to the will rather than the intellect: it is concerned with monolatry rather than monotheism. He brings out very well, in respect to the second commandment, what was the significance of idolatry. The law was directed against the representation of Yahweh and syncretism; it was not directly concerned with non-Yahwistic cult. How was it reconciled with the Temple practice? In this regard, he approves as correct the traditional association of the first two commandments by Catholics and Lutherans. As for the Sabbath, he rejects a Babylonian origin, considers a Kenite origin colorable, and definitively dismisses an origin from the full-moon feast. He mentions, but does not develop, the social significance of the Sabbath law. The law of honoring parents, he points out, in the Hebrew conception of the family was a general duty, not restricted to youth. The sixth commandment forbids *illegal* slaying (argued from the author's study of the verb *rāṣah*). The original meaning of "covet" included the act as well as the desire; he therefore, as

so frequently, follows Alt in seeing the original sense of the eighth commandment as directed against the enslavement of free Israelites. The "spiritualization" of the tenth commandment (already begun in Deuteronomy) led to the present alteration. In a few words at the end S. sums up the unique character of the Decalogue in Israel.

There is very little to quarrel with in this useful and interesting little book. Both the teacher and the student of the Decalogue will do well to read it attentively.

St. Thomas Seminary, Denver

BRUCE VAWTER, C.M.

PSALM 89: EINE LITURGIE AUS DEM RITUAL DES LEIDENDEN KÖNIGS. By G. W. Ahlström. Translated by Hans-Karl Hacker and Rudolf Zeitler. Lund: Gleerups, 1959. Pp. 228. DM 25.—

The author, whose book has been translated directly from the Swedish manuscript, affirms in his short foreword, written at Uppsala, that his work has taken its inspiration and derived its fruit from pursuit of the line of investigation pioneered by Ivan Engnell, i.e., emphasis on public divine cult as the "main artery" of Israelite religion. Thus the subtitle, with its reference to the ritual of the suffering king, is indicative of both the source and the goal of the study.

Preceding and following the text of the Psalm and the commentary thereon, A. offers introductory and complementary chapters intended to prepare the way for, or help tidy up after, the main effort.

In "Einleitende Bemerkungen" it is argued that although Gunkel in his division of the Psalms into different types made a contribution of major importance to this branch of study, he was more felicitous in his initial insight than in his specific applications of the Psalms to particular types. A., therefore, while agreeing wholeheartedly that types are to be found in the Psalms, feels the need for a thoroughgoing revision of the system. The basis for the new division must be, he says, the titles prefixed to the Psalms in the Psalter itself, e.g., *mškl*, *lwd*, etc. These titles indicate either the Psalm's type or its place in the ritual; where two or more such titles appear at the beginning of a Psalm, the explanation is to be sought in a more complicated background of transmission.

After a quick survey of scholarly opinion on the type, composition, and date of Psalm 89—a survey which brings out clearly the wide spread of opinion on the subject—A. is ready to press his idea that the Psalm should be typed as a *maskil*, that is, a psalm belonging to the annual renewal-of-life ritual. Readers will follow with critical interest the details (into which we cannot enter here) of the author's argumentation leading to his rejection

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of "wisdom song" or didactic poem and his adoption of the indicated interpretation of *maskil*.

Pp. 28-162 are devoted to the text of the Psalm printed in (unpointed) Hebrew and Syriac, in Greek and in Latin, and to the very detailed commentary. Each verse is translated, the variations of the versions and of the Targum from the Masoretic text are noted and assessed, and an impressive array of opinion on the various points raised is gathered from what looks to be the widest possible range of scholarship. Much relevant Akkadian and Ugaritic material, available in the most approved authors, is pressed into service as well, with the general result that the reader feels that no effort has been spared in the collection of pertinent material.

What, then, is A.'s view of Ps 89? As a *maskil*, the Psalm belongs to those rites in which joy over the renewal of life is expressed, but to which are to be added also rites which represent suffering and death, dramatizing the (temporary) victory of the forces of chaos and the humiliation of the king. It is in this last significant ceremonial that the complaining words of the Psalmist are now heard (vv. 39-46), words which ring out all the more clearly against the background of the earlier verses, in which Yahweh's victory over chaos and His great creative acts are hymned (vv. 1-19), and in which the king is proclaimed Yahweh's son, supreme over the kings of the earth, and the great pact between Yahweh and David's house is concluded (vv. 20-38).

Vv. 1-38, therefore, belong to the exultant ideology of the annual festival, and it is only with vv. 39 ff. that the destructive activity of the enemy of God becomes apparent, so that the king's role turns to that of a suffering messiah whose task it is to assure the renewal of life through necessary suffering, portrayed as part of the cult ritual.

In the closing verses the king in the first person turns to prayer, and the Psalm ends on a dark and somber note. It is at this point, says A., just as the Psalm ends, that a new phase of the ritual began, a phase opening with a sacrifice and concluding with the ritualistic saving of the king from his (and God's) enemies and his resurrection from Sheol.

Sections on *dwd*—David as a Psalm title, on the metre, on the relationship between the Masoretic text and the versions, between the prophets and the Psalms, and between Ps 89 and 2 S 7, plus four "Spezialanmerkungen" follow. Indexes of scriptural passages and of authors, and an (apparently) all-inclusive bibliography (pp. 207-26), bring the book to a close.

Persons interested in psalm study will find in A.'s work a serious and erudite effort to establish a thesis open to the same general objections long since raised against other publications of the same tendency.

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JOSEPH J. DEVAULT, S.J.

DER PROPHET HESEKIEL, KAPITEL 1-18. Translated and annotated by Walther Eichrodt. *Das Alte Testament deutsch* 22/1. Göttingen: Vandenhoeck & Ruprecht, 1959. Pp. 158. DM 6.—

This first of two *Teilbände* on Ezekiel from the pen of Walther Eichrodt comes as a welcome addition to the literature on the subject. If we are at first disappointed at the absence of an introduction giving us the benefit of Eichrodt's thought on various problems in Ezekiel studies, our appetites are whetted by the promise that with the appearance of *ATD* 22/2 we shall have a "zusammenfassende Darstellung und Beurteilung des Propheten Hesekiel und seines Buches." Meanwhile we have in hand translation and commentary for the first eighteen chapters of this much-discussed prophetic book. While E. reserves his general discussion for later, he does occasionally interrupt his verse-by-verse commentary to provide overviews of significant topics. These are: the vocation account (pp. 15-20); the problem of the composition of Ez 8-11 (pp. 50-56); false prophecy (pp. 99-101); introduction to chap. 16 (pp. 119-21); use of the marriage figure in Ez (pp. 126-29); God's love as the basis of the choice of Israel (pp. 132-34); the prophetic attitude toward political affairs (pp. 142 f.); the offer of salvation and the promise of life (pp. 152 f.); the surmounting of the crisis (pp. 155-58).

The "problem of Ezekiel" being of such interest and moment, we shall devote our remaining space to sketching E.'s solution of that problem, leaving to users of the commentary the pleasure of discovering its other manifold treasures. Where did the prophet exercise his ministry? Only in Babylon (so, e.g., Cooke, Rowley)? Only in Jerusalem (so, e.g., Hertrich, Irwin)? Or in both Babylon and Jerusalem (so, e.g., Bertholet, Auvray)? E. places Ezekiel definitely among the exiles in Babylon, where in the year 594 B.C. he experienced his inaugural vision. (The "thirtieth year" of Ez 1:1, because of the condition of the text, cannot be assigned with certainty; probably, with Origen and many since, it refers to the age of the prophet.) With this assertion the author lines himself up from the outset with the growing number of scholars who tend to take seriously the statements of the book itself.

In expressly opposing the theory of the double scene of the prophet's activity (to which, among recent Catholic writers, Auvray, Van den Bron, and Steinmann subscribe), E. argues as follows. It is a fact that the content of the initial prophetic message seems directed toward Jerusalem and not toward the exiles and their needs. But this is to be explained by the fact that the prophet's dialogue with the people had its focus in the fate of the Holy City. *There* was the real center of the life of the exiles to whom Ezekiel addressed himself, and what happened in Jerusalem, city and Temple, was

of great significance for assaying the situation even in Babylon. The exiles were, of course, kept well posted on all important developments "back home" by the frequent travelers between the countries, and thus they not only retained their great interest in the affairs of the crippled nation, but even sought to direct policy there (cf. Jer 29:25 ff.). So it is not surprising that the fate of Jerusalem should assume so large a place in the words and actions of the prophet. But Ezekiel—so E.—went beyond and built upon the natural Jerusalem-loyalty of his fellow exiles and used it to bring home to them the idea that God did not by the fact of their exile dissociate them from the tight solidarity of His people, but rather made them, as members of that people, take full share in the responsibility for the coming judgment on the Holy City. It is in view of this divinely emphasized solidarity that the exiles, no less than those left behind, are addressed as "house of Israel." The physical separation of the people did not destroy its unity, nor is the unity of the divine message to the entire people called into question by the fact that it was voiced in Babylon.

Eichrodt's known solid learning, sound judgment, and sincere piety combine to make this commentary, in fact and in prospect, a major contribution to Ezekiel studies. We look forward to the completion of publication.

West Baden College

JOSEPH J. DeVault, S.J.

INTRODUCTION À LA BIBLE 2: NOUVEAU TESTAMENT. Edited by A. Robert and A. Feuillet. Tournai: Desclée, 1959. Pp. xxiv + 939.

The two volumes of which this is the second constitute a work of introduction to the Bible which is little less than monumental. Like the first volume, this volume incorporates substantially all the important work of this generation of scholarship with brief but adequate discussion and criticism of divergent views, often leaving to the reader the final assessment of probabilities. The bibliographies, while select, are representative of all areas of scholarship, with one exception which is particularly distasteful to us; other reviewers have noticed the almost total absence of reference to the work of North American scholars. Surely no general work on the New Testament can now afford to leave the name of David M. Stanley unmentioned, to instance only one; and it is most surprising that scholars as erudite as the authors of this book should have done so.

The milieu of the *NT* is described principally by A. Tricot, with the collaboration of C. Bigaré, J. Carmignac, J. Trinquet, and A. Michel. The treatment includes the Roman Empire, Hellenistic civilization, Greco-Roman paganism, Palestine under the Romans, the Judaism of the Diaspora, and Jewish literature (including the literature of Qumrân) The Synoptic

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Gospels are treated by X. Léon-Dufour, the Pauline writings by L. Cerfaux and J. Cambier, the Catholic Epistles by J. Cantinat, the Johannine writings by A. Feuillet and M. E. Boismard, and the Apocrypha by the late J. Bonsirven and C. Bigaré. There is an exposition of some major theological themes in the Synoptic Gospels, Acts, and the Johannine writings by Feuillet, and in the Pauline writings by S. Lyonnet. There are indexes of authors, topics, and biblical passages, a chronological table, and end maps. Besides a general bibliography of the *NT*, separate bibliographical notices are given for each chapter and the more important subsections. The book is a mine of information, written with a sustained clarity and sureness which makes it easy to read. The very names of the authors are enough to make any further authentication superfluous; but it is a pleasure to add that one always meets here scholars who are masters of the entire *NT* as well as the area which has been assigned them for treatment. An excellence of the book which does not appear in all literature on the *NT* is its constant reference to the relations between the *OT* and the *NT*.

This reviewer confesses to noting only a few passages where he is inclined to raise a question. The book does not always represent what would be called the most advanced critical positions. It does not seem to this reviewer that the traditional attribution of Ephesians to Paul in the way in which Galatians or Romans is attributed to him is easily maintained, and the explanation of the vexing question of the relations between Ephesians and Colossians does not seem to be treated in a satisfactory manner. It is the usual procedure of the book, however, to set forth the reasons for all positions as clearly as the reasons for the writer's position are set forth.

Léon-Dufour's sketch of the Synoptic problem is outstanding. His own solution of the problem seeks to combine oral tradition and pre-existing literary complexes and so to avoid the danger of affirming one exclusively of the other. The Gospels were the products of the Christian community—"not an anonymous mob, but a structured community." L.-D. therefore accepts much of the work of *Formgeschichte* and acknowledges the creative character of early oral Christian tradition. The Evangelists were more than mere compilers; the "Gospel," nevertheless, existed before the Gospels, and the Evangelists were to a large extent already determined in what they should write by the character of the existing material.

An important chapter which will be widely read and discussed is L.-D.'s chapter on the Gospels and history. L.-D. first shows that that now "classic" (actually quite recent) form of demonstration of the "historicity" of the Gospels is inadequate. To affirm that the Gospels are historical does not tell us how the Gospels are historical. Internal criticism and modern historical

research leave no room for doubt of the "global" historical character of the Gospels. But it is plain that the Evangelists did not intend to write history and did not think they were writing history; the Gospels were written to answer the question, "Who is this man?" Their answer is an answer of faith reposing on an event. But when we come to details, the historical character of each passage must be studied in itself. Once the nature of the early Christian community is understood, it is seen that deformation of the tradition was impossible; the same understanding shows us that transformation of the tradition is an evident fact and was a necessary consequence of the development of the community. "The details of the Infancy narratives have not the same historical significance as the details of the Passion narratives." Often, when we look for the value of a particular passage, we may find that its primary value is other than historical. The distinction between the Jesus of history and the Christ of faith is false and unfounded; the Gospels converge towards a single point, the historical Jesus who demands faith in Himself.

These principles represent the growing consensus of contemporary exegesis; sketchy as is the summary which I have given above, it may suggest not only what has been done in defining the literary forms of the Gospels but also how much remains to be done. At the moment, we have not an entirely satisfactory answer to the question of the Gospels and history. As L.-D. points out, most of the work which must be done in reaching the answer to this question is exegetical; a general definition of the literary form of the Gospels which does not arise from an analysis of their contents cannot be anything else but abstract and unreal. Of this we can be sure, that the Gospels will not grow more meaningful and valuable for us by being understood as something other than they are.

West Baden College

JOHN L. MCKENZIE, S.J.

THE GOSPEL ACCORDING TO SAINT MARK: AN INTRODUCTION AND COMMENTARY. By C. E. B. Cranfield. *The Cambridge Greek Testament Commentary*. New York: Cambridge Univ. Press, 1959. Pp. xvi + 480. \$7.50.

This is the second volume to appear in the new series of English commentaries on the Greek text of the *NT*. The first was the commentary on the *Epistles to the Colossians and to Philemon* by C. F. D. Moule, the general editor of the series (1957). The new series is intended to take the place more or less of the *Cambridge Bible for Schools* (based on the English text) and of the *Cambridge Greek Testament for Schools and Colleges*. The latter were often more concerned with the establishment of the text, the discussion of

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authenticity, and the consideration of linguistic and historical problems—in the manner of commentaries written in the first part of this century—than with an exposé of the theological and religious contents of the *NT* books. An effort is now made in the new series to build on the historical and linguistic foundations laid by former generations, but especially to bring out more clearly the religious import of the *NT* text. As the title indicates, the series comments on the Greek text; it is not, however, overburdened with recondite textual or grammatical problems, but so far has preserved good balance in the various (textual, historical, literary, and theological) elements incorporated into the commentary. The commentary is based on the British and Foreign Bible Society's Greek text (2nd ed.). The series is recommended especially to professors of theology in colleges who want a good basic commentary on the text of the *NT*; it is not the last word in commentaries, but it is a good place to begin.

The author of this volume, C. E. B. Cranfield, is already known through his small commentary on the *First Epistle of Peter* (London: SCM, 1950; reprinted 1958) and various *NT* articles. His commentary on Mk is divided into two main sections: Introduction and Notes. In the former, four chapters discuss (1) Authorship, Date, and Place of Writing (pp. 3–9); (2) The Character of the Gospel (pp. 10–21); (3) The Theology of the Gospel (pp. 21–22); (4) Textual Criticism of the Gospels (pp. 22–29). This last chapter has been contributed by J. N. Sanders. Only a page is given to the theology of the Gospel in this introduction, which may surprise the reader who has read the statement of the general editor about the new series' concern for "the elucidation of the theological and religious contents of the New Testament." But this page contains mainly references to excursuses found through the commentary on the main theological topics ("Kingdom of God," "Gospel," "The Name Jesus," etc.). The Notes comprise the majority of the volume (pp. 33–476) and follow an eightfold division of the Gospel: The Beginning (pp. 33–60); Beginnings of the Galilean Ministry (pp. 61–122); Later Stages of the Galilean Ministry (pp. 123–203); Jesus Goes outside Galilee (pp. 204–65); The Way to Jerusalem (pp. 266–346); Ministry in Jerusalem (pp. 347–412); The Passion (pp. 412–62); The Resurrection (pp. 462–77). A short index concludes the volume.

C. regards Mark, the associate of Peter, as the author of the second Gospel, seeing no real reason to question "the unanimous tradition of the early Church." Eight cogent reasons are given for the priority of Mk over Mt and Lk; the Gospel is to be dated "within the narrower period 65–7," having been written probably in Rome (though the evidence is not conclusive). In discussing the character of the Gospel, C. stresses the advantage

which Mk has due to its priority in its testimony to Christ. Four different kinds of narrative material are found in it: (a) narratives the wealth of detail and vividness of which suggest direct derivation from the reminiscences of an eyewitness (Peter); (b) narratives which by their rounded form and lack of vivid details give the impression of being units of oral tradition worn smooth by frequent repetition; (c) narratives, based on oral tradition but not actual units of it, which seem to have been constructed by Mk himself (= V. Taylor's "Markan constructions"); (d) brief summary statements of events during a certain period—the framework of the Gospel. There is also "saying"-material present in the Gospel, which has come to Mk through a and b (above). Some of the "groupings" of material are definitely pre-Markan, and the continuous Passion narrative was traditional. But C. notes that the various suggestions of an *Ur-Markus* have not commanded general assent. Mark's purpose in setting forth the good news, as a witness to Jesus the Messiah and Son of God, was to supply "the catechetical and liturgical needs of the church in Rome, to support its faith in face of the threat of martyrdom, and to provide material for missionary preachers" (p. 15). As for the "historical reliability" of Mk, C. rejects the "radical scepticism of Bultmann" and believes "that a substantially reliable picture of the historical Jesus was preserved in the sources available to Mark" (p. 17). He likewise rejects Bultmann's attempt to demythologize the *NT* (pp. 19–20).

The notes in the commentary are in general well composed and balanced. The discerning reader will at times, however, detect a little oversimplification and irrelevance. What has "Nazism, McCarthyism and Apartheid" really to do with the difficulty which the existence of demons in the *NT* may present to "the modern mind" (p. 75)? *Non erat his locus*. Another general criticism which may be permitted is the failure to make more use of the data from the Qumrân Scrolls; one has the impression that the scant references to them were an afterthought, due perhaps to the suggestion of a reader of the author's manuscript, who happened to be aware of certain lacunae. To cite a concrete example, all the speculation on p. 50 about the "reference to the Holy Spirit being an early Christian interpretative addition transforming the original meaning of 'fire,'" apropos of Mk 1:8, must now be judged as slightly irrelevant, when we find in the *Manual of Discipline* (4.20–21) the "holy Spirit" associated with the refining of mankind and the cleansing of man, by "sprinkling upon him a Spirit of truth as purifying water." See J. A. T. Robinson, *Harvard Theological Review* 50 (1957) 184 (which article the author knew, to judge from the note on p. 41).

A few other details. The etymology of the name of Jesus (p. 37), presupposed by Mt 1:21, "Yahweh is salvation" or "salvation of Yahweh,"

and relating it to the root *yš'*, has long since been recognized as a popular etymology. The name probably meant originally "Yahweh helps." See M. Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (Stuttgart, 1928) pp. 107, 154; root *šw'*.

P. 59: "... it is not till we turn to the N. T. that we find the fully developed conception of Satan as the ruler of an organized empire of evil, the prince of this world, from whose control men are totally unable to free themselves." What about the Qumrân literature and the *gwr̄l bly'l*, "the lot of Belial"? See the *Manual of Discipline* and the *War Scroll*, *passim*.

P. 130: Should we not relate the name Peter, the "Rock," given to Simon to denote "the part to be played by him during Jesus' lifetime as the spokesman and representative of the chosen Twelve," to the name *Makkabaïos* (derived from Aramaic *maqqābā*, "hammer"), given to Judah, the son of Mattathias—obviously a name given to denote a function?

P. 144: The author lists three explanations of the phrase *hoi adelphoi autou* (Mk 3:31), Jesus' brethren. Then he states that the first, the Helvidian (that the brethren were sons of Joseph and Mary), "is the most simple and probable." But no reason is given to substantiate this statement. Is not this an oversimplification of an intricate problem? For some literature on the subject the reader is referred to the article *adelphos* in W. Bauer, *A Greek-English Lexicon of the New Testament*, translated by W. F. Arndt and F. W. Gingrich (Chicago, 1957) pp. 15-16.

P. 184: The rite of the laying on of hands to cure has turned up for the first time in a Jewish source in the *Genesis Apocryphon* 20.28-29. See D. Flusser, *Israel Exploration Journal* 7 (1957) 107-8.

These are minor points, which do not detract from the value of the commentary as a whole. It can be recommended for the many good points which it contains. One wonders, however, whether the author has studiously avoided all Catholic writings on Mark except Lagrange's commentary. Merk's *Novum Testamentum graece et latine* should appear on p. xv, if we may believe the words of a compatriot of the author: "Any scholar who seeks to gain as full a picture of the evidence [of NT MSS readings] as possible and neglects Merk, does so at his own peril" (G. D. Kilpatrick, *Journal of Theological Studies* 50 [1949] 142).

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JOSEPH A. FITZMYER, S.J.

THE CHURCH IN THE THEOLOGY OF ST. PAUL. By L. Cerfaux. Translated by Geoffrey Webb and Adrian Walker. New York: Herder and Herder, 1959. Pp. 419. \$6.50.

With the present English translation another of Canon Cerfaux's excellent contributions to biblical theology becomes available to a wider

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public. In this present volume C. has not sought to give a complete synthesis of Paul's thought, nor even of his teaching on the Church. Rather he has concentrated on one aspect, the development of the term "the Church." In the extant letters, C. maintains, one can perceive a semantic development. Beginning with the Old Testament concept of the People of God, the converted persecutor first applied the term "church" to the Christian community of Jerusalem. Later, as a result of his experience in preaching in the Hellenistic world, Paul used the term to designate local groups of believers, even of Gentile Christians, and in fact he speaks of "churches" in the plural. Lastly, in the Captivity Letters there appears the final stage of development, in which the term manifests a clearly universal sense which can aptly be described by the post-Pauline expression "Mystical Body."

As can be seen from the mere statement of the thesis, this volume demands close study, if one wishes fully to profit from its riches. Not a few readers, I surmise, will be content to concentrate on some of the brilliant treatments of special topics and will forget the arduous task of tracing the various steps in the evolution of Pauline thought. It would seem, therefore, that the book appeals primarily to the theologian and exegete. Its main thesis appears to be correct. This does not mean that some parts could not be better presented. For example, if Paul considers the Israelites of the desert the ideal community, would not one need to explain why as a warning to negligent Christians Paul reminds them of the infidelities of that generation and of the divine punishment which slew most of them in the desert?

There is no doubt that C.'s book marks an epoch in the theology of the Church, and for that reason the volume aroused much comment and not a little criticism, especially from the late E. B. Allo, O.P. No doubt very few have available his detailed critique which appeared in *Vivre et penser* 3^e série (1943-44) 143-54. Neither the second French edition of C.'s work (1947) nor the present translation based upon it contains a satisfactory reply to these criticisms. This is unfortunate, because a thorough discussion would demonstrate the progress of Pauline studies during the last two decades. Thoroughly sceptical toward the suggestion that any major evolution could be discovered in the Apostle's thought, Allo pointed out that Paul's letters were written when he had been an apostle for many years, and presumably his thought would have been quite definitely fixed. Furthermore, Allo claimed, the vision on the road to Damascus revealed in germ the doctrine of the Mystical Body. Scholars today would rather modify these positions and would be content to link the words of the risen Christ, "Why persecutest thou me?", with the Synoptic idea of the unity between the Master and the disciples.

One point has been a subject of vigorous debate between Allo and Cerfaux.

The former claimed that in 1 Cor 12:12 "Christ" has a collective meaning and signifies the Church. On the other hand, Cerfaux and Huby maintain that in Paul "Christ" always designates the person of the Redeemer and that in the text under discussion the word signifies the person of the Redeemer who brings all the members into unity and makes them one body. In explaining how the Church is the body of Christ, Cerfaux states: "The Church and Christ are the same body in virtue of an equation by means of the (mystical) identity between the Church and the risen body" (p. 343). And a footnote adds: "In the matter of mystical identity, the identity, as we understand it, and the mere likeness are complementary: these two aspects of the mystical reality are incompatible in ordinary reasoning, but not in mystical thought, where there can be no conflict between them." One who finds this explanation puzzling may wish rather to invoke the concept of corporate personality which occurs elsewhere in the Bible.

In conclusion, because the book has made such a valuable contribution to biblical theology, we may express the desire that a new edition will add an extra chapter summarizing and evaluating the most recent literature, especially the studies of Père Benoit and J. A. T. Robinson.

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JOHN J. COLLINS, S.J.

APOCALYPSE 12: HISTOIRE DE L'EXÉGÈSE. By Pierre Prigent. *Beiträge zur Geschichte der biblischen Exegese* 2. Tübingen: Mohr, 1959. Pp. vi + 154.

This survey of the exegesis of the Apocalypse adds nothing essentially new to our knowledge of the main exegetical approaches to this difficult book. But the author has achieved a brilliant synthesis of the history of its exegesis, pinning down and tracing trends in the interpretation of the book. Ap 12 is chosen as the touchstone of the survey, since every exegetical system has deemed it necessary to wrestle with this chapter for the understanding of the Apocalypse as a whole.

The interpretation of the woman-symbol of Ap 12 as the Church or as Church-Mary was the earliest approach to the understanding of the book. P. labels this interpretation "the spiritualist tradition," since its dominant characteristic was the spiritual motherhood of the Church and, for many authors, also of Mary, while originally it excluded, or reduced to a minimum, allusion to historical events and to real personages. P. does not rule out the possibility (suggested by Müller and Le Frois) that the restriction of the woman-symbol to the Church by Methodius (d. 312) had the intention of combating a literal Marian interpretation. He suggests that the commentary of Primasius (d. 550-60) offers even stronger evidence for the existence of

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the literal Marian exegesis of the woman-symbol. Primasius alludes to the possibility of a Marian interpretation that is not entirely consistent with the exegetical system to which he commits himself.

The second trend in the exegesis of the Apocalypse, initiated with apparent independence by Berengaudus (perhaps ninth century, perhaps *ca.* 1100) and Rupert of Deutz (d. *ca.* 1129), was to understand the Apocalypse as a prophecy of history (for Rupert, the first four centuries of Church history). Joachim of Flora (d. 1202) extended the theory of the Apocalypse as a prophecy of history over the entire earthly duration of the Church. This system of interpretation paved the way for Wyclif and the Reformers, who were happy to assign the role of Antichrist to the papacy. The doctrinal struggle of the Reformation period led to excesses in this system of interpretation, as commentators began to find in the symbols of the Apocalypse those religious groups to which they were opposed. The reaction to this application of the Apocalypse to the contemporary religious scene was led by Jesuit exegetes (too rigidly classified by P. as a "school"), who stressed the eschatological significance of the book. This reaction produced the third great trend in the history of its exegesis. Prediction of the future history of the Church was denied to the Apocalypse, allusion to historical events anterior to its composition was admitted, and prophecy concerning the end of the world was considered to be the actual character of the book. P. suggests that the commentary of Francis Ribeira, S.J. (1578), who was the principal influence in this approach, may have been inspired by the exegesis of St. Bonaventure. The author traces the history of the exegesis of the Apocalypse as historical prophecy and as eschatological prophecy, showing how the spiritualist tradition of the woman of Ap 12 as the Church or as Church-Mary was retained in these exegetical systems.

The impression of the reviewer is that the history of the exegesis of the Apocalypse possesses an importance which P. has not underlined. This history reflects a series of basic insights into the book, almost invariably carried to extremes, then righted by later exegesis. The prevailing insights have been the recognition of the woman of Ap 12 as the Church (divergently explained), a sense of the book's setting in the redemptive history of Jesus and in the history of the persecutions of the early Church, and, finally, the ultimate triumph of the Church over Satan—the eschatological insight. These three exegetical trends are accepted in modern exegesis (cf., e.g., the introduction and notes of Boismard for *La sainte Bible [de Jérusalem]*). The only thoroughly discredited trend of past exegesis is Joachim of Flora's theory that the Apocalypse unveils the real history of the Church. Debate continues whether or not the interpretation of the woman of Ap 12 in a

Marian sense is a true insight, ancient and constant though it be. P. views its simple dismissal as unwarranted. Nevertheless, he believes that the Qumrân psalm 1QH 3, 6–18 considerably weakens the validity of the Marian insight into Ap 12. This psalm describes suffering through the metaphor of the woman in travail. Following Dupont-Sommer, Chamberlain, and Brownlee, P. judges the psalm as unquestionably Messianic and as posing the Qumrân community as mother of the Messiah. But the Messianism of the psalm is doubtful (cf. Raymond E. Brown, S.S., "The Messianism of Qumrân," *Catholic Biblical Quarterly* 19 [1957] 66–72). The acceptance of Ap 12:5 as an allusion to the birth of Jesus, although common among exegetes, is also doubtful (cf. A. Feuillet, P.S.S., "Le Messie et sa mère d'après le chapitre XII de l'Apocalypse," *Revue biblique* 66 [1959] 55–86). An allusion to Calvary in Ap 12:5 better fits the context. On the supposition of an allusion to Calvary, the Qumrân psalm, if Messianic, would strengthen rather than weaken the Marian insight. The time is coming when we shall have to face the distinct possibility of cross reference from Jn 19:25–27 to Ap 12 and from Ap 12 to Jn 19:25–27. In addition to Gn 3:15, utilized in Ap 12, the Qumrân psalm, if it entertains a notion of a suffering Messianic maternity which is communal, would help in the understanding of the Church–Mary insight into the woman of Ap 12. Ap 12 would recall the historical actuality of a suffering Messianic maternity in Jn 19:26–27, and would affirm this maternity (Ap 12:5, 17) as operative in the mystery of the Church.

Catholic University of America CHRISTIAN P. CEROKE, O.CARM.

NEUTESTAMENTLICHE APOKRYPHEN IN DEUTSCHER ÜBERSETZUNG 1: EVANGELIEN. By Edgar Hennecke. 3rd ed. by Wilhelm Schneemelcher. Tübingen: Mohr, 1959. Pp. viii + 377. DM 24.—

The name of Hennecke and the title *Neutestamentliche Apokryphen* have long been bywords of NT scholarship. The first edition of this German translation of the apocryphal writings related to the NT appeared in 1904, the second in 1924, and it has long been out of print. Hennecke himself has since passed on (1951), but before he did, he engaged W. Schneemelcher of Bonn in 1948 to prepare a third edition of his work. In this undertaking the latter has been favored with the co-operation of a number of excellent NT scholars, whose competence in the areas entrusted to them is universally acknowledged. The result is a first-class revision of Volume 1, devoted to the apocryphal Gospels, which is indispensable for the study of the NT and its background. Volume 2 is to appear shortly, in which the apocryphal Acts

Marian sense is a true insight, ancient and constant though it be. P. views its simple dismissal as unwarranted. Nevertheless, he believes that the Qumrân psalm 1QH 3, 6–18 considerably weakens the validity of the Marian insight into Ap 12. This psalm describes suffering through the metaphor of the woman in travail. Following Dupont-Sommer, Chamberlain, and Brownlee, P. judges the psalm as unquestionably Messianic and as posing the Qumrân community as mother of the Messiah. But the Messianism of the psalm is doubtful (cf. Raymond E. Brown, S.S., "The Messianism of Qumrân," *Catholic Biblical Quarterly* 19 [1957] 66–72). The acceptance of Ap 12:5 as an allusion to the birth of Jesus, although common among exegetes, is also doubtful (cf. A. Feuillet, P.S.S., "Le Messie et sa mère d'après le chapitre XII de l'Apocalypse," *Revue biblique* 66 [1959] 55–86). An allusion to Calvary in Ap 12:5 better fits the context. On the supposition of an allusion to Calvary, the Qumrân psalm, if Messianic, would strengthen rather than weaken the Marian insight. The time is coming when we shall have to face the distinct possibility of cross reference from Jn 19:25–27 to Ap 12 and from Ap 12 to Jn 19:25–27. In addition to Gn 3:15, utilized in Ap 12, the Qumrân psalm, if it entertains a notion of a suffering Messianic maternity which is communal, would help in the understanding of the Church–Mary insight into the woman of Ap 12. Ap 12 would recall the historical actuality of a suffering Messianic maternity in Jn 19:26–27, and would affirm this maternity (Ap 12:5, 17) as operative in the mystery of the Church.

Catholic University of America CHRISTIAN P. CEROKE, O.CARM.

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and Epistles will be similarly treated. Whereas the second edition also contained the translation of the writings of the Apostolic Fathers ("Stimmen der Kirche"), it has been decided to omit these documents due to the limitations of space in the new edition, thus dedicating it exclusively to the *NT* Apocrypha. A companion volume with an up-to-date treatment of the Apostolic Fathers would be an ideal addition, a real desideratum.

The *Haupteinleitung* (pp. 1–35), which is contributed by the editor himself, attempts to define "apocryphal" and "canonical" and discusses the history of the *NT* canon on the basis of the ancient canonical lists (like the *Canon Muratori*, *Codex Claromontanus*, the so-called *Decretum Gelasianum*, *Stichometry of Nicephorus*, etc.) and of the patristic testimony of the third and fourth centuries. It concludes with a sketch of the rise of apocryphal literature and of the history of the study of this type of writing.

The main part of the first volume is devoted to the apocryphal Gospels themselves. After a specific introduction (pp. 39–48) by the editor, treating the genre of the apocryphal Gospel and its rise, isolated logia of Jesus are presented with a short preface by J. Jeremias (pp. 52–55). Both he and the editor are responsible for the following section (pp. 56–74), in which fragmentary apocryphal Gospels preserved in Egyptian Greek papyri (Oxy P 840; P Egerton 2; Oxy P 654, 1, 655, 1224; P Cairensis 10735, Fayyûm Fragment) are translated. In the case of Oxy P 654, 1, 655, Jeremias and Schneemelcher include the translation of the Coptic version of these sayings which is now known to us from the Gnostic *Gospel according to Thomas*. They do not attempt, however, to reconstruct the Greek text anew on the basis of the Coptic version, but are content merely to translate the fragmentary Greek lines and juxtapose a German translation of the Coptic. They do so because they recognize rightly the difference in recension involved in the two versions, Greek and Coptic. That the latter had developed in its own way is clear. But though they admit that the Coptic would be a help in understanding the Greek fragments, their reluctance to attempt any restoration at all of the Greek fragments seems like hypercaution; see *THEOLOGICAL STUDIES* 20 (1959) 505–60.

P. Vielhauer is responsible for the third section (pp. 75–108), dealing with Jewish-Christian Gospels; he offers an introduction to this type of Gospel and a translation of the fragments of the *Gospel of the Nazarenes*, the *Gospel of the Ebionites*, and the *Gospel of the Hebrews*. Vielhauer distinguishes these works as three separate compositions. Since they are known to us only from quotations in patristic literature, which are often introduced by very vague formulae, it is difficult to be certain about the distinction of three works in this matter. We are not convinced that the evidence adduced

is sufficient to maintain this triple distinction. There follow sections on the *Gospel of the Egyptians* (by W. Schneemelcher, pp. 109-17), the *Gospel of Peter* (by C. Maurer, pp. 118-24), and the postresurrectional *Discourses of Jesus* (pp. 125-57).

H.-Ch. Puech has contributed a section which is almost a small book in itself (pp. 158-271), containing most of the new material in this edition. He has been entrusted with the presentation and translation of the Gnostic and related Gospels. Here one will find abundant excerpts of the many Gnostic writings (including such works as the *Pistis Sophia*, the *Gospel according to Thomas*, the *Gospel according to Philip*, the *Apocryphon of John*, the *Gospel of Truth*, etc.). It represents the most significant advance over the previous editions and is handled by one whose competence is widely acknowledged and who makes public here much of the material of the Gnostic codices of Nag'-Hammâdi on which he has had the opportunity to work.

The last three sections are devoted to the Infancy narratives (by O. Cullmann, pp. 272-311), to tales about Jesus' relatives (by A. Meyer and W. Bauer, pp. 312-21), and to accounts of His ministry and passion (by W. Bauer, F. Scheidweiler, W. Schneemelcher, M.-A. van den Oudenrijn, pp. 322-77).

Each of the sections contains a short introduction and an up-to-date bibliographical survey. The whole work deserves the highest of praise and commendation. The handy English translation of many of these same documents by M. R. James, *The Apocryphal New Testament: Being the Apocryphal Gospels, Acts, Epistles and Apocalypses with Other Narratives and Fragments* (Oxford, 1924), excellent though it is in its own way, cannot be compared with the new "Hennecke." News has just come that an English edition of "Hennecke" is in preparation; it will certainly be a welcome addition to our NT literature.

Woodstock College

JOSEPH A. FITZMYER, S.J.

GNOSTICISM AND EARLY CHRISTIANITY. By R. M. Grant. New York: Columbia Univ. Press, 1959. Pp. x + 227. \$4.50.

The author of this book is the son of F. C. Grant, a well-known NT scholar, and is a savant recognized in his own right because of his prolific writing. The present volume consists of six lectures delivered under the auspices of the Committee on the History of Religions of the American Council of Learned Societies at various American universities and institutions. His interest in Gnosticism is due to a year spent in Holland as a Fulbright professor and Guggenheim fellow.

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In describing the "Nature of Gnosticism" (chap. 1), G. first of all lists the sources on which his study depends and tries to define Gnosticism, stressing the great difficulty of such an attempt. "The very word *gnosis* shows that the Gnostic *knows*. He does not know because he has gradually learned; he knows because revelation has been given him. He does not believe, for faith is inferior to gnosis. And his gnosis, 'the knowledge of the ineffable greatness,' is itself perfect redemption. Two famous definitions come from the Valentinians. The first explains that 'gnosis is redemption of the inner, spiritual man,' not of the body or the soul. The second tells what the questions are to which gnosis provided answers. Gnostics know 'who we were and what we have become; where we were or where we had been made to fall; wither [*sic*] we are hastening, whence we are being redeemed; what birth is and what rebirth is' " (p. 7). "The Gnostic is a Gnostic because he knows, by revelation, who his true self is. Other religions are in varying measure God-centered. The Gnostic is self-centered. He is concerned with mythological details about the origin of the universe and of mankind, but only because they express and illuminate his understanding of himself" (pp. 8-9). The Gnostic approach to life is thus a "passionate subjectivity" which counts the world well lost for the sake of self-discovery. It is a religion of saving knowledge, which for some Gnostics is a release from conventional morality, for others a release from the world itself, the world of material existence.

Admitting that Gnosticism is tributary to Hellenistic philosophy, Oriental religion (chiefly Iranian), Christianity, and heterodox Judaism, G.'s personal thesis in the book is that Gnosticism arose out of the debris of apocalyptic-eschatological hopes which were shattered in the falls of Jerusalem (70 A.D. and 135 A.D.). "Apocalyptic" had replaced prophetism in late Judaism and flourished in the intertestamental and *NT* periods; but when the apocalyptic-eschatological hopes (especially those of the heterodox apocalyptic enthusiasts among the Jews) crashed, refuge was taken in Gnosticism. Certain elements of Jewish apocalyptic were retained, but other Jewish notions were abandoned. The would-be Gnostic, searching for security in a troubled and evil world, could hardly ignore the claims being made for Jesus by Christians: "Lord, to whom shall we go? You have the words of eternal life." To these Jewish and Christian sources which contributed elements to the syncretism of Gnosticism, Oriental teachers and Greek philosophers also provided their share. However, G. tones down the "Greek" origin of Gnosticism in view of what he calls its basically nonphilosophical nature and the relative rarity of "ontological dualism" among Hellenistic philosophers.

The succeeding chapters develop this thesis. A sketch of the "Heavenly World" (chap. 2) of the Gnostics traces to Essene apocalypticists and their use of an old solar calendar the origin of various groups of Gnostic celestial beings: the "four lights" correspond to the four seasons of the Essene calendar, the "seven spirits" (planetary powers) to the seven days of the week, and the "thirty aeons" of the Valentinian *plērōma* to the month of thirty days. The development of Yahweh into Satan likewise is traced to a Jewish development, as well as the notions of the Ascent to Heaven and the Descent from Heaven. Chap. 3 is devoted to a study of "Simon Magus and Helen, His Thought." The accounts of Simon in Acts 8:4-25, Justin, and Irenaeus are contrasted. Simonian Gnosticism represents an early stage and is succeeded by the system of Saturninus, which is presented in chap. 4, "The Unknown Father." Comparison is made with the Gnosticism which appears in the recently published *Apocryphon of John*. In chap. 5, "From Myth to Philosophy," G. rejects the claim of R. Bultmann and H. Jonas that "in the great Gnostic schools of the mid-second century a process of 'demythologizing' takes place" (p. 120). In the course of it he discusses the Gnosticism of Marcion, Valentinus, and the *Gospel of Truth*, Valentinian developments, Basilides, and philosophical Gnosticism (of Numenius of Apamea, the *Chaldean Oracles*, and the Hermetic writings). The sixth and last chapter discusses "Gnosticism and Early Christianity," i.e., Jesus, Paul, the Gospels, John, and Ignatius of Antioch. For G., none of these are outright Gnostics, but there are certain elements in their teachings which become Gnostic. For instance, "the development from Paul's thought to John's is thus away from apocalyptic eschatology and in the direction of Gnosticism. Both remain un-Gnostic insofar as their dualism is temporal and ethical, in short, Jewish. Both come close to gnosis in so far as their dualism is on the verge of becoming physical and metaphysical. John comes closer than Paul does" (p. 177).

The author has successfully presented an intelligible sketch of what is a very difficult problem in the history of the early Church. He has made out a very good case for the thesis of Gnosticism as the result of the shattered hopes of apocalypticism. However, in doing so, I am afraid that he has played down the Greek influence on Gnosticism too much. This is the only fear we have on the general presentation of his thesis.

The following points of detailed criticism should be noted. The treatment of the etymology of the proper names in chap. 2 leaves much to be desired. First, on p. 43 G. mentions that only Michael, Sariel, and Raphael are found in the Dead Sea War Scroll. But Gabriel occurs too in 9.16. Second, the name Milkiel does not mean "my God is king," nor does Elimelech mean

“my king is God”; it is just the other way around. All the names should be looked up in M. Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (Stuttgart, 1928). On p. 52 we learn that a lunar month is found in *Enoch* and *Jubilees*. Is this accurate, when we find an attack on the luni-solar calendar in the latter book (see 6.36)? The calendar in *Jubilees* is usually regarded as solar, and the month has thirty or thirty-one days. See A. Jaubert, *La date de la Cène* (Paris, 1957) chap. 1.

A few serious mistakes were missed by the proofreaders. P. 44: the root *dwd* is written twice with final kaphs. P. 60: *rhum* is written twice with samekhs instead of final mems. P. 50: *'dny hsdh* turns up again with final kaphs instead of daleths (the latter name is hardly an “Aramaic word”). P. 90, l. 3: “if” instead of “of”; etc., etc. This is evidence that the book may have been published in too great haste.

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About the same time as the discovery of the Dead Sea Scrolls, perhaps even shortly before it, thirteen codices came to light in a cemetery near Nag'-Hammadi (ancient Chenoboskion), about sixty miles north of Luxor in Upper Egypt. These codices contain Gnostic writings and promise to give us a new insight into the heretical teachings of the Gnostics of the first five centuries of the Church. The first of these documents to appear in print in an expensive de luxe edition with translations into English, French, and German was the *Evangelium veritatis*, published by M. Malinine, H.-Ch. Puech, and G. Quispel (Zurich: Rascher, 1956). It is believed to be the work of Valentinus. A short time later the Antiquities Department of Egypt began the publication of other Chenoboskion codices. Pahor Labib, the Director of the Coptic Museum, made available to the scholarly world the first volume of *Coptic Gnostic Papyri in the Coptic Museum at Old Cairo* (Cairo: Government Press, 1956). It was a volume of photographic plates, giving the text of six different treatises without transcription, translation, or notes. Among these treatises was the *Gospel according to Thomas*. A group of European scholars, who are responsible for the present volume, was constituted to prepare the scientific, critical edition of this Gospel. But ever since Labib's publication a number of scholars outside of this group have been working on the text of the Gospel and began to publish their translations and studies of it. The first translation to appear was that of



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J. Leipoldt in German (*Theologische Literaturzeitung* 83 [1958] 481 ff.); others followed in French and Swedish. The time needed for the scientific publication of the *Gospel according to Thomas* by the group was such that much of their findings would be anticipated by others. This is undoubtedly the main reason for the present publication. A secondary one is the concern to make the text (divested of the scholarly commentary) available to ordinary readers in a small, compact, and relatively inexpensive volume. For this concern they are to be congratulated; for the price of the major edition with the new photographic reproductions will undoubtedly rival that of the *Evangelium veritatis*, which was in the neighborhood of \$20.00.

The present publication contains a short introduction, the Coptic text of the Gospel and an English translation on opposite pages, and four pages of "scriptural parallels and echoes." We are told in the introduction that it is "nothing more than a fragment of a work which is much more extensive and complete: a critical, scholarly edition of *The Gospel according to Thomas*, which will include a long introduction devoted to the various problems—philological, historical, and exegetical—which have been raised by the document, as well as the Coptic text of the writing, a translation in German, French, or English, a commentary consisting of detailed notes, and an index of Coptic and Greek terms." We hope that the major edition will not include all three translations like the *Evangelium veritatis*, an unnecessary and expensive waste.

We have checked the transcription of the text with the plates in the Labib publication. It is obvious that in some cases the editors have access to better photos. In one case they have merely printed five dots (after l. 34 on Pl. 86). It is, however, possible to read the following in Labib's photo of that page:]. SE IN. These letters do not make any sense to the present writer, and they do not seem to belong in the context, which otherwise runs on smoothly. The breaking up of the Coptic words is always a matter left up to the editor of a text in certain cases. However, there are instances which seem rather strange in this edition. E.g., Pl. 85, l. 12: *hnn oumoč* presents a very peculiar form of the preposition *hn*. This extra *n* apparently is added whenever the indefinite article (*ou*) follows an *n* (see further ll. 17, 33 and *passim*). Would it not be better in such cases to write *hnnounoč*? We may likewise wonder whether *elbrbre taei* (Pl. 83, l. 6) is correctly divided. The editors have made of *brbre* a form of the quadriliteral infinitive known in Akhmimic (cf. W. Till, *Achmimisch-Koptische Grammatik* [Leipzig: Hinrichs, 1928] § 105, pp. 118–19). But should it not be read as *elbrbr etaei*, with a circumstantial *e-* prefixed to the demonstrative pronoun (actually otiose before the relative, but literally translated thus: "from the bubbling spring,

being this one which I have measured out")? See *Evangelium veritatis* 27.5 (*epeei*).

The translation likewise seems to be carefully done; slight differences of interpretation suggest themselves at times, but it would be fairer to await the major publication to see the reasons for the interpretations adopted than criticize them now. One instance, however, of a different interpretation may be permitted. Pl. 82, l. 18: the word *an* has been interpreted by the editors as the negative "not." It is more likely the Akhmimic form of the adverb *on* (this Sahidic form does occur, however, in the Gospel; see Pl. 86, l. 28). This adverb means "again, still." Hence the translation should rather read "and the dead are still alive," or possibly (if we may give a future nuance to the present in view of the surrounding futures) "the dead will live again" (suggestion of T. O. Lambdin). On Pl. 87, l. 34, the closing bracket has been omitted.

The editors are to be congratulated for making available their reading of the Coptic text and especially the translation of the text into several modern languages. We have noted that there is a German, French, and Dutch counterpart of this small volume, making the *Gospel according to Thomas* available to the general public. It will soon appear to anyone who reads this Gospel that some of the initial pronouncements about its value were far more exaggerated than was necessary. It will have value for the study of Gnosticism in the early Church, and source-criticism judiciously practiced on it will undoubtedly shed some light on the canonical logia of Jesus. But it is not "a fifth Gospel." The jacket blurb quotes an eminent *NT* scholar to the effect that this Gospel is "comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the first three Gospels and their literary sources." Such a statement only draws a smile to the lips of one acquainted with the fields involved.

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DIE AUFERSTEHUNG JESU CHRISTI. By Gerhard Koch. *Beiträge zur historischen Theologie* 27. Tübingen: Mohr, 1959. Pp. 338. DM 29.40.

The theology of the Resurrection is the focal point of Gerhard Koch's presentation, which is limited, difficult, and important. Its limitation stems from the fact that it moves in the realm of German Protestant thought alone. The difficulty of the work is due both to the nature of the matter treated and to the author's personal mode of expression. Its importance lies in the attempt to develop a theology of the Resurrection. Treatments of the Resurrection outside of a merely apologetic context are needed badly.

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DIE AUFERSTEHUNG JESU CHRISTI. By Gerhard Koch. *Beiträge zur historischen Theologie* 27. Tübingen: Mohr, 1959. Pp. 338. DM 29.40.

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Exegetically, there is a good treatment of the *NT* witness to this event, including 1 Cor 15 and the Gospel narratives. Historically, Koch's development moves over and beyond the symbolical understanding of Easter as found in Schleiermacher, W. Herrmann, and M. Kähler, the reduction of the event to a demonstrative act of God as found in Barth, and its reduction to the kerygma as found in Bultmann. Methodologically, there is an insistence on the now familiar distinction between what is *historisch* and *geschichtlich* (the historically factual and controllable as opposed to the historically significant), a rejection of a pure subjectivism as well as a subject-object relationship leading to an objectifying of the Easter event, and an existentialist emphasis on the idea of personal encounter and confrontation. In its relation to the history of religions, the Resurrection event is distinct from sheer myth, cult legends, and mystery religions, though mythical expressions are used in the *NT* narratives to describe the Easter event.

In brief form, K.'s thesis is that the Resurrection, which is the very center of Christianity, means the enduring, real, confronting presence of the risen crucified Jesus Christ as the *Kyrios*. This must not be understood in the sense of a mere *historisch* fact which is over and done with and can only be remembered as a thing of the past. It is not to be reduced to miraculous episodes limited to a small group and taking place between Good Friday and Pentecost, and then leading to the exaltation and disappearance of Christ in the heavenly heights far from the world. It is to be understood in the sense of Jesus revealing Himself as remaining and appearing to the end as the Lord present to all times and witnessing to the reality of God's world in this world. The Easter presence of Jesus Christ the Lord will be everlastingly experienced in His appearing to His own and realized in their participation in the message of the kerygma and in the signs of His sacraments. What happened to, what was experienced by, the apostles and disciples will happen to, will be experienced in the same way by, all those who open themselves to the Lord and dwell in His presence. The Church is the concrete locus where this presence of the risen Lord occurs today. Divine worship is the Easter experience, the *connubium* of the present Lord with His community in the "now" of this event.

K. feels that this is the way out of the dichotomy of subjectivism or objectifying the Easter event in which Protestant theology has been foundering. The advances of Barth and Bultmann make a return to the old orthodoxy impossible. A subjectivistic approach would mean that the reality of Christ would be founded in the Christian's consciousness and inner experience. On the other hand, the Resurrection cannot be considered

as *das Historicum*, which can be recalled to memory on the basis of texts. Mere facts of the past cannot be present in their actuality; they can only be remembered. It is in the enduring appearing of the risen Jesus Christ that the answer is to be found. It is this that prevents faith from identifying the presence of Christ with a mere datum of consciousness. The appearing of Christ which faith perceives tears the Resurrection from the status of mere past fact. In the ever-present Easter event God's act is present in the appearing of Jesus. What is revealed in this appearing of the *Kyrios* cannot be historicized. It can be grasped only in the encounter, the personal relationship, with the risen Lord. This encounter will go on to the end of the world. This is the meaning of the *NT* message, "I will be with you." This encounter does not deal with a mere object and it brooks no objectifying. Bearing witness to this encounter is not to be understood as an objective proof of one's knowledge. One can only testify to the encounter.

As their testimony shows, the apostles experienced not an *Etwas* or an *Es*, but the break-through of the majesty of God in the appearing of Jesus Christ who was crucified. The *NT* accounts mention certain traits which can be misleading for the unwary. When they speak of the resurrected Christ as eating, drinking, showing His wounds, and inviting the apostles to touch Him, this must not be understood as dealing with a corporeal, material body. These descriptive traits are to bring out the identity of the risen Christ with the crucified Jesus. They are means of pointing out His presence and nearness, that the glorification takes place here on earth and entails no ascension away from the earth. The biblical notion of man is the man of obedience and disobedience, of man who misses out on his real existence. This is not the Greek notion of man as matter and form.

The Easter event is not to be assimilated to any myth or cult hero. This is something beyond Jewish and Gnostic belief. There is a use of mythical expressions, but these exercise the function of humble servants used to describe the reality. The Easter event opens our eyes to the existence of Jesus Christ as the fulfilment of God's revealing action. Christ's suffering and death are revealed for what they are, so that man, assured in the face of anxiety and doubt, can go on. It is the Easter presence of Jesus Christ which makes salvation-history present in our history. It is not just a remembrance nor an expectation but a reality; the singular event and experience of forgiveness and salvation are here.

Man's response to the appearing of the crucified and risen Jesus as the *Kyrios* takes the form of a personal sharing and communication with the Crucified in the Supper, in the sacraments which are the Lord's signs, and in the word. Through this sharing, the believer takes a new stance towards

daily life. Man remains a being in the world, treads the way of suffering and the way of trust based on the nearness that he experiences of the *Kyrios*. Thus in faith and love is accomplished man's return to real existence.

This is the barest outline of a book that contains a wealth of material worthy of close attention. A Catholic will react certainly from a dogmatic point of view in what relates to the Resurrection and the Ascension and the glorification that is entailed. The primitive preaching of which we have a sample in Acts heralds the death and resurrection of Christ as the central acts of our salvation. The glorification described here is one that takes place in God's own world and is known to the primitive community by the presence of the Spirit among them. This was the sign and guarantee to them of Christ's glorification in the Father's world.

The theology of encounter and confrontation is a tantalizingly vague thing, and K.'s treatment is no exception. The idea of presence and nearness is difficult to grasp in his presentation. For the Catholic, it is the risen Christ who is the Head of the Mystical Body which is the Church, and He is really present in the Eucharist. There is a real sharing and communication in His life, and this is effected by the sacraments.

Our supernatural act of faith in the Resurrection is based on the authority of God who reveals this. It is not a simple conclusion to any historical argument. Historical arguments, however, play a humble but real part in showing the reasonableness of our faith.

K.'s treatment offers many problems that the Catholic must face in dealing with the Resurrection. The biblical narratives describe the apparitions as real events but also as mysterious events that have no counterpart in our human experience. Only certain ones were favored with apparitions. They were not at the disposition of anyone. The *NT* witness is not one of mere historical reporting. The apostles are not relating what they saw with material eyes alone. Theirs is the full witness of faith. St. Thomas notes: ". . . (Apostoli) Christum post resurrectionem viventem *oculata fide* viderunt, quem mortuum sciverant" (*Sum. theol.* 3, q. 55, a. 2, ad 1m; emphasis added).

The apparitions are real actions exercised on real and mortal men by a real man who died and who, having entered into another world, does not cease to be what He was before dying: a man. But this action escapes our everyday laws of human experience and reasoning. After His resurrection, Christ was not the object of a common, ordinary sense experience. He appears only to those who believe, or are going to believe, and in order to have them believe. It is an experience that is different from a miracle that all can verify, even though they do not perceive the religious value of the sign.

Painters and sculptors have often represented Christ "leaving" the tomb, and certain writers penetrate "in spirit" within the sepulcher to "see" the progressive reanimation of the body and describe Christ's coming back to life, getting up, and loosening His coverings. The Gospel is more sober. The glorious, spiritual body is normally invisible in our space; Christ makes it visible only for those of His friends whom He wishes to favor with an apparition.

Woodstock College

VINCENT T. O'KEEFE, S.J.

MÖNCHTUM UND GLAUBENSVERKÜNDIGUNG IN DEN SCHRIFTEN DES HL. JOHANNES CHRYSOSTOMUS. By Ivo auf der Maur, O.S.B. *Paradosis* 14. Freiburg, Switzerland: Universitätsverlag, 1959. Pp. xvi + 205. DM 15.—

While reaching back to the fourth century, the author of this book has his eyes very much on the here and now. He begins by referring to certain teachings of Pope Pius XII: religious life does not exist as a refuge for those unable to bear the harsh struggles of life in the world; rather, its aim is Christian perfection and the salvation of men; religious should strive, like their founders, to adapt themselves to the needs of their times; intense activity is compatible with the earnest quest for the riches of the interior life (*AAS* 43 [1951] 30-35). Moreover, because of the current pressing needs of the Church, the time has come for the monastic life, even of those given to strict contemplation, to assume an appropriate share in apostolic labors (*AAS* 43 [1951] 11). However, the author notes, these directives have not always fallen on fertile ground; and the reason for this would seem to be the idea that the basic and traditional inspiration of monasticism is separation from the world.

The author turns, then, to tradition, selecting a witness of acknowledged significance in the history of monasticism, St. John Chrysostom. This involves, in effect, a description of fourth-century monasticism as practiced in the vast area reaching from Phoenicia to barbarian lands beyond the Danube and the Black Sea. Ample background material on earlier monastic traditions throws light on the context of Chrysostom's thought and practice.

One of the most gratifying things in this book is its methodology, not only because of the author's solid acquaintance with the writings and field under consideration, but because of the organization of the evidence and findings. The second chapter consists of seventy-four more or less lengthy passages from Chrysostom's writings, with comments on authenticity, linguistic usage, historical context, etc. Such a presentation of the basic evidence at the outset affords the reader a more reliable and readable (not

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“piecemeal”) introduction to Chrysostom’s mind on the problem under discussion.

The third chapter is an over-all description of contemporary monasticism (various forms, external customs and practices, internal ideals and motivation). Then follows a more immediate approach to the problem: an evaluation of the tension between service of the Church and flight from the world. The author’s thesis is rendered more telling by concrete descriptions of Chrysostom’s personal crisis in this regard, and of his practice later on of employing large numbers of monks in external works, mainly as missionaries, in the extensive areas under his jurisdiction as Bishop of Constantinople. The detailed planning and careful implementation of this vast project would do credit to the most “modern” missionary organization.

The final chapter assembles evidence pertinent to Chrysostom’s attitudes and convictions concerning the monastic life and works of charity and the apostolate, the monastic ideal in relation to the basic ideals of Christianity and to God’s eternal plan of salvation, the compatibility of the monastic life and the priesthood. Then follows a summation of conclusions.

The evidence adduced makes it clear that, though Chrysostom is second to none in his praise of prayer, self-abnegation, penance, and even solitude, he sees monasticism nevertheless as a mixed life. It is celibacy that marks off the monk from the layman; other duties are basically common to both as Christians. But the monk should be conspicuous by his flight not from the world of men (which “God so loved”) but from the world of Satan; nor even from worldlings (for we are told to seek them out) but from worldliness. For Chrysostom, such flight has little to do with change of place, everything to do with change of heart.

Alma College

TERRENCE R. O’CONNOR, S.J.

DES JULIAN VON AECLANUM KOMMENTAR ZU DEN PROPHETEN OSEE, JOEL UND AMOS: EIN BEITRAG ZUR GESCHICHTE DER EXEGESE. By Gisbert Bouwman, S.V.D. *Analecta biblica* 9. Rome: Pontificio Istituto Biblico, 1958. Pp. xx + 154. \$4.50.

Julian, Bishop of Eclanum, was one of the eighteen Italian bishops who in 418 refused to subscribe to Pope Zosimus’ condemnation of Pelagianism. He was expelled from Italy and traveled to the East, where he became for a time a disciple of Theodore of Mopsuestia. After his defection he became the intellectual leader of Pelagianism and the first to systematize its doctrines. The most important of his writings, many of which survive only

in long quotations by St. Augustine, was his commentary on the Minor Prophets, of which he completed only the commentary on Osee, Joel, and Amos. A study of this work was the subject of Fr. Bouwman's doctoral dissertation in the Biblical Institute.

B. divides his study into six chapters: two on the text of the commentary, and one each on Julian's language and style, his biblical text, his hermeneutics and exegesis.

The present edition of the commentary (*PL* 21, 959-1104) is very poor and does not fairly represent what Julian wrote; a critical edition is badly needed. An edition of this kind would shed much light on the methods used in the scriptoria of the Middle Ages, as well as restore the text of "the greatest master of the Latin language since Tertullian" (p. 60). Even as it stands, Julian's commentary is of importance for the study of the Vulgate; its biblical text, though only a few decades later than St. Jerome, already reflects the variants which appear in the earliest Vulgate MSS.

In the history of exegesis Julian occupies an unusual position. As a westerner by birth, he was naturally influenced by the school of Alexandria and its allegorical method. He interprets many passages allegorically, often using the "concordance" method, basing his interpretation on words and phrases divorced from any historical or literary context. But during his exile he came into contact with the school of Antioch and its concept of *theoria*. As a result he occupies a middle position between the two schools.

He reveals this middle position especially in the question of how the Messianic prophecies are related to the prophet's historical background. His interpretation is a mean between the purely historical and the directly Messianic. Even in directly Messianic prophecies, he says, the prophet does not lose contact with his historical context; the prophecy is always partly fulfilled in the *OT*, and this partial fulfilment is an anticipation of, and a pointer toward, the complete fulfilment in Christ. This is what he means by *theoria*. It is the perception of the higher *NT* reality through consideration of the less important *OT* symbols and events.

The clarification of Julian's concept of *theoria* is the central part of B.'s thesis. The whole discussion is carefully planned, clearly presented, and amply documented; it will interest many readers, including those who may have forgotten the name of Julian of Eclanum. As a contribution to the history of the exegetical schools in the early Church, it may be recommended without reserve.

St. Columban's Seminary, Milton, Mass. EAMONN O'DOHERTY, S.S.C.

DICTIONNAIRE DE SPIRITUALITÉ. Fascicles 26-27 (*Eglise—Episcopat*). Paris: Beauchesne, 1959.

A brief glance at the list of articles, as well as at the names of the contributors, is enough to indicate the value of this present double fascicle. Some of the more important articles are: "Eglise" (95 cols.), "Egoïsme" (20), "Egypte" (49), "Endurcissement" (11), "Enfance de Jésus (Dévotion à l')" (31), "Enfance spirituelle" (33), "Enfer" (17), "Ennemis (Amour des)" (12), "Entretiens spirituels" (12), "Envie" (12), "Epictète" (33), "Epiphanie" (17), and "Episcopat" (to be completed). A brief word may be said about a few of these articles.

The article "Eglise" is almost book length and is the work of thirteen collaborators. The first part of this article, which began in the closing columns of the preceding fascicle, was written by P. Tena and is a brief summary of his recent (1958) book *La palabra Ekklesia*. The scholarly Robert Brunet contributes an excellent and inspiring section on the doctrinal and spiritual riches contained in four biblical images of the Church: temple, vine, spouse, and body. After a long section on the history of the theology of the Church, the work of many collaborators, two fine contributions form the conclusion of this excellent article: one on the spiritual maternity of the Church and our love for her, written by Msgr. Journet; the other by Broutin on the "Mysterium ecclesiae."

The article "Enfance spirituelle" is also well done. Negatively, it avoids the dangers of a sentimental approach; positively, it gives the solid theological basis for spiritual childhood, for this latter concept can be properly understood only through the theology of grace. The article indicates clearly that the two central elements in spiritual childhood are humility and an awareness of God as a Father (this latter implying confidence). Although each of these is contained in the *OT*, it is only in the *NT*, especially in the teaching and example of Christ, that they are united into a unified spiritual attitude. The historical aspect of this article closes with a four-column explanation of the much discussed "little way" of St. Theresa.

Since the relation of egoism to the spiritual life had already been treated in "Amour-propre," the article "Egoïsme" is limited for the most part to the psychological and moral aspects of this state of soul. Also, although some of the matter discussed in "Endurcissement" had already been considered in "Aveuglement," MacAvoy brings out some important points in his explanation of the causes, effects, and remedies, both preventive and curative, of hardness of heart.

These few observations hardly indicate the great help which the *Dictionnaire de spiritualité* can be to masters of novices, spiritual directors, re-

treat masters, etc.; but all may be assured that it belongs in every good spiritual library.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

SOME SCHOOLS OF CATHOLIC SPIRITUALITY. Edited by Jean Gautier. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclée, 1959. Pp. 384. \$4.75.

The purpose of this book, according to its editor, is "to give, if not a complete idea, at least a satisfying one of Catholic spirituality and its different forms" (p. 3). Thus, its basic purpose is to explain the structural elements of some of the most important schools of spirituality which exist in the Church today. To attain this end Gautier requested articles from qualified and learned specialists: J. Winandy, O.S.B. (Benedictine spirituality); V. Breton, O.F.M. (Franciscan); P. Régamey, O.P. (Dominican); Paul-Marie de la Croix, O.C.D. (Carmelite); P. de la Boullaye, S.J. (Ignatian); Msgr. F. Vincent (Salesian); and the editor himself contributes the chapter on Oratorian spirituality. There are two additional chapters, one on the spirituality of the *Imitation of Christ* by P. Pourrat, P.S.S., and the other by E. Masure on contemporary French spirituality. Finally, there is a helpful bibliography of recommended books and articles—English titles only—arranged according to the schools of spirituality.

This book presupposes, and justly so, that there do exist in the Church what are called schools of spirituality. Since all these schools are Catholic, they must all contain the same essential elements. Yet these essential elements can be united in different ways; they can be combined in different proportions, practiced under various forms, with various hierarchies (charity always supreme). One school will differ from another, then, only by reason of its particular emphases. Thus, in beginning this book one expects to find each contributor explaining the emphases which are proper to his own particular school.

The opening chapters, however, show the practical difficulties of such an approach. In the very first chapter one sees that the term "Benedictine spirituality" is ambiguous, for it could mean either the spirituality of St. Benedict himself, or it could refer to the evolved spirituality of the black monks of today, or it could also include the spirit proper to the Cistercians, Camaldolese, and other Benedictine branches. Another difficulty is met in the following chapter when it is asserted that "Franciscan spirituality is without differentiating characteristics. It is . . . among the other more distinctively different schools of spirituality, a *Christian* spirituality" (p.

50). Thus, the claim is made that, being solely and purely Christian, evangelical, it is not really a "school" of spirituality. Also, if I read him rightly, Régamey seems to make about the same claim for Dominican spirituality. All this seems to mean that the initial difficulty of the book is a lack of a more complete agreement as to what is meant by "school of spirituality." In our judgment, the best approach in explaining a particular school is illustrated by Gautier in his chapter on Oratorian spirituality. He makes it clear that Oratorian spirituality is solidly Catholic, yet at the same time he indicates what are its particular emphases which differentiate it from other schools. If the other authors had followed this approach, the contribution of this book, we believe, would have been far greater.

That does not mean that this is not an interesting and valuable book; it is. Every chapter is well worth study and reflection, and every reader will grow in an appreciation of the richness of Christian spirituality as well as in a sympathetic understanding of the spirituality of other schools. At the same time, hardly any reader will be completely satisfied with the treatment of his own school. We personally found the article on Jesuit spirituality somewhat unsatisfactory. Although most of the essential points of Ignatian teaching are presented, there is no indication of their theological basis and connection, nor how they should be united into a stable, organic whole. The author does not seem to have profited from the scholarly work done in this field by de Guibert and H. Rahner. But despite dissatisfactions of this sort, each chapter is solid and substantial, and the book as a whole makes a real contribution to the field of Catholic spirituality.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

HEROIC SANCTITY AND INSANITY: AN INTRODUCTION TO THE SPIRITUAL LIFE AND MENTAL HYGIENE. By Thomas Verner Moore. New York: Grune & Stratton, 1959. Pp. x + 243. \$5.00.

Dom Moore, doctor and Carthusian, says in a footnote that this book was written "not only as an introduction to the spiritual life and as a text on mental hygiene but also to present a true picture of St. Thérèse of Lisieux" (p. 220). To carry out his purpose, M. sketches in Part 1 the nature of heroic virtue necessary for sanctity, which serves as an introduction to the spiritual life. In Part 2 he argues that the psychotherapy of the last few decades has left out of consideration the patient's freedom, responsibility, and spiritual aims, and thus has neglected to draw on religion for aid in treating psychoneuroses and even psychoses. He points out that the lack of a religious background and worth-while ideals and the resulting distrust of his fellows and rebellion against society are real obstacles to a man's recovery.

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Throughout the book M. illustrates his discussion by references to St. Theresa. In Part 3 he outlines the making of a saint and uses the various stages in St. Theresa's development to show the gradual achievement of sanctity. In doing so, he takes issue with a recent psychoanalytic interpretation according to which it appears that cloaked natural inclinations and unreasoned instincts were the driving forces in the Saint's life. M. shows that it was St. Theresa's ever-increasing love of God that spurred her on toward sanctity, and protests that "any attempt to retire grace into the background and interpret conduct as a low form of natural selfishness gives a false picture of heroic virtue and betrays a naturalism incompatible with the ideals of the Church" (p. 190). In an epilogue he affirms that sanctity develops a strong and stable personality and that the patient who wants to reorganize his personality must supplement psychotherapy by leading a truly devout life.

The plan of the book makes repetitions inevitable, particularly in the discussion of the psychoanalytic interpretation of St. Theresa's life. A few passages from Etienne Robo's *The Two Portraits* (2nd ed.; Westminster, Md., 1957) are quoted over and over. As is usual with polemic, one begins to wonder whether these passages might not bear a different interpretation in their own context. At the very least, the reader is likely to regret that so much time was spent in rebuttal instead of being devoted to the development of M.'s own positive contribution.

This book should serve as an antidote for the consistent tendency among psychotherapists to neglect religious and spiritual values. Unfortunately, the practitioners who would need it most are unlikely to be impressed by it, because it distils centuries of ascetical teaching into a few pages that are difficult to understand for a non-Catholic who lacks the traditional terminology. For the Catholic psychotherapist, however, it will serve as a welcome reminder of what he is really hoping to accomplish in therapy.

Loyola University, Chicago

MAGDA B. ARNOLD

COUNSELLING THE CATHOLIC: MODERN TECHNIQUES AND EMOTIONAL CONFLICTS. By George Hagmaier, C.S.P., and Robert Gleason, S.J. New York: Sheed & Ward, 1959. Pp. xiv + 301. \$4.50.

During the past ten years the *rapprochement* between psychiatry and religion has increased greatly. One product of this union has been a rash of books by clergymen of all faiths dealing with the relationship between these two approaches to human problems. At first glance, *Counselling the Catholic* seems to be just one more book of this type, and one wonders if there is need for saying the same things over again. Nothing could be further from

Throughout the book M. illustrates his discussion by references to St. Theresa. In Part 3 he outlines the making of a saint and uses the various stages in St. Theresa's development to show the gradual achievement of sanctity. In doing so, he takes issue with a recent psychoanalytic interpretation according to which it appears that cloaked natural inclinations and unreasoned instincts were the driving forces in the Saint's life. M. shows that it was St. Theresa's ever-increasing love of God that spurred her on toward sanctity, and protests that "any attempt to retire grace into the background and interpret conduct as a low form of natural selfishness gives a false picture of heroic virtue and betrays a naturalism incompatible with the ideals of the Church" (p. 190). In an epilogue he affirms that sanctity develops a strong and stable personality and that the patient who wants to reorganize his personality must supplement psychotherapy by leading a truly devout life.

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During the past ten years the *rapprochement* between psychiatry and religion has increased greatly. One product of this union has been a rash of books by clergymen of all faiths dealing with the relationship between these two approaches to human problems. At first glance, *Counselling the Catholic* seems to be just one more book of this type, and one wonders if there is need for saying the same things over again. Nothing could be further from

the truth, for this book makes a unique contribution and fills a long-standing need.

Although the book can, and I hope will, be read by laymen with great profit, it is mainly directed to priests and seminarians: "Our aim has been to write a compendium of practical psychology which contains a certain minimum of information to which we feel every priest should be introduced." The authors divide their work into two parts of unequal length. The first, comprising about two thirds of the book and attributed to Fr. Hagmaier, concerns itself with counseling theory and techniques. The second, about a third of the work, is attributed to Fr. Gleason and treats of special counseling problems which touch the province of the moral theologian.

After a brief but adequate review of the psychological development of personality with special emphasis on emotions, sex education, and parental attitudes, H. sketches the structure of personality, using adapted Freudian terminology. In the opinion of the reviewer, the greatest contribution of the book is the chapter on the priest as listener. Here and throughout, the authors give very helpful advice on the listening technique and referrals. What they say about the techniques of counseling to be used by the priest needed saying. Unfortunately, they have not been clear enough in explaining the various counseling roles of the priest.

Since the book is obviously meant for priests and seminarians who have not had special psychological training, it would have been more helpful if the authors had clarified the limits such men should place on themselves in the use of counseling techniques. When the psychologically untrained or undertrained person, be he layman or priest, delves into the unconscious motivation of a person, he is following a dangerous procedure. The reflecting of feelings in the counseling situation seems to be a safe procedure, but the sample responses (p. 38) seem at times more like interpretation than mere reflection of feelings. Again, the suggested use of environmental manipulation, though a worth-while technique in itself, can interfere with the counseling relationship and build up feelings of dependence. What is already a fine book would have been even better if the counseling role of the priest untrained in psychology had been more clearly delineated. This is asking a lot, since there is still a great deal of confusion on this point in the whole field of counseling.

The treatment of the priest as a referral source is excellent. I know of no book that makes it clearer. The chapters by H. on masturbation, homosexuality, alcoholism, scrupulosity, mental health, and community resources are filled with clear explanations and sound practical advice. G.'s treatment of the moral implications of many of these problem areas in

counseling will prove most helpful to all priests. He presents a lucid summary of the latest teachings of moral theologians on these important subjects.

Perhaps because the work is a collaboration, it seems to suffer in part from too much repetition. Again, despite the reason advanced by the authors for omitting it, the book would be more useful if it had an index. The bibliography should make a fine reading list for priests and seminarians who wish to deepen their psychological knowledge.

Counselling the Catholic makes a notable contribution to the field of pastoral psychology and is recommended to all priests and seminarians. It should make a fine supplementary text for seminary courses in pastoral theology and should find itself on the bookshelf of every priest. The authors deserve congratulations for making a solid start in an area still mostly uncharted.

Weston College

JOHN R. MCCALL, S.J.

FATHER CONNELL ANSWERS MORAL QUESTIONS. By Francis J. Connell, C.S.S.R. Edited by Eugene J. Weitzel, C.S.V. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xiii + 210. \$3.95.

This is a compilation of about two hundred of Fr. Connell's "Answers to Questions" in the *American Ecclesiastical Review*. According to the editor's preface, the field is limited to the theological virtues and the sacraments. However, the moral virtues of justice, temperance, religion, and veracity are also included, so that about the only area completely omitted is that of public social questions of labor-management and citizen-state relationships. It is not intended to be a complete summary of moral theology but has for its purpose to give as simple and direct an answer as possible to questions frequently asked by priests. No attempt is made to discuss variant opinions, nor is much said about principles. This is understandable in view of the purpose, but it does seem that a little more might have been said of the principles or objective norms for forming a judgment, especially in questions which depend on varying circumstances. For example, for absolute grave matter in theft, the figure is set at \$80-85 (p. 30); yet presumably C. would agree with the widely accepted norm of the week's salary of an upper-middle-class worker. At present, this would seem to be about \$100, as is suggested in a preceding question (p. 28). Since conditions like these can change so easily, it would seem better to indicate such a norm.

No doubt, definite statements of sin in situations which depend on changing conditions are also explainable by the purpose of the work. But at times C. seems a bit too severe. It might have been better for him to revise

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some of his answers according to his manner of speaking in his *Outlines of Moral Theology*. For example, all moralists would surely agree that it would be better for a girl not to enter a bathing beauty contest; but to state categorically that it would be a *mortal* sin to do so (p. 26), even "to win a college scholarship and receive an education which otherwise she could not obtain," seems to be overly severe. Again, all would agree on exhorting people to make Sunday a day different from the rest of the week and so recognizable as the special day of the Lord; but in view of the great variety of theological opinion on the nature of servile work, as brought out, e.g., in the CTSA convention in Philadelphia in 1957, it seems rather difficult to be certain of a grave obligation on many types of work (p. 78). It seems strange, too, that C. continues to insist on an obligation, even a light one, attaching to the pledge of the Legion of Decency (p. 23), when most theologians, diocesan directors of the Legion, the priest-adviser of the Legion, and a member of the bishops' committee all say that there is no added obligation from taking the pledge.

The whole work may seem to smack of exaggerated casuistry, but there is no doubt that it will serve a useful purpose for busy priests. Moralists are constantly asked by fellow priests for just such direct answers. And it is to C.'s credit that he has always been willing to essay an answer to modern questions not generally treated in the manuals.

Alma College

JOSEPH J. FARRAHER, S.J.

PREVIEWS AND PRACTICAL CASES ON MARRIAGE 1: PRELIMINARIES AND IMPEDIMENTS. By Owen M. Cloran, S.J. Milwaukee: Bruce, 1960. Pp. xii + 403.

In recent years the Holy See has placed particular emphasis on the need for accurate knowledge of marriage legislation. A listing of the citeable sources supporting this observation must include the Instruction of the Congregation of the Sacraments, June 29, 1941, and the several allocutions of Pope Pius XII to seminarians and to the auditors of the Rota. The effort of compliance with the mind of the Church in this regard requires thorough study of the legal principles of marriage. This first volume of *Previews and Practical Cases on Marriage* has as its objective the presentation of sound instructional aids in acquiring this knowledge of marriage legislation. It focuses primarily upon the problems of the parish priest and the diocesan specialist. But in the process of analytically defining these problems and of accurately resolving them, it provides invaluable help to missionaries, to seminarians, and to other students of Church law.

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Every priest engaged principally in parish work is acutely aware of his obligation to have the knowledge necessary (a) to avoid illicit and invalid assistance at marriage, (b) to discern basic legal principles necessary to the rectification of invalid marriages, (c) to be alert to the possibility of the removal of an obstacle to conversion resultant from a previous marriage, and (d) to be able to seize upon the opportunity of assisting a Catholic party to return to the practice of the faith after involvement in a bad marriage situation. Fr. Cloran's first volume presents thirty-two cases which cover completely the Church's legislation on the preliminary requirements of marriage (canons 1012-34) and the impediments which are an obstacle to the licit and valid celebration of the marriage (canons 1035-80). A preview or survey of this section of the Code. This succinct outline delineates the scope of the law applicable to the several cases selected for study. The exposition of the legal principles is exhaustive. In the text the interpretations are concisely and clearly developed and positively stated. In the footnotes more technical and elaborate legal analysis is offered for every essential topic, and sources for further probing are suggested. All recent legislation is included. For example, changes in the practice of the Holy See regarding dissolution of the natural bond of marriage are referred to in the decisions on pp. 245 and 266, and an unusual grant of *sanatio in radice* is recorded on p. 271. The parish priest familiar with the current law covering these problems occurring in Christian living will often find in this knowledge the solution to cases that stand in the way of conversion or return to the sacraments.

This excellent book serves the specialist, notably the chancery official, equally well. The demands arising out of the curious paradox of modern secularism and growing conversions have increased the work of our chancery staffs in tribunal and documentary cases. Any priest experienced in this field of endeavor knows that research is frequently necessary to resolve the more difficult and unusual cases. Because of the natural limitations on the number of priests who can be assigned to this work, together with the pressure of clearing the over-all docket as expeditiously as possible, the time for needed research may be very difficult to find. Furthermore, adequate library facilities are not always at hand. In his tribunal work as defender of the bond, C. came face to face with this complex problem and in his generosity and solicitude set to work to remedy the condition by compiling in summary form all the material which can be found in the *Canon Law Digest* and in the latest and best commentaries on this section of the Code. His present objective in this titanic effort was to save time for judges, de-

fenders, advocates, and other officers of the court by presenting a dictionary or file of the essential law to be applied for a satisfactory solution to any given case in this relevancy. Remotely he contributes much through the clearance of calendars to the salvation of souls.

Several features merit special mention. The important powers granted by the Code to pastors, curates, confessors, and priests without diocesan faculties—in danger of death or in other urgency—are fully discussed in reference to virtually every contingency that may arise. Intricate problems which confront the modern priest in handling cases are analyzed thoroughly: e.g., those concerning common-law marriage, divorce and separation, cohabitation as brother and sister; those involving crime, specific types of impotence, abduction as it occurs in modern life; those regarding recent faculties and subjects of military vicars and chaplains, Oriental marriage legislation as it affects Latin Catholics.

The marriage cases are all drawn from the living record. In C.'s selection one finds a blend of normal and unusual instance. The splendid commentary on the prenuptial investigation and publication of the banns as against the fascinating treatment of the premarital surgical creation of an artificial vagina are illustrative of this spread of interest. Graphic charts of aligned law and summaries of pertinent instructions and special faculties are valuable aids to the busy priest, in particular those given on pp. 73, 120, 244, and 260. A comprehensive bibliography includes the latest editions of works covering every phase of marriage. A detailed analytical-alphabetic index provides a synoptic outline of the essential points of legislation in each of the important entries, as, e.g., in the bond of marriage, crime, and Oriental marriage law.

The genius of this book is in its recognition of the instructive value of practice. It twins theory and practice in a manner which admirably preserves the integrity of both. The book is chock-full of oblique law, and the effectiveness of this feature derives from the fine coherence achieved by the author as well as from the practical worth of the allied references. Of merit also is C.'s systematic plan of making the best source material easily available to the reader. Within its scope this book satisfies, as no other single volume, the demands of those who must be thoroughly familiar with the marriage legislation of our day.

Ascension Rectory, Oak Park, Ill.

J. D. FITZGERALD

CHRISTIANITY IN CONFLICT: A CATHOLIC VIEW OF PROTESTANTISM.
By John A. Hardon, S.J. Westminster, Md.: Newman, 1959. Pp. 300. \$4.50.

Fr. Hardon's new volume is another sign of the growing interest of Catholics in the heirs of the Reformation. The author's fluent pen and clear ex-

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position make his book most readable. His purpose is the "modest work of seeing the Protestant religion through Catholic eyes" (p. xi). The twelve chapters do not attempt a genetic presentation of Protestantism. They treat of a series of topics chosen, it would seem, at random: the Bible; Christian ministry; missionary enterprise; marriage, divorce, and celibacy; marital morality; Church and state relations; religious education; social ideas and practices; doctrinal variations; sectarianism; desire for unity; the meaning of Protestantism. Each chapter presents a sketch of its subject matter and there is no special claim to originality of research or of thought. This makes the book a fair sample of what the average educated Catholic will think of what he sees in Protestantism. The tone is consistently irenic.

Yet the value of this volume also points to its weakness. In the first place, it contains many inaccuracies, half-truths, and plain mistakes. Thus, Karl Barth is not German (p. 169) but Swiss. The Dutch Reformed Church in South Africa does not represent "the purest and most traditional form of Protestantism still surviving" (p. 175). The Faith and Order Conference of Lausanne in 1927 did not meet "to lay the foundation of the future World Council of Churches" (p. 225). The statement that "the Anglican Bishops drafted a formal protest" against the definition of the Assumption (p. 256) is not correct.

In the second place, if the intention is irenic, the language is not always respectful. Expressions like "Reformation fancies," the "Protestant revolt," "Protestant sects," which frequently recur in this volume, do more harm than good.

In the third place, too much is sometimes claimed for Catholics. Thus, the race problem in South Africa is described as a conflict between Calvinists and Catholics (p. 175); and there is not a word to indicate that Anglicans have also been at the forefront of the struggle against apartheid. Or, "a note of finality that only an infallible Church would have dared" (p. 277) is found in the Confession of Faith of the Council of Trent; but Luther's formula sounds just as final: "Here I stand. I can do no other. So help me God." Or, the ecumenical movement is explained mainly as an imitation of Catholic unity; but is this not missing the driving force behind it, which is a commitment to Christ as taught by Protestantism?

Finally, some statements would gain from being qualified. There is a touch of exaggeration in saying that thanks to the Council of Trent "insights were gained which the faithful had not seen since the beginning of Christianity" (p. 277). It also oversimplifies the problem to say that the fundamental error of Protestantism is "a denial that faith belongs essentially to the intellect" (p. 258).

In brief, the praiseworthy purpose of this book has been marred by many flaws. This is all the more regrettable as its topic is important and timely.

Mount Mercy College, Pittsburgh

GEORGE H. TAVARD

NOW WE ARE CATHOLICS. Edited by Karl Hardt, S.J. Translated by Norman C. Reeves. Westminster, Md.: Newman, 1959. Pp. lxvii + 223. \$3.95.

This volume, containing the conversion narratives of four former Lutheran pastors, has gone through many printings in Germany since its publication in 1955. For the English translation, Sylvester P. Theisen, an American layman with firsthand knowledge of the German scene, has added a sixty-page introduction in which he traces the main lines of Germany's religious history in the present century.

Read in the light of Dr. Theisen's valuable introduction, the converts' own stories give an illuminating picture of what has been happening to German Lutheranism during the past generation. They tell something about the High Church movement, led by Prof. Friedrich Heiler and Bishop Wilhelm Stählin, about the collaboration among the various confessions in the resistance to Hitler, and about the profound appeal of the *Una Sancta* movement in the 1940's. These narratives clearly show that the work of Catholic theologians such as Lortz and Adam, who tried to write justly and even charitably of the Reformers, evoked a warm response from the Protestant side.

Unlike many American converts, the four writers of this book seem to have found their way to the Catholic Church without breaking sharply from the past, but rather by developing the sound values which they already accepted as Lutherans. Fr. Goethe's story, which comes first in the English translation, is warmly human. It is the tale of an earnest, prayerful man, whose trust in Providence and zeal for souls led him constantly, through many tribulations, toward the fulness of truth and joy. His ordination as a married priest in December, 1951, on the eve of his seventy-first birthday, caused something of a sensation. Notwithstanding his years, he continues to carry on a fruitful apostolate in Mainz—as this reviewer had an opportunity to witness in 1958.

Fr. Giebner's narrative shows the problems of conscience felt by a Lutheran seriously committed to the High Church movement. In spite of his reordination by Heiler (who had himself been consecrated by a Gallican bishop according to the *Rituale Romanum*), he found that true apostolicity could not be had in separation from Rome. He has been a Catholic priest since 1953.

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Pastor Klünder, the third author, writes rather abstractly. In a sort of meditation on the biblical notion of plenitude (*plērōma*), he explains how he became convinced that this essential Christian value could not be realized within the Protestant framework.

Prof. Schlier's account, the last of the series, is perhaps the most important theologically. As a *NT* scholar (and a disciple of Bultmann), he found himself compelled to acknowledge, on sheerly exegetical grounds, that only Catholic Christianity squares with the *NT* doctrine concerning the Church. His arguments indicate that modern biblical scholarship can make a rich contribution to the apologetic sections of ecclesiology.

For the most part the translation reads smoothly. This reviewer noted only a few minor errors, the most serious of which is the rendering of the Latin on p. 104.

Gregorian University, Rome

AVERY DULLES, S.J.

VATICAN DIPLOMACY: A STUDY OF CHURCH AND STATE ON THE INTERNATIONAL PLANE. By Robert A. Graham, S.J. Princeton: Princeton Univ. Press, 1959. Pp. xii + 441. \$7.50.

When discussing Church-State relations implicitly (as a rule) on the basis of the constitutional law of a particular state, scholars more often than not do not distinguish among Church Universal, national or established churches, and sects, though such distinctions of the constitutional law of the religious bodies are most essential in the problem of Church-State relations. That is even more important on the international plane; for here the Church Universal, i.e., the Roman Catholic Church, encounters the world of states and civilizations, and she has consequently developed customary institutions and instrumentalities which serve international intercourse with the states. She has done so not primarily because her head, the pope, was once the sovereign of the Papal States and is since 1929 again sovereign of a "symbolic" state, but because of the constitution and the religious end of the Church Universal and the ecclesiastical character of her head. This primacy of the spiritual element came out in the fact that from 1870 to 1929 the vast majority of states continued to see in the Apostolic See a subject of international law and recognized its right to active and passive legation, to conclude concordats (international treaties), to offer good services and mediation in situations of international conflicts, despite general "neutrality" in the latter.

We have to be grateful to Fr. Graham that he undertook his study of Vatican diplomacy, certainly the best and most complete volume in the English language, based on a wide knowledge of all the literature, on archival

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studies, and an intimate study of sources; thus we are hopeful that it shall do away with the many prejudices *extra et intra* which still surround Vatican diplomacy. In Part 1, "The Origin of Modern Diplomatic Missions," G. shows the establishment of diplomatic relations with Protestant and later with non-Christian states, starting just before the French Revolution and after the downfall of Napoleon; a survey of the short representation of the U.S.A. (1848-64) is included. Part 2 discusses ably—always stressing their primarily spiritual and ecclesiastical tasks and character—the organs of papal diplomacy: the nuncios, internuncios, and apostolic delegates, of whom only the first are, strictly speaking, of diplomatic character. Then the roles of ambassadors and ministers of states to the Apostolic See are described, and the successful fight of the Vatican to prevent the employment of clerical envoys by governments, which was congenial to the era of prevailing Gallicanism. The last chapter tells of the evolution of the office of the Cardinal Secretary of State from the *secretarius domesticus* over the cardinal-nephew system to the important role it plays since 1676 as intimate adviser and executor of papal policy, and the many organizational reforms of the Secretariate up to now. Part 3 describes the pope as sovereign, the origin and the historical development of the right to active and passive legation from the Middle Ages on, and the intimate and logical link between sovereignty and this right. A most interesting chapter presents the development of the *jus publicum ecclesiae*, the theoretical foundation of papal diplomacy, in the fight against the Gallican, jurisdictional, Febronian, and episcopalian (*Emser Punktationen*, 1786) theories on the constitution of the Church in contradistinction to the Church as *societas perfecta*, and of the pope as monarchic head with original and immediate jurisdiction over all the Church (Fénelon had already earlier said that the liberties of the Gallican Church as against the pope issue truly into servitudes of the Church to the king). During the nineteenth century the growth of constitutionalism, the insertion of religious freedom in the bills of rights, and various forms of separation, friendly and hostile, led not only to the abolishment of Gallicanism, etc., but also to a broad acknowledgment of papal sovereignty in spiritual matters. And this new status of "the free Church in a free society" opens a new phase in the development of Vatican diplomacy.

The last part, "Texts and Challenges," treats excellently papal diplomacy in time of war, U.S.-Vatican relations, and the Holy See and the Soviet Union. G. does not refer to the daring role of Pius XII in the negotiations between German resistance groups and the English representative to the Vatican during 1939-40 (see *Die Vollmacht des Gewissens* [Bonn, 1956]; Kurt Sendter, *Die römischen Friedensgespräche*, pp. 436-66 and the litera-

ture), probably because the Vatican authorities have kept silent up to now. (On p. 410 of the bibliography the name should read Felix Porsch rather than Prosch, and the essay quoted is by von Grauert, not Granert.)

Theologians, jurists, political scientists, and the general public are deeply in debt to the learned author for this excellent volume.

Georgetown University

HEINRICH A. ROMMEN

THE CATHOLIC VIEWPOINT ON EDUCATION. By Neil G. McCluskey, S.J. Garden City, N.Y.: Hanover House, 1959. Pp. 192. \$3.50.

The key concept in the burgeoning folklore of pluralism is "dialogue." This is a usable term, but it is beginning to assume those iconic properties which accompany the hypostatizing of any abstraction; it is becoming the central sacrament, that says what it works and works what it says, in the mystique of public relations; and it will soon be freighted with so much imagery that its mere invocation will be enough to separate the good from the bad. All of this is by way of saying that the social accretions are obscuring the reality, that we are now so habituated to talking about "the dialogue" that we often overlook the fact that it exists not as an attainment but as a desideratum. And the point of this excursus is to explain why Fr. McCluskey's book, which is aimed primarily at non-Catholics, which speaks sensibly and with calm suaveness on matters of first importance, will probably go unnoticed by the readers for whom it was written.

One talks of "the dialogue" more than one talks dialogue; for though it is true that on a highly refined plane some genuine intercourse does exist, its influence generally has not trickled down. It is a regrettable and melancholy fact that we are not much removed from the era of nativist suspicions—from the APA to the POAU—so that there is more interest in our intramural squabbles (e.g., the national prominence given to laments of our academic mediocrity, whether they emanate from professors or housewives) and more interest in what externs say about us (e.g., a non-Catholic theologian explains our riddles to his brethren) than there is concern for what we ourselves proffer to the rest of society in explanation of our allegedly enigmatic ways.

M.'s book, if read, would gently erase many of the fears that disturb the non-Catholic mind. While his educational view is broad, the point on which he focuses is the relation of Catholic schools to the body social. This is not, then, a study of the structure of Catholic learning in its spiritual dimension or in terms of its interior life; rather it is concerned largely with the outside, with the external radiation, of our educational edifice. By that very fact, for the sincere non-Catholic it is all the more valuable a work. In this same

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context, Protestants and Others, who in their search for the "inside" story often ignore what we say to them across the dialogical table, or riddle our presumably runic doctrine with shot from their own ecclesiastical canons, would do well to remember that the outside is the only way into the inside.

Fr. McCluskey explains why Catholics prefer their own schools; why this preference implies no disdain for the public school; and why "Catholics have as much right to make their views heard on matters of public interest—including the *public* schools—as has anyone else." And, it should be said, non-Catholics have a reciprocal right with regard to the Catholic school qua school. The syntax of the above quotation illustrates the reasonable tenor of the book: the individual issue, whether the Catholic or the public school, is always seen "bracketed" by the larger political or moral principle. Thus, concerning some state aid to all schools: "If public benefits are so administered that citizens must do violence to their conscience in order to share in them, then the benefits are discriminatory." Or: "Catholics do not look upon the claim to share in general welfare benefits—including education itself—as a raid on the public treasury but as an issue to be argued in the civic forum because it concerns civil rights." As a corollary to this, M. notes that Catholics as citizens have a right to seek such educational benefits, even though the hierarchy may not have spoken out in favor of them. The weakest chapter is that on "The Catholic School in Operation," where among a few other minor omissions the fact is ignored that it was through the influence of the secular accrediting agencies that religious Sisters and Brothers were required to take academic degrees. The strongest chapter is the last, which summarizes the present Catholic position and its probable evolution with an argumentation which is charitable and temperate, as well as brilliantly cogent.

St. Xavier College, Chicago

JUSTUS GEORGE LAWLER

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The thesis of the present book, presented modestly as an "essay," is: "first, that the roots of our educational difficulties, from which stem the current confusion, are grounded in the spiritual order, and second, that they cannot be energized or invigorated save by infusing them with more balanced, less fractionary religious principles" (p. vii). Elaborating this thesis in the course of five chapters, the author, Professor of the Humanities at Saint Xavier College, Chicago, and former Fellow of the Committee on Social Thought in the University of Chicago, finds the basic difficulties of



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American Catholic higher education in an exclusivism which still commonly appears as some form of neo-medievalism, itself traceable to the crypto-Cartesian Scholasticism of an earlier age. A historical chapter discusses in circumstantial detail the interaction of ascetical works, seen not only as manifestations of Catholic tradition but also as historically conditioned phenomena, with the educational outlooks of Catholics, particularly members of religious institutes and clergy. This chapter is complemented by one on the role of Catholic laymen and laywomen as professional educators who are not merely to be tolerated but are essential in vast numbers for any over-all, balanced Catholic educational program.

In some ways, the core of L.'s book is his chapter on "Doing the Truth," which explains his own view of the nature of educational activity and of the need for an outlook which is genuinely appreciative of all created reality and which relates intuitively to this reality in its historical movement. This is followed by a concluding chapter on the complex mission of Catholic scholarship, where one point made is that if Catholic education is going to move forward, those in the front ranks intellectually are going to have to have more to say about policy making.

The difficulties in writing a book such as this are many. One who proposes to plunge into the root problems of American Catholic higher education can devote his time to carping, distraught by real and evident abuses. Or he can liquidate the issues in rivers of terminology. He can be betrayed into announcing "general principles" which later prove to be all too particular. He can quarrel, or he can tranquilize his readers by minimizing difficulties which are so built into Catholic education that no matter how intelligently and patiently we deal with them, they will never be entirely done away with. L. has skilfully avoided these and other temptations, largely through clarifying what assertions he does make about the present situation by historical analogues or contrasts which put the reader into contact with a living continuum of past and present. The treatment accorded Newman (who inevitably asserts himself here and there) is typical of L.'s historical sense: the *Idea of a University* is seen not as the Platonic treatise it is frequently made out to be but as a document answering to a concrete situation.

L. is careful to avoid naming names when he levels some of his severest strictures ("Aristotle and kitsch"), although he is generally specific enough to drive his points home. But when there is reason to do so, he does name names, as when he enters circumstantially into Christopher Dawson's program of "Christian culture" and the difficulties attendant upon the formation of such a concept.

This book is valuable because it deals penetratingly with urgent realities—psychological realities rather than statistical ones—in a courageous, frank, and constructive spirit.

Saint Louis University

WALTER J. ONG, S.J.

A HISTORY OF PHILOSOPHY 4: DESCARTES TO LEIBNIZ; 5: HOBBS TO HUME. By Frederick Copleston, S.J. Westminster, Md.: Newman, 1959. Pp. xi + 370, 440. \$4.50 and \$4.75.

In my reviews of the first three volumes of Fr. Copleston's *History of Philosophy* I signalized their comprehensive scope and accentuation of significant detail, the scrupulous objectivity of their presentation and sympathetic understanding, the painstaking scholarship, as evidenced by recourse to primary sources, and the cautious critical analyses, revealing the over-all philosophical competence of the author. In view of the fact that the publishers have been so kind as to cite my reviews in *THEOLOGICAL STUDIES* and *Thought* as general recommendations on the blurbs of the present two volumes, I am happy to find that these latter measure up in every way to my previous endorsements.

In the present two volumes C. considers at length the foremost pre-Kantian thinkers of modern philosophy, viz., Descartes, Pascal, Malebranche, Spinoza, Leibniz, Hobbes, Locke, Berkeley, and Hume, and in less detail such philosophers as Geulincx, the Cambridge Platonists, Newton, Boyle, Clarke, Butler, Shaftesbury, Mandeville, Hutcheson, Adam Smith, and Thomas Reid. Every philosopher of any importance in the history of the period under consideration is treated in proportion to his significance. C. originally intended to cover the period from Descartes to Kant in one volume; fortunately for his readers, he found it necessary to devote three volumes to this project, the first two of which furnish the subject of the present review.

C. was only too aware that in giving a detailed exposition and critical analysis of the philosophical systems of only the most important philosophers of the seventeenth and eighteenth centuries he ran the risk of presenting a somewhat false historical perspective. To forestall this, he has written a general introduction at the beginning of Volume 4, presenting an over-all picture and globular, synoptic view of the philosophical trends of the era, deftly summarizing the salient aspects of Occidental thought during this time and the historical, doctrinal, and logical relationships obtaining between the philosophies of the period, the most dominant of which were Continental Cartesian rationalism and English empiricism. Both in this introduction and in the course of these two volumes C. stresses the

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significance of the Age of Enlightenment in France, England, and Germany, the relation of medieval thought to modern philosophy, and the contribution to the history of ideas of so many thinkers, especially moralists, political philosophers, or philosophers of history, such as Rousseau, Vico, Montesquieu, not to mention such nondescript thinkers as Jacobi and Herder. The author promises a concluding review of the present two volumes and of the projected third volume (*Wolff to Kant*), which will comprise the French and German Enlightenment, the rise of the philosophy of history, and the system of Kant.

In so vast an area of proliferous philosophical speculation a less skilful historian of ideas could be too compendious in his exposition or become hopelessly enmeshed in disputable details or side issues; the author succeeds in striking a happy balance between thoroughness of treatment and the selectivity and summarizing of the main ideas. His treatment of Pascal, Hobbes, and the Cambridge Platonists is particularly illuminating (though the latter were perhaps more in the tradition of Neoplatonism and St. Augustine than C. indicates), as is his consideration of Newton, who is ordinarily represented as opposed to all hypothetical and aprioristic reasoning because of his emphasis on induction and experimental verification. Yet, as C. points out, Newton was not so empiricistic as not to realize the value of postulational reasoning in science, as attested by his hypothesis of ether and the reality of absolute space and time. C. calls attention to the basic defect of Locke's mediate realism or representational theory of perception and how this was exploited by Berkeley and criticized by Reid. However, we cannot agree that Locke at any time "implies what the Scholastics call 'moderate realism'" (Vol. 5, 71); for the only compromise Locke made with his nominalism was an ambiguous conceptualism. Yet we readily agree that the "common sense" arguments of Reid against the position of Hume are quite irrelevant in view of the latter's doctrine of natural belief. Berkeley's concern with language and the meaning of words, as C. remarks, is an anticipation of the contemporary British preoccupation with linguistic analyses. But I cannot agree with him when he denies that Berkeley's "*Siris* represents any fundamental change in Berkeley's philosophy" (Vol. 5, 248). For in this late work Berkeley clearly amends his former radical nominalism by a Platonic exemplarism; practically all of his former prejudice against abstract ideas has disappeared, and sensible objects are now rarely referred to as "ideas" but are termed "phenomena," the knowledge of which is said to be only opinion in contrast to the knowledge of external truths (Cf. *Siris*, pp. 335-38).

With no intention of retrenching our general commendation of C.'s

selectivity in the choice of his material, the perceptive reader who has some knowledge of the philosophies he treats is bound to find, in a work covering so vast a scope of philosophical thinking, certain questions that he would not have omitted or failed to emphasize, if he were writing the work rather than the author. C. stresses Descartes' mathematical ideal of science and its consequent univocity of method and assimilation of "the causal relation to the relation of logical implication" (Vol. 4, 72), which we consider the most revolutionary aspect of Cartesian mathematicism. Yet, in his biography of Descartes he dismisses the famous "dream" of Descartes in a single sentence, though we believe that this "mystical" experience of Descartes contains the key to his entire philosophy. He mentions Descartes' remark to Mersenne (Vol. 4, 80) that "my physics is nothing else but geometry," but he does not develop the implications of this remark for the whole of Cartesianism. In his discussion of the alleged vicious circle in Cartesian metaphysics, C. might have considered not only the patently inadequate solution proposed by Descartes himself (viz., that the divine veracity guarantees only memory) but also the presently accepted solution, proposed by Emile Baudin and endorsed by Gilson, that the evidence of the clear and distinct idea is only a methodological guarantee of truth, whereas the divine veracity is its metaphysical guarantee. The author could also have pointed out Descartes' inconsistency in asserting that the notion of substance is analogical as applied to God and creature, in view of the fact that his epistemology precludes the possibility of intrinsically analogous predication. This reviewer also looked in vain in the present work for a consideration of Descartes' divine voluntarism, his cardinal doctrine of the *realitas objectiva* of the idea, and the controversy between Arnauld and Malebranche on the meaning of the latter. Other points of omission are: Malebranche's failure to reconcile freedom of the will with his occasionalism; the problem of attributes in Spinoza (an attribute is defined by Spinoza as that which the intellect perceives as constituting the essence of a substance and yet the intellect itself is viewed by him as a mode of the attribute of Thought); Spinoza's identification of intellect and will, and his doctrine that geometrical figure, differentiating the finite modes of extension, is nothing real or positive in itself.

In this reviewer's opinion, the Cartesianism of Leibniz is not sufficiently adverted to, nor the origin of his monadology and optimism as attempts to circumvent the monism and necessitarianism which Spinoza rightly deduced from Cartesian premises, which both he and Leibniz never questioned; also, the influence of Leibniz' infinitesimal calculus on his general philosophy, especially on his principle of indiscernibles and law of continuity.

C. could have pointed out Locke's substitution of solidity or impenetrability as the principal primary quality for Descartes' mathematical extension and Locke's peculiar doctrine of freedom as a faculty distinct from the will itself. He indicates in passing something which he could have developed more at length, the inconsistency of Hume's treatment of the passions in relation to a "self" which his phenomenalism necessarily viewed as something completely unknowable; the relations of human emotions to reason in such a context become meaningless.

These observations are not intended in any way to derogate from the over-all excellence of C.'s work, which is dominated by a sweet reasonableness that is a desideratum in works of this kind. He tries to be as fair and objective as possible. Even though he sometimes seems to bend backward in putting the most charitable and favorable construction on the thought of the philosopher he considers, who can deny that this is a virtue in a historian of ideas?

Loyola Seminary, Shrub Oak, N.Y.

JAMES I. CONWAY, S.J.

THE PRINCIPLE OF SUFFICIENT REASON IN SOME SCHOLASTIC SYSTEMS 1750-1900. By John Edwin Gurr, S.J. Milwaukee: Marquette Univ. Press, 1959. Pp. xi + 196.

The purpose of the present work is quite clearly indicated in its rather elongated title. The author intends to trace the significance and use of the principle of sufficient reason in the Scholastic philosophical manuals from 1750 to 1900. He has brought to his task a commendable familiarity with his source material and a fine sense of order and analysis, which makes the book easy to follow. If he also brings to his work a definite viewpoint as to the object and nature of metaphysics, he can hardly be blamed for this; it could not be expected that one who attempts a task such as this would be innocent of such a viewpoint.

G. first traces the principle back to its sources in Leibniz and Wolff. In Leibniz, according to G., the principle functions in the context of the systematic doctrine of pre-established harmony and has its true significance in a philosophy completely dedicated to the primacy of essence over existence. This use and value of the principle in a philosophy of essences was confirmed and extended in the rationalism of Christian Wolff. The Scholastic manuals of the century and a half from 1750 to 1900 never succeeded in removing from the systematic use of this principle of sufficient reason the influence of this philosophy of essences. G. attempts to prove this thesis by a multiplicity of sources in the manuals and, in the opinion of this reviewer, makes a very strong case. Hence, G. would conclude that

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this principle has no real fruitfulness in a true philosophy of existence and hence, I would conclude, in Thomism as understood in many quarters today and certainly by the author.

Chapter 6 gives an excellent summary of G.'s findings and conclusions—a summary which is not at all false to his text. The historical spadework done by G. should cause considerable rethinking of the use of this familiar principle. While one is inclined to agree that this principle normally occurs in a climate of thought, either conscious or unconscious, in which essence holds a primacy over existence, one also feels that many Scholastic thinkers who today reject this primacy and hence the use of the principle of sufficient reason, actually give little more than lip service to the primacy of existence. This, however, may only confirm G.'s thesis that the influence of Leibniz and Wolff is still prevalent, despite the efforts to avoid it.

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RALPH O. DATES, S.J.

SHORTER NOTICES

SEARCHING THE SCRIPTURES. By John J. Dougherty. Garden City, N.Y.: Hanover House, 1959. Pp. 239. \$3.95. This popular introduction to the Bible serves its purpose well. D. uses the best of current scholarship to make the reading of the Bible intelligent for one who has had no formal Scripture studies. After introductory chapters on the over-all nature of the Bible, the body of the book proceeds historically, situating in the 2000-year history covered by the Bible the books describing or written in each period. In a very readable way much pertinent information is given for each book. Points of detail that are critically disputed or are too technical are deliberately avoided; where there is more than one tenable position on date, author, or nature of a book, they are listed objectively. Option for one position is often made without full reasons given, but that is to be expected in an introductory book of this nature. The work concludes with an appendix on the Dead Sea Scrolls, a historical chart locating the individual books for easy reference, and a basic reading plan.

Woodstock College

John S. Nelson, S.J.

A STUDY OF PSALM 45 (44). By Philip J. King. Rome: Pontificia Universitas Lateranensis, 1959. Pp. xix + 131. For his dissertation K. has chosen a Psalm which is extremely difficult, historically, linguistically, and exegetically. The result is an orderly and lucid presentation of the problems with which this poem bristles, a solid contribution to Psalm litera-

ture. On many of these problems K. does not hesitate to state his preference, and his judgment is generally excellent. For example, concerning the vexed problem of the Messianic interpretation of the Psalm, the author states that the Messianic interpretation is inescapable, but Messianic in the typical sense. The subject of this Psalm in the literal proper sense is an earthly monarch who in turn prefigures the ideal sovereign of future times, the King-Messiah. The study is divided into four chapters: History of Interpretation, Introductory Notions, Commentary, and Messianic Significance of Ps 45. K.'s linguistic treatment of the poem is thorough and very competent, and one can only agree with his opinion that "the theological meaning of this psalm would never become apparent without a relatively detailed analysis of the text" (p. 128). In the light of this principle, one may be permitted to make several observations of a linguistic nature. An emendation of *yopyāptlā* in v. 3 seems unnecessary, though a revocalization is doubtless in order; the explanation cited from *Revue biblique* on p. 66 appears to be quite adequate. The form is a type of "exponential" intensive; for another instance, see W. F. Albright, *From the Stone Age to Christianity* (1940) p. 328, n. 84. In the same verse, the preposition *b̄* is perhaps better taken in the Ugaritic-Hebrew sense of "from," so that the colon be rendered "Grace has been made to flow from your lips." This translation would express a progression rather than a repetition of ideas in the two parts of the verse. The first colon refers to the physical beauty of the king, while the second touches on his intellectual endowments, which in Oriental tradition are often measured by oratorical ability. Since G. R. Driver has shown (*Journal of the Royal Asiatic Society*, 1948, p. 165) that in poetry one nominal suffix can do duty for two nouns, there is no reason to emend *yārēk* in v. 4 to *y^rrēk^kkā*. The omission of the second suffix is here easily explained by the desire to avoid cacophony.

Pontificio Istituto Biblico, Rome

Mitchell Dahood, S.J.

SAINT JOHN THE BAPTIST AND THE DESERT TRADITION. By Jean Steinmann. Translated by Michael Boyes. New York: Harper; London: Longmans, 1958. Pp. 192. \$1.50.

S. brings together many documents to cast light on the enigmatic figure of John the Baptist. These documents include (1) the source material directly pertaining to the Baptist, both scriptural and nonscriptural; (2) Essenian documents testifying to a desert spirituality similar to that of John; (3) New Testament passages linking the primitive Church with Baptist or Essenian doctrines and practices or with a larger religious atmosphere common to all three; (4) some witness to a continuation of Baptist influence outside of Christianity; and (5)

examples of the Christian asceticism of the desert, from Anthony to Charles de Foucauld. Much of the abundant documentation pertains more directly to the desert tradition of spirituality, of which the Baptist is one prophet, than to the person of the Baptist himself. Converging lines of evidence suggest such tempting hypotheses as: John was an Essene novice; he left the community of Qumrân to preach independently; possibly some of his disciples who became followers of Christ (e.g., Andrew) had been with him at Qumrân. Yet the cause-and-effect sequence is very unclear and hypothetical, because the documents do not give the necessary historical detail. What is clear is that Qumrân, the Baptist, and early Christianity all share common ideas that are rooted in the *OT*, especially the prophetic desert mystique. One hundred illustrations enrich this *Men of Wisdom* paperback.

Woodstock College

John S. Nelson, S.J.

DIE FORMGESCHICHTE DES EVANGELIUMS. By Martin Dibelius. Edited by G. Bornkamm. 3rd ed.; Tübingen: Mohr, 1959. Pp. v + 327. DM 16.— (paper), 19.80 (cloth). The text of the second edition of 1933 is reproduced exactly, with the exception of several minor additions to the footnotes. A brief supplement (pp. 302-12) has been added by Gerhard Iber, a former student of Dibelius, which presents an appraisal of the more recent literature on Form-Criticism. While simply rejecting some difficulties urged against Dibelius, room is allowed for some correctives, especially with reference to the literary character of the Gospels as a whole and to the interpretation of the kerygma by the Evangelists.

Woodstock College

Vincent T. O'Keefe, S.J.

THE TRIAL OF JESUS. By Josef Blinzler. Translated from the second revised and enlarged edition by Isabel and Florence McHugh. Westminster, Md.: Newman, 1959. Pp. xi + 312. \$4.75. This appearance of *Der Prozess Jesu* (reviewed in *THEOLOGICAL STUDIES* 12 [1951] 573-75) is in good translation. New material has been added on the date of the Last Supper, stemming from Mlle Jaubert's work and various scholarly comments upon it. B.'s position here is that taken in his article "Qumrankalender und Passionschronologie" in *Zeitschrift für neutestamentliche Wissenschaft* 49 (1958) 238-51: "Inasmuch as the passion of our Lord, contrary to other parts of the gospels, was from the very beginning handed down as one continuous report, the chronology of the passion, preserved in the gospels, must not be lightly rejected. The statement that the chronology of the three days removes a number of the difficulties in the interpretation, when carefully considered, proves to be wrong or doubtful" (p. 80). B.'s general

conclusion after exhaustive examination of materials ranging from the passionately partisan to the carefully considered, the latter sometimes without benefit of the principles of sound *NT* exegesis, is: "The main responsibility rests on the Jewish side" (p. 290). It cannot be proved, but on the contrary can be shown utterly unlikely, that the Sanhedrin was guilty of disregarding the legal forms. The *NT* texts state clearly that historical responsibility for the death of Jesus lies with "the Jews, or, to be more exact, the members of the Sanhedrin of the time and the inhabitants of Jerusalem who made common cause with them; but the complicity of the Roman procurator, Pilate, is also emphasized" (p. 289). *NT* declarations that the passion of Jesus is to be traced to the will of God or the activities of Satan are theological-dogmatical interpretations of the scandal of the cross and are not to be taken as answers to the question of historical guilt. On the question of who "the Jews" are in John, B. cites the authors of four views and seems to conclude that "the Jews" are all those inimical to Jesus (p. 51). The volume is a mine of exegetical information on all subjects touching the Passion narrative. The author intends to remove the question of the historical death of Jesus from the area of bitter dispute by a dispassionate re-review of all the pertinent literature, and at this he probably succeeds. He is sufficiently uneasy in the presence of the idea of the Passion narratives as theologically influenced that his contribution must be discounted as a work in *NT* theology—which in some way is the whole point at issue.

Catholic University of America

Gerald S. Sloyan

THE LAST HOURS OF JESUS. By Ralph Gorman, C.P. New York: Sheed & Ward, 1960. Pp. vii + 277. \$3.95. Books on the passion and death of Christ are welcome. This work by the editor of the *Sign* is directed toward the layman and the general reader. Little will be added to the knowledge of one versed in any of the standard lives of Christ. The book is well planned and printed attractively, which makes for an easy, quick reading. G. is different, I find, in his treatment of Judas. He is rather strong in condemnation, and perhaps this will be thought-provoking for the reader so often caught up in a world which minimizes betrayal and sin. In commenting, e.g., on our Lord's statement: "But woe to that man by whom the Son of Man is betrayed. It were better for that man if he had not been born," G. claims that "these are the most terrible words Jesus spoke during his life on earth. Their menace is inescapable; they are a direct threat of eternal damnation to Judas" (p. 36). Is G. here being rhetorical? Again, on p. 68: "Judas was approaching to consummate the deed which would lead him to death and

damnation." Still more on p. 78: "No words can describe the awful malice of Judas' deed or plumb the depths of his moral depravity." When faced with our Lord's use of the term "friend" in Gethsemane, G. mentions in a footnote that the Greek word used by Matthew does not signify affection and "was often used to address a complete stranger." There may be room for some speculation and disagreement in this kind of treatment of Judas and his relations with Christ. The trial of our Lord before the Sanhedrin is interesting, especially in so far as G. disagrees with the often-mentioned "illegalities" in the trial of Jesus. These, G. notes (p. 107), are based on data from the Mishnah, which is not an authentic source.

Woodstock College

Eugene J. Linehan, S.J.

THE CHURCH OF CHRIST. By William H. Shannon. Rochester, N.Y.: Christopher Press, Inc., 1959. Pp. xviii + 232. \$4.50. A presentation for college students of the complete concept of the Church as God's plan brought to perfection and the continuation of Christ and His redemptive work. The first section is an apologetic treatment following the usual order: aim and method of apologetics; existence of God; possibility and knowability of revelation; historical value of the Gospels; divinity of Christ; establishment, nature, and identification of the Church of Christ. The second section is a theological treatment of the Church as the Mystical Body of Christ. A short bibliography is followed by three appendices dealing with the five ways of St. Thomas, the prominence of the Church of Rome, and some Church laws, regulations, and policies (marriage, Catholic education, censorship and prohibition of books, Legion of Decency, etc.). S.'s teaching experience is manifest in the clear treatment. Unfortunately, there is no mention of recent Catholic scriptural developments. Certainly one need not agree with these developments and their influence on apologetics, but it is difficult to see how one can avoid discussing them in a treatment that is professedly mature and adapted to the intellectual needs of our time.

Woodstock College

Vincent T. O'Keefe, S.J.

MARY, MOTHER OF FAITH. By Josef Weiger. Translated by Ruth Mary Bethell; Introduction by Romano Guardini. Chicago: Regnery, 1959. Pp. xi + 266. A valuable contribution to Marian literature, soundly doctrinal and devotional. The high approval voiced in Guardini's introduction is not without foundation. In fact, it would make an excellent companion piece to his own *The Lord*. W. has adhered throughout the main portion of the book to the guiding principle given by St. Theresa of Lisieux to those who would speak of Mary: one should picture her life only as it

shines forth from Scripture. Avoiding the danger of a freewheeling imagination in face of the sparseness of material, and with all the present-day advances in the scriptural field at his command, W. has produced a controlled picture of Mary and her vital role in the Christian life. Towards the end W. introduces certain items (e.g., thoughts of St. Francis de Sales and St. Theresa on Mary and some material on the mysteries of the Rosary) which, though fine in themselves, seem to be outside the context of the book and detract from the total effect. The translation is well done.

Woodstock College

C. P. Costello, S.J.

I BELIEVE: THE PERSONAL STRUCTURE OF FAITH. By Jean Mouroux. Translated by Michael Turner. New York: Sheed & Ward, 1959. Pp. 108. \$2.75. Since its publication in 1938 as an article in *Recherches de science religieuse*, M.'s *Je crois en Toi* has lost none of its original value as a study of the act of faith in its concrete structure. Its contemporary significance is perhaps best indicated indirectly by M.'s assertion that he has built his theology of faith not on the principles of recent existentialism but on a few key texts from the works of St. Thomas. For his study of faith as an existential action of personal assent to God's self-revelation could very well pass as a new theology when it is in fact intended only as a reaffirmation of those personalist elements which are essential to the patristic and medieval theologies of faith. It would be unfortunate if the brevity of the book and M.'s somewhat sketchy development of his position should lead some readers to think that this is a popularization rather than a serious contribution to scientific theology. For, although M. is in no way attempting to replace the abstract analysis of faith, his synthetic approach to the concrete act does in fact challenge the legitimacy of that analysis as a fully adequate theology of faith and opens the way to a more satisfactory understanding of the starting point, the development, and the transmission of faith. We must be grateful to the translator for having made M.'s book available to a wider audience of American students, but there are places where the nuances of M.'s technical French are unfortunately, and not always inevitably, lost. In two places the translator has corrected errors in the French footnotes but in at least six other places he has by sins of omission or commission made the original references useless or unintelligible.

Woodstock College

John W. Healey, S.J.

SYMPOSIUM ON EVOLUTION. By Frederick C. Bawden, Gottfried O. Lang, Andrew G. Van Melsen, and Cyril Vollert, S.J. Pittsburgh: Duquesne Univ. Press; Louvain: Nauwelaerts, 1959. Pp. 119. \$3.00. Einstein

once said that God did not like to play dice. But, being omnipotent, God can use a pattern of chance *and* ordered law. Agnostic Darwin inclined to the pure-chance theory of evolution with—later—a bow to Lamarck. But the neo-Darwinist espouses again the pure-chance theory, which Hooton called the Lucky Strike hypothesis. This is not to deny that chance factors play an important part in the evolutionary process. The papers of Bawden and Lang in this symposium (held at Duquesne University April 4, 1959, to commemorate the centenary of Charles Darwin's *The Origin of Species*) amply document this fact. Van Melsen limits the operation of these chance factors to speciation, though there seems to be no reason to deny their concurrence in macro-evolution. It is a question of the adequacy of pure-chance factors to account for evolution completely. In his beautifully written book, *Darwin's Century*, Loren Eiseley expatiates on Darwin's constricted viewpoint: his neglect of the part of the organism (its potencies) in its evolution. Darwin regarded the organism as a wispy cloud of milling atoms constantly buffeted by the winds of chance. It is not that we do not know much about these buffeted potencies in organisms, which alone can provide great or small changes, or grist for the mills of chance. And until the order in this relationship—*with* chance—is acknowledged and not "straddled," as Scoon puts it, there will be only a partial explanation of evolutionary process. Teilhard de Chardin tried to encourage his colleagues to think along these lines. But, if we may judge from Simpson's anguished outcry, entrenched positions will be held for some time to come.

Loyola Seminary, Shrub Oak, N.Y.

Hugh J. Bihler, S.J.

THE THEORY OF EVOLUTION JUDGED BY REASON AND FAITH. By Ernesto Ruffini. Translated by Francis O'Hanlon. New York: Wagner; London: Herder, 1959. Pp. xvii + 205. \$3.95. In a brief preface Cardinal Ruffini states his purpose clearly: to show that evolution as applied by materialists to living beings has no scientific basis, and in particular to demonstrate that transformism as extending to man—even if restricted to the body—cannot be admitted. Although the original Italian edition appeared in 1948, the spirit and character of the book are such that it might have been written a generation ago. The scriptural exegesis of the first two chapters of Genesis is somewhat antiquated even if judged by standards prevailing up to 1948; if viewed in the light of the advances made during the intervening twelve years, it seems to be completely out of date. Probably no contemporary biblical scholars of recognized authority, whether Catholic or Protestant, would accord it serious consideration. No attention whatever is paid to theories of literary forms. The sacred text affirms that Adam was

formed by God directly from dust and that Eve was fashioned from Adam's rib; the Fathers and Scholastics speak of the origin of the first couple in the same way; that ought to settle the matter. Since the theory of evolution as referring to man's bodily beginnings is no more than a hypothesis, R. has of course a perfect right to propound his views, and he does so clearly and energetically. Yet the movement of Catholic thought seems to be decidedly away from the positions he upholds. Two articles contributed by the author to *L'Osservatore romano* in 1950 and 1954, "Origin of the Human Body" and "The Origin of Man: Errors and Forgeries," are included in the book as appendices. They can be read with profit.

St. Mary's College, Kansas

Cyril Vollert, S.J.

LA VIE SACRAMENTAIRE DE L'ÉGLISE. By J. Baciocchi, S.M. Paris: Editions du Cerf, 1959. Pp. 236. 660 fr. Prompted by the author's own experiences in the continuing dialogue between Catholics and Protestants in France, the present volume is designed to explain the central role of the sacraments in the life of the Christian. The explanation is on a high level and reflects the best of European Catholic thought on the sacramental principle and the sacraments in particular. The professional theologian will discover little that is new, but he will learn a valuable lesson in the art of presenting the truths of the faith in a manner which will instruct the Catholic without giving offense to the non-Catholic. A select list of books, all written in French, points up one advantage which the French Catholic layman has over his American counterpart.

Woodstock College

Paul F. Palmer, S.J.

LA TRADITION SACERDOTALE: ETUDES SUR LE SACERDOCE. Le Puy: Xavier Mappus, 1959. Pp. 316. A collection of twelve essays with preface and introduction, occasioned by the centenary of the death of St. Jean-Marie Vianney and sponsored by the theological faculty of Lyons. Of particular value to the theologian are the essays which endeavor to arrive at a fuller concept of priesthood from the data of the *OT* (A. Gelin), from a study of priesthood according to the mind of Jesus (A. George), from the writings of the Fathers (G. Joussard), and from the ordination prefaces of the [Leonine] Sacramentary of Verona (A. Beraudy). The work of theological synthesis is undertaken by J. Lécuyer. Although priesthood and sacrifice are correlative, they are not coextensive. Besides the strictly sacrificial function, the priestly office includes the function of teaching and ruling the Church of God. Granted this broader concept of priesthood, it is easy to see how the bishop who possesses the fulness of the priestly office differs

from the simple presbyter who is ordained to assist the bishop and to share in some but not all of his priestly functions. It will explain as well why the bishop will need a special grace or charism to fulfil his office and why this grace or charism is sacramentally conferred through episcopal consecration. A brief annotated bibliography (R. Etaix) enhances the value of the volume.

Woodstock College

Paul F. Palmer, S.J.

DE ORDINE 2: DE INSTITUTIONE (*cont.*): DE MATERIA ET FORMA. By Emmanuel Doronzo. Milwaukee: Bruce, 1959. Pp. x + 859 + [38]. \$19.00. Equating the sacrament of order with priesthood and limiting the strict concept of priesthood to the sacrificial function which the presbyter shares with the bishop, D. concludes that episcopal consecration is more probably not a sacrament. Since the deacon assists the priest at the Eucharistic sacrifice, he too shares in the sacrament of order, but the subdeacon and those in minor orders probably do not. Further limiting the proper concept of priest to one who posits the external rite of oblation, D. concludes that the term priesthood can be applied to the laity only in a metaphorical sense. Convinced that Christ determined the matter of the sacrament of order as an imposition of hands, D. concludes that such an imposition is and always has been the matter of the sacrament. Not all theologians will accept D.'s conclusions or the premises from which he argues. Few, however, will fail to be impressed by the vast amount of material which he has assembled. Excellent indexes make up in part for the omission of a detailed table of contents and page headings to guide the reader.

Woodstock College

Paul F. Palmer, S.J.

THE MASS OF THE ROMAN RITE: ITS ORIGINS AND DEVELOPMENT. By Joseph A. Jungmann, S.J. Translated by Francis A. Brunner, C.S.S.R. Revised and abridged by Charles K. Riepe. New York: Benziger, 1959. Pp. x + 567. \$10.00. This new edition was suggested by the publishers, who felt that a one-volume edition would be better suited to the average American reader. The revision is prominent only in the section devoted to the rite of commingling, a chapter newly edited by Jungmann for the present edition. The abridgement leaves the original text almost intact, but it is drastic in the deletion of most of the footnotes and in the abbreviation of bibliographies and indexes. Needless to say, the research student will have to consult the original two-volume work. The average reader will welcome the superior excellence in format, style of printing, and quality of paper, excellencies which may well justify the price of what is in fact a de luxe edition.

Woodstock College

Paul F. Palmer, S.J.

LA LITURGIE D'HIPPOLYTE: SES DOCUMENTS, SON TITULAIRE, SES ORIGINES, ET SON CARACTÈRE. By Jean Michel Hanssens, S.J. *Orientalia christiana analecta* 155. Rome: Pontificium Institutum Orientalium Studiorum, 1959. Pp. xxii + 547. \$7.50.

An erudite student of Oriental liturgies, H. addresses himself to the problem of the origins and true nature of the liturgy contained in the various documents claiming descentance from the *Apostolic Tradition* of Hippolytus. He painstakingly discusses the genealogy of these various documents through some 216 pages. Regarding the person of Hippolytus, it has long been assumed that he was an antipope and martyr. After evaluating all of the arguments hitherto put forward in favor of such an assumption, H. treats of the evidence which he feels offers solid foundation for the more probable hypothesis that Hippolytus was neither Roman nor antipope nor bishop nor martyr, but rather an Alexandrian who became a member of the Roman clergy, a priest, writer, and teacher who died not before 253 (pp. 283-340). He then turns his attention to the origin and character of the liturgy contained in the Church orders and after a minute comparison of it with all known documents of Alexandrian and Roman pertinence draws the conclusion that the liturgy of Alexandria was the basic source upon which Hippolytus leaned: the use of doxological forms (pp. 343-70), description of the hierarchical grades and ceremonies of ordination (pp. 371-405), the Mass ordinary (pp. 406-41), and the rites of initiation (pp. 442-88). While thus the liturgy of Hippolytus may be said to have been real, in the sense that it *depends* on a liturgy really in use in Alexandria, his purpose was to propose to the churches (not just one, but all) what he claimed to be the holy tradition of the apostles. We cannot say that the *Apostolic Tradition*, which probably cannot be attained in its original state, actually represents in every respect a liturgy really practiced in any locality.

Catholic University of America

John H. Miller, C.S.C.

VOCATION ET DISCERNEMENT DES ESPRITS. By Robert M. Gay. Montreal: Fides, 1959. Pp. 255. \$3.00.

In this doctoral dissertation from the Gregorian University the author, while acknowledging the very helpful contributions of psychiatry in determining a priestly vocation, insists that the principal element of such a vocation is the divine call through an interior grace. But can this grace be discerned? Separating himself from Lahitton and other recent authors who maintain that the only verifiable aspect of a vocation is the human element and that the internal vocation cannot be known, G. clearly states his position: although the interior grace cannot itself be immediately discerned, still through the discernment of spirits it can be verified mediately and with moral certitude. The principal object of such discernment is the intention to become a priest. To verify

this intention it is not sufficient to ascertain the reasons given by the candidate as the motives of his intention, for under the appearance of a true intention there can be hidden a complexity of inadequate motivation. It is precisely here that discernment enters into play to uncover the spirit that animates this intention. While the first half of the thesis treats of the internal grace of a priestly vocation, the second half is devoted to its discernment and is introduced by an excellent chapter on the biblical foundation for such discernment. This discernment is to be made by the bishop, by those who prepare the candidate, and by the candidate himself aided—this G. stresses—by his spiritual director. A stimulating work for all employed in preparing candidates for the priesthood.

Alma College

Edward Hagemann, S.J.

REDÉCOUVERTE DU JEÛNE. By P. R. Régamey, O.P., J. M. Abd-el-Jalil, O.F.M., J. Claudian, C. Drevet, Lanza del Vasto, Dr. Parodi, R. M. Tonneau, O.P., J. Trémolières, and Et. Trillat. Paris: Editions du Cerf, 1959. Pp. 449. 1200 frs. This volume, to which nine authors have contributed either essays of some length or shorter notes containing reflections and observations, has a dual character: it is both a study of the important role played by the practice of fasting in the history of man's religious development and a re-examination of the intrinsic value of this time-honored means of Christian asceticism in training the soul to virtuous and holy living. The first part deals with the Christian views of fasting from the beginnings to modern times, discusses the customs of fasting in primitive civilizations and in non-Christian religions, and treats the problem of fasting, or *inedia*, from a physiological and psychological point of view. The second part contains supplementary material to some of the problems discussed in the first. In the third part the main results of the two preceding parts are organized into a coherent theological doctrine on fasting which may guide fervent members of the clergy and laity on an old, traditional path of Christian asceticism. It is primarily a spiritual book. Its object is to reawaken in some chosen individuals among the faithful a true understanding of fasting as an ascetical practice deeply rooted in Christian tradition. At first glance, the present reviewer feared that the average educated reader, for whom the book is meant, might be confused rather than enlightened by the apparent redundancy of the material packed into such a small place. But this apprehension disappeared with his reading the book. Régamey has succeeded in welding his own large contributions and those of his collaborators into an organic whole, and the reader can easily follow the main train of thought. Thus the main purpose of the work has been

achieved. Though the reviewer is well aware that the volume was written for a wider public and not for a scholarly audience, he regrets the lack of a uniform system of quoting source material and the almost exclusive use of French secondary literature. References to the best critical editions of the texts quoted and use of a number of recent studies of the problem of fasting by American, English, and German scholars would no doubt have enhanced the value of the book.

Fordham University

Rudolph Arbesmann, O.S.A.

ST. PETER DAMIAN: SELECTED WRITINGS ON THE SPIRITUAL LIFE. Translated with an introduction by Patricia McNulty. New York: Harper, 1959. Pp. 187. \$5.00. As one of the series of classics on the contemplative life begun under the editorship of the late E. Allison Peers and intended for the general reader, McN., who is preparing a critical edition of St. Peter Damian's works, offers here in translation three of the opuscula of the eleventh-century Doctor and four of his sermons which "illustrate his theories [on the contemplative life] most clearly." Of the opuscula, she selects the *Dominus vobiscum*, *De perfectione monachorum*, and *De vera felicitate et sapientia* (PL 145, nos. 11, 13, and 58); of the sermons, *In epiphania Domini*, *Homilia ad honorem et laudem s. Benedicti*, *De inventione sanctae crucis*, and *De Spiritu sancto et eius gratia* (PL 144, sermons 1, 9, 18, and 21). She introduces them with a short, pointed account of St. Peter's life and background and a general exposition of his ascetical teaching and its sources. Appended are a short bibliography of her own essential sources and an index of names. It would be difficult to satisfy everyone in endeavoring to depict, through a few selections, the theory of one so multiple in his interests, so prolific and eminently practical in his exhortations; but McN.'s choice portrays evenly the spirit of the Saint, his severe austerity and love of solitude, his profound humility, his almost lyric ardor—a representative and satisfying introduction to Peter's spiritual thought.

Weston College

William J. Read, S.J.

SACRED MUSIC AND LITURGY: THE INSTRUCTION OF THE SACRED CONGREGATION OF RITES CONCERNING SACRED MUSIC AND SACRED LITURGY IN ACCORDANCE WITH THE ENCYCLICAL LETTERS OF POPE PIUS XII "MUSICAE SACRAE DISCIPLINA" AND "MEDIATOR DEI." Translated, with a commentary, by J. B. O'Connell. Westminster, Md.: Newman, 1959. Pp. 112. \$1.75. It is not without some apprehension that musicians of the Church witness the promulgation of any document on liturgical music. This apprehension is due not to the document itself but to the great number of in-

dividuals who suddenly become "liturgists" overnight and are only too ready to let the bewildered faithful (clergy, too) know what they must or must not do. The ensuing confusion is often disheartening to one who is familiar with *all* of the Church's legislation in this matter. O'C. is no newcomer to the field of liturgy, and therefore one can expect to find orderly and sound commentary on the Instruction of Sept., 1958. Citing the text of the Instruction, he parts from it to clarify, for the uninitiated, the significance of its laws, directive norms, and suggestions in the light of already existing legislation and practical norms. Perhaps because this commentary is an attempt to be practical, it does, at times, disappoint the musician. Twice, e.g., O'C. suggests the use of the highly overrated Gelineau Psalms, whose momentary success is the result of some spectacular advertising. In *Caecilia* (Autumn, 1959) Ermin Vitry, O.S.B., has already discussed their value. The average priest should find this commentary of great use in promoting the work of the apostolate of the liturgy.

Woodstock College

Joseph M. Hamernick, S.J.

DIE ENTWICKLUNG DER MORALTHEOLOGIE IM DEUTSCHEN SPRACHGEBIET SEIT DER JAHRHUNDERTWENDE. By Ernest Hirschbrich. Klosterneuburg: Bernina, 1959. Pp. 163. This very readable contribution to the history of moral theology is even more limited in scope than the title might imply. It treats only of Catholic moralists since the turn of the century who have written in German, omitting consideration even of German and Austrian authors who have written in Latin. Further, it does not consider the content of their moral doctrine, but rather their attempts to give a new orientation to the scientific study of Christian morality. Rather full treatment is given to the efforts of Mausbach, Tillmann, Ermecke, and B. Häring to make their presentation of moral theology more positive and more specifically theological and Christian. Their various systems of dividing the content of special moral is also indicated. Briefer mention is made of how other German-language authors of this period followed or modified the methods of these four. Altogether it makes interesting reading for moralists and those interested in a new approach to moral theology. Although no reference is made to moral literature in other languages, the systems here outlined seem to reflect well all the major lines of such an approach. Teachers of moral can find here many profitable ideas which they can utilize without adopting new textbooks, or even reading the individual works of the authors recorded in this volume.

Alma College

Joseph J. Farragher, S.J.

INTEREST: AN HISTORICAL AND ANALYTICAL STUDY IN ECONOMICS AND MODERN ETHICS. By Thomas F. Divine, S.J. Milwaukee: Marquette Univ. Press, 1959. Pp. xvi + 253. \$7.00. This study is composed of three parts: a historical survey of ancient, medieval, and modern thinking on the morality of interest taking; a summary of contemporary analysis of capital and interest; and the application of commutative, distributive, and social justice to the phenomenon so analyzed. The second section shows D. at his best in the careful analysis which is at once clear and complete, no easy task in a matter as complex as the nature of interest and the determination of its rate. A series of writings in this field in the last generation, including this of D.'s, has laid forever the notion, formerly so widely held, that Scholastic analysis and ecclesiastical prohibition of usury were merely prime examples of the obscurantism of a priest-ridden culture. Whether or not one believes that usury analysis has a place in dynamic modern society, there is no longer question that the medieval writers were asking the right questions and for their own time giving perfectly correct answers. D. does not choose to take well-defined positions on the applicability of this analysis to contemporary problems; he "is under no illusions as to the finality of the conclusions reached." He deals with a "question on which we believe that much remains to be said." The central question, "Does social justice, to achieve a higher level of employment, permit or require a lowering of the interest rate?", is fully stated "without attempting to resolve" it. D.'s contention, however, that he has presented a correct method for the formulation and analysis of such problems is fully justified.

Marquette University

B. W. Dempsey, S.J.

A GUIDE TO AMERICAN CATHOLIC HISTORY. By John Tracy Ellis. Milwaukee: Bruce, 1959, Pp. 147. \$2.50. In the present book E. has revised and brought up to date his *Select Bibliography of the History of the Catholic Church in the United States*, published a dozen years ago. A number of improvements have been made. While the new edition omits titles on general history and lists only works of a specifically Catholic bearing, the number of items has increased from 775 to 814. Further, each listing is now followed by a brief critical evaluation. The books are no longer listed according to chronological periods, but are classified in sections of diocesan history, biography, education, etc. The *Guide* also lists and briefly describes manuscript depositories, historical periodicals, and historical societies. This volume is an essential reference work for any serious student of American Catholic history.

Loyola Seminary, Shrub Oak, N.Y.

Francis X. Curran, S.J.

HERACLITUS. By Philip Wheelwright. Princeton, N.J.: Princeton Univ. Press, 1959. Pp. viii + 181. \$4.50. Heraclitus—the “Dark One” even to the ancients who possessed his work intact—has exercised increasing fascination over scholars in recent years, so that a considerable body of learned commentary and controversy has grown up around the mysterious, gnarled fragments of his thought which alone remain to us. Now W., working through the fragments and scholarly commentary on Heraclitus, offers “the first book written in English to introduce him to the general reader” (jacket). An introductory chapter sets Heraclitus in his intellectual context among the early Ionians, adding some salutary cautions on reading an ancient thinker in his own terms. The rest of the book is a translation and discussion of the fragments. W. accepts all the fragments recognized as authentic by Diels-Kranz (5th ed., 1934) and defends an additional five not included in that canon. His procedure is to form groups of what he judges to be related fragments, making each of the eight groups thus formed the basis of a separate chapter: The Way of Inquiry; Universal Flux; The Processes of Nature; Human Soul; In Religious Perspective; Man among Men; Relativity and Paradox; The Hidden Harmony. In each chapter W. first presents the fragments in his own translation (following the Greek text of Diels-Kranz or Walzer generally, though not uncritically); then he offers reflections and interpretation, relating the fragments to each other and to the whole context of Heraclitus’ thought as he conceives it, seeking to trace the underlying principle—the Logos, the “hidden harmony”—which will illuminate the obscurity of the fragments and reveal in them a consistent and intelligible view of reality. This is a courageous enterprise, in view of the fragmentary and enigmatic nature of the evidence. However, the book, as it proposes, should serve the general reader very well as an introduction to the thought of Heraclitus, offering him valuable insight into the perplexities, pitfalls, and problems of Heraclitean scholarship, and presenting a consistent, if not uncontested, interpretation. For those who are stimulated to explore further, the appendices provide a wealth of material: scholarly notes on each chapter; the Greek text of the fragments, with notes on sources, context, punctuation, etc.; notes on fragments rejected as spurious or trivial; an excellent fourteen-page bibliography. There is also a general index and an index of important Greek words.

Loyola University, Chicago

Theodore J. Tracy, S.J.

SITUATION DE LA PHILOSOPHIE CONTEMPORAINE. By Stanislas Breton. Centre d’études de Carthage, Cahier 1. Paris-Lyons: E. Vitte, 1959. Pp. 200. 900 fr. The first publication inaugurating a series emanating

from the *Centre d'études de Carthage* in Tunis, B.'s work is a series of lectures delivered to the students at the Center in which he analyzes contemporary philosophical trends. Three modern schools of thought qualify in B.'s judgment as the principal representatives of contemporary philosophical thought: existentialism, Marxism, and logical positivism. B. undertakes an analysis of these schools according to their primary points of agreement and disagreement in order to locate their common problematic. He isolates five basic questions, which, he believes, are the five central problems with which all contemporary philosophical movements are involved, and which each attempts to answer in its own way: (1) Does the limit situation in which every individual thinker and every philosophy finds itself eliminate irremediably all possibility for genuine philosophical truth and objectivity? (2) Since experience is acknowledged as the indispensable starting point for all philosophical construction, what experience should properly be the object of philosophical analysis? (3) Can the transcendence which is asserted by the existentialists be an object of rigorous and scientific statement? (4) How can the principle of determination employed by the logical positivists be reconciled with the principle of transcendence of the existentialists? (5) What precisely is the norm or method of verification in philosophy, and to what degree are truth and verification bound together necessarily? B. explores the answers given to these questions by the Marxists and the existentialists. The ultimate value of their contribution, he feels, is to place in question our own philosophical outlook and test its adequacy to meet the questions which are troubling the philosophical consciousness of our day.

Woodstock College

John J. McNeill, S.J.

NORMS FOR THE NOVEL. By Harold C. Gardiner, S.J. Rev. ed.; Garden City, N.Y.: Hanover House, 1960. Pp. 166. \$2.95. Readers of *America* for the past twenty years have grown accustomed to Fr. Gardiner's reviews and other articles on the modern novel. His *Norms for the Novel* (1953) has been his most extended statement to date on the problem of art and morality as it arises in the novel. Its reissue now in a handsome revised edition is doubly welcome, since it has been out of print for some time and the author is in a position to put into more permanent form his sound judgments on some novels that have been published since his first edition. The book is admirable for its blend of balanced practical judgment and patiently achieved principle in this thorny area of discussion. It is to G.'s singular credit that he has been consistently and actively fair to the legitimate concerns of both art and ethics. One is everywhere impressed by the confident union of aesthetic interest and moral earnestness. This

quality is as valuable as it is so often lacking in one or other of the extremes of the art-for-art's-sake view of the problem or of that of a moralistic Christianity. G. is rightly convinced that there is an ontological meeting ground for art and ethics. Worthy of special commendation are his treatment of the place of sin in a novel, his discussion of "realism" and "naturalism," and his wise and warm observations about the place of charity in the study of literature. Naturally enough, one may wish to disagree with a specific judgment here and there. I believe, e.g., that *The Old Man and the Sea* is a more morally significant novel than G. does and, conversely, *The End of the Affair* imaginatively less impressive than he seems to. But this may only be a comment upon the richness of many a piece of art that renders critical accord quite difficult. One may also question whether G. depends a bit too fully on the kind of Aristotelianism he employs in discussing literature as a moral (human) activity. In no way, however, should these observations detract from the wise and splendid achievement of this very valuable book.

Bellarmino College, Plattsburgh, N.Y.

John D. Boyd, S.J.

THE CHRISTIAN MESSAGE AND MYTH: THE THEOLOGY OF RUDOLF BULTMANN. By L. Malevez, S.J. Translated by Olive Wyon. Westminster, Md.: Newman, 1960. Pp. 215. \$4.50. M.'s work (cf. review article of original French by Vincent T. O'Keefe, S.J., "A Recent Interpretation of Bultmann," *THEOLOGICAL STUDIES* 16 [1955] 77-85) has not been revised for the English language edition, but Appendix 2 contains a translation by Bernard Noble of M.'s "Exégèse biblique et philosophie. Deux conceptions de leurs rapports: R. Bultmann et K. Barth," *Nouvelle revue théologique* 78 (1956) 897-914, 1027-41, concerned with Bultmann's hermeneutics.

DEATH: A BOOK OF PREPARATION AND CONSOLATION. Compiled by Barry Ulanov. New York: Sheed & Ward, 1959. Pp. xviii + 292. \$5.00. U.'s chapter headings indicate the movement of the book: "All things have their seasons," "Let not your heart be troubled," "Be ye always ready," "Blessed are they that mourn," "The consummation of life," "The death of death," plus chapters on immortality and the "last things," and a collection of prayers. His sources and purpose: "It is to the artists of meditation and contemplation [i.e., poets, philosophers, and theologians] . . . that I suggest we should turn to discover [Christian] man's thinking about death. It is to their arts that we should go, not necessarily to learn how to think and behave in the face of death, but at least to observe how others have thought and behaved and from that observation to take courage or at the very least

to be protected, as some knowledge can protect one, from the fears which have beset so many at the approach of death" (p. xii). The selections are all short, from a sentence or a couple of verses to a page or two, and range through the centuries from Hosea and Isaiah to Auden and Eliot. An appendix identifies and dates the writers (except for Scripture) and anonymous books.

LIFE AFTER DEATH. An anthology edited and compiled by the Earl of Wicklow. Westminster, Md.: Newman, 1959. Pp. 117. \$2.75. A book of selections primarily on purgatory: thirteen of its twenty-two chapters concern this doctrine (liturgy; early Christians; All Souls' Day; joy and suffering; helping the holy souls; etc.); several selections on death and judgment prepare the way, and one on heaven closes the book. The selections mostly run to two or three pages; the authors are all of this century except for Newman.

DICTIONARY OF THE NEW LATIN PSALTER OF POPE PIUS XII. By William J. Konus. Westminster, Md.: Newman, 1959. Pp. xi + 132. \$2.75. A useful reference book, especially for those beginning the breviary. With each entry there is a reference to the Psalter. When a word has more than one meaning or occurs in different idioms, the various meanings are given with their respective references. Proper-noun explanations are especially helpful; they are cited according to both Hebrew and Latin spellings.

EL COMIENZO DEL MUNDO: EXPOSICIÓN A LA LUZ DE LOS AVANCES CIENTÍFICOS ACTUALES. By José M. Ríaza, S.J. *Biblioteca de autores cristianos* 179. Madrid: Editorial Católica, 1959. Pp. xxxvi + 703 + xx (plates). 105 ptas. This book, by one who has been teaching courses in science to seminarians for more than ten years, is almost a complete basic encyclopedia of paleontology, geology, and astronomy, offered as a background for the understanding of modern methods of dating the age of life, the earth, and the galaxies. The problems are treated with accuracy and in detail. More than one hundred articles from American magazines are included in the long bibliography. Three appendices (on the cosmic conception of the ancient Hebrews, on cosmogony and Genesis, and on three discourses of Pius XII) are the only "theological" features of the book, which is written primarily to give candidates for the priesthood a basic background in science.

BOOKS RECEIVED

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

Scriptural Studies

- Beaucamp, Evode, O.F.M. *La Bible et le sens religieux de l'univers*. Lectio divina 25. Paris: Editions du Cerf, 1959. Pp. 224. 930 fr.
- Daniélou, Jean, S.J. *The Presence of God*. Translated by Walter Roberts. Baltimore: Helicon Press, 1960. Pp. 60. \$1.95.
- Deluz, Gaston. *La sagesse de Dieu: Explication de 1 Corinthiens*. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 293. 10 fr.
- Dupont, Jacques. *Mariage et divorce dans l'évangile: Matthieu 19, 3-12 et parallèles*. Bruges: Desclée de Brouwer, 1959. Pp. 239.
- Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* 6 (1958-59) nos. 1-2. Düsseldorf: Patmos, 1960. Pp. xi + 356. DM 46.—
- Moriarty, Frederick, S.J. *Introducing the Old Testament*. Milwaukee: Bruce, 1959. Pp. xi + 253. \$4.25.
- Rudolph, Wilhelm. *Vom Buch Kohelet*. Schriften der Gesellschaft zur Förderung der Westfälischen Wilhelms-Universität zu Münster 42. Münster: Aschendorff, 1959. Pp. 18.
- Schedl, Claus. *Geschichte des Alten Testaments 3: Das goldene Zeitalter Davids*. Innsbruck-Vienna-Munich: Tyrolia, 1959. Pp. xxviii + 497.

Doctrinal Theology

- Adam, Karl. *The Son of God*. Translated by Philip Hereford. Garden City, N.Y.: Doubleday, 1960. Pp. 235. \$.85.
- Arendzen, J. P. *Purgatory and Heaven*. New York: Sheed & Ward, 1960. Pp. 96. \$.75.
- Doronzio, Emmanuel. *De ordine 2: De institutione (cont.): De materia et forma*. Milwaukee: Bruce, 1959. Pp. x + 859 + [38]. \$19.00.
- Evdokimov, Paul. *L'Orthodoxie*. Bibliothèque théologique. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 351. 15 fr.
- The Idea of Catholicism: An Introduction to the Thought and Worship of the Church*. Edited by Walter J. Burghardt, S.J., and William F. Lynch, S.J. New York: Meridian, 1960. Pp. 479. \$6.00.
- Life after Death*. An anthology edited and compiled by the Earl of Wicklow. Westminster, Md.: Newman, 1959. Pp. 117. \$2.75.
- Lippert, Peter, S.J. *Credo: Le Sauveur, Les grâces de Dieu, Les sacrements du Christ*. Foi vivante. Paris: Editions du Cerf, 1959. Pp. 315.
- Malevez, L., S.J. *The Christian Message and Myth: The Theology of Rudolf Bultmann*. Westminster, Md.: Newman, 1958. Pp. 215. \$4.50.

- Marian Studies 11: Proceedings of the Eleventh National Convention of the Mariological Society of America.* Paterson, N.J.: Mariological Society of America, 1960. Pp. 172. \$2.50.
- Maritain, Jacques. *The Sin of the Angel: An Essay on a Re-interpretation of Some Thomistic Positions.* Translated by William L. Rossner, S.J. Westminster, Md.: Newman, 1959. Pp. xv + 106. \$3.00.
- Mouroux, Jean. *I Believe: The Personal Structure of Faith.* Translated by Michael Turner. New York: Sheed & Ward, 1959. Pp. 109. \$2.75.
- O'Brien, John Joseph. *The Remission of Venial Sin.* Catholic Univ. of America Studies in Sacred Theology (Second Series) 109. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. viii + 118. \$1.50.
- Tavard, George H. *Holy Writ or Holy Church: The Crisis of the Protestant Reformation.* New York: Harper, 1959. Pp. x + 250. \$5.00.
- Tresmontant, Claude. *Essai sur la connaissance de Dieu.* Paris: Editions du Cerf, 1959. Pp. 216.
- Wengier, Francis J. *The Eucharist-Sacrament.* Stevens Point, Wis.: The Author, 1960. Pp. xxii + 328. \$5.00.

Moral Theology, Canon Law, Liturgical Questions

- Berg, Ludwig. *Sozialethik.* Handbuch der Moraltheologie 9. Munich: Max Hueber, 1959. Pp. xii + 252. DM 9.80.
- Buckley, Michael J. *Morality and the Homosexual: A Catholic Approach to a Moral Problem.* Westminster, Md.: Newman, 1960. Pp. xxv + 214. \$3.50.
- Croegaert, A. *The Mass: A Liturgical Commentary 2: The Mass of the Faithful.* Westminster, Md.: Newman, 1960. Pp. ix + 311. \$4.75.
- Gilleman, Gérard, S.J. *The Primacy of Charity in Moral Theology.* Translated from the second French edition by William F. Ryan, S.J., and André Vachon, S.J. Westminster, Md.: Newman, 1959. Pp. xxxviii + 420. \$5.50.
- Häring, Bernard, C.S.S.R. *La loi du Christ: Théologie morale à l'intention des prêtres et des laïcs 3: Théologie morale spéciale: La vie en communion fraternelle.* Tournai: Desclée, 1959. Pp. 773.
- Hirschbrich, Ernst. *Die Entwicklung der Moraltheologie im deutschen Sprachgebiet seit der Jahrhundertwende.* Klosterneuburg: Bernina, 1959. Pp. 163.
- Lesage, Germain, O.M.I. *La nature du droit canonique.* Ottawa: University of Ottawa, 1960. Pp. 224.
- Martimort, A. G., et al. *The Liturgy and the Word of God.* Collegeville, Minn.: Liturgical Press, 1959. Pp. xv + 183. \$3.50.
- Navarrete, Urbano, S.J. *La buena fe de las personas jurídicas en orden a la*

- prescripción adquisitiva: Estudio histórico-canónico.* Analecta Gregoriana 105. Rome: Gregorian Univ. Press, 1959. Pp. xix + 377. \$5.00.
- Sacred Music and Liturgy: The Instruction of the Sacred Congregation of Rites concerning Sacred Music and Sacred Liturgy.* . . . Translated, with a commentary, by J. B. O'Connell. Westminster, Md.: Newman, 1959. Pp. 112. \$1.75.
- Salmon, Pierre. *L'Office divin: Histoire de la formation du bréviaire.* Lex orandi 27. Paris: Editions du Cerf, 1959. Pp. 256. 990 fr.
- Schmidt, Hermanus A. P. *Introductio in liturgiam occidentalem.* Rome: Herder, 1960. Pp. xi + 849.
- Vagaggini, Cyprian, O.S.B. *Theological Dimensions of the Liturgy* 1. Translated by Leonard J. Doyle. Collegeville, Minn.: Liturgical Press, 1959. Pp. xii + 242. \$3.85.
- Ziegler, John H., C.S.P. *The Obligation of the Confessor to Instruct Penitents.* Catholic Univ. of America Studies in Sacred Theology (Second Series) 121. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. vi + 60. \$.75.

History and Biography, Patristics

- Abercrombie, Nigel. *The Life and Work of Edmund Bishop.* London: Longmans, 1959. Pp. xv + 539. 70s.
- Adam de Perseigne. *Lettres* 1. Latin text, introduction, translation, and notes by Jean Bouvet. Sources chrétiennes 66. Série des Textes monastiques d'occident 4. Paris: Editions du Cerf, 1960. Pp. 256.
- Adamnan's De locis sanctis.* Scriptores latini Hiberniae 3. Edited by Denis Meehan. Dublin: Dublin Institute for Advanced Studies, 1958. Pp. 154. 30s.
- Baur, Chrysostomus, O.S.B. *John Chrysostom and His Time* 1: *Antioch.* Translated by Sr. M. Gonzaga, R.S.M. Westminster, Md.: Newman, 1959. Pp. lxxv + 399. \$6.75.
- Bernoville, Gaëtan. *Saint Mary Euphrasia Pelletier: Foundress of the Good Shepherd Sisters.* Westminster, Md.: Newman, 1959. Pp. 196. \$3.50.
- Boisset, Jean. *Sagesse et sainteté dans la pensée de Jean Calvin: Essai sur l'humanisme du réformateur français.* Bibliothèque de l'École des hautes études: Section des sciences religieuses 71. Paris: Presses Universitaires de France, 1959. Pp. 454.
- Carr, John, C.S.S.R. *St. Gerard Majella.* Westminster, Md.: Newman, 1959. Pp. 238. \$2.75.
- Colum, Padraic. *Ourselves Alone: The Story of Arthur Griffith and the Origin of the Irish Free State.* New York: Crown, 1959. Pp. xvi + 400. \$6.00.

- Congar, Yves, O.P. *After Nine Hundred Years: The Background of the Schism of the Eastern and Western Churches*. New York: Fordham Univ. Press, 1959. Pp. ix + 150. \$4.50.
- Dawson, Christopher. *The Historic Reality of Christian Culture: A Way to the Renewal of Human Life*. Religious Perspectives 1. New York: Harper, 1960. Pp. 124. \$3.00.
- Ellis, John Tracy. *A Guide to American Catholic History*. Milwaukee: Bruce, 1959. Pp. viii + 147. \$2.50.
- Gélase I. *Lettre contre les lupercales et dix-huit messes du sacramentaire léonien*. Sources chrétiennes 65. Introduction, text, translation, and notes by G. Pomarès. Paris: Editions du Cerf, 1959. Pp. 276. 13.80 N.F.
- Hanley, Thomas O'Brien, S.J. *Their Rights and Liberties: The Beginnings of Religious and Political Freedom in Maryland*. Westminster, Md.: Newman, 1959. Pp. xv + 142. \$2.75.
- Jean Cassien. *Conférences (18-24)* 3. Introduction, text, translation, and notes by E. Pichery. Sources chrétiennes 64. Paris: Editions du Cerf, 1959. Pp. 448. 15 N.F.
- Jedin, Hubert. *Ecumenical Councils of the Catholic Church: An Historical Outline*. New York: Herder and Herder, 1960. Pp. 254. \$3.95.
- Knowles, Dom David. *The Religious Orders in England 3: The Tudor Age*. Cambridge: Cambridge Univ. Press, 1959. Pp. xiv + 522. \$10.00.
- Ladner, Gerhart B. *The Idea of Reform: Its Impact on Christian Thought and Action in the Age of the Fathers*. Cambridge, Mass.: Harvard Univ. Press, 1959. Pp. xiii + 553. \$10.00.
- Maier, Hans. *Revolution und Kirche: Studien zur Frühgeschichte der christlichen Demokratie 1789-1850*. Freiburg im Breisgau: Rombach, 1959. Pp. 250.
- Maur, Ivo auf der, O.S.B. *Mönchtum und Glaubensverkündigung in den Schriften des hl. Johannes Chrysostomus*. Paradosis: Beiträge zur Geschichte der altchristlichen Literatur und Theologie 14. Freiburg, Schweiz: Universitätsverlag, 1959. Pp. xvi + 205. Fr./DM 15.—
- Murphy, John L. *The General Councils of the Church*. Milwaukee: Bruce, 1960. Pp. ix + 193. \$3.50.
- Neill, Thomas P. *1859 in Review: A Single Year's Effect on the Modern World*. Westminster, Md.: Newman, 1959. Pp. xxx + 203. \$2.75.
- Paulin, Antoine. *Saint Cyrille de Jérusalem catéchète*. Lex orandi 29. Paris: Editions du Cerf, 1959. Pp. 250.
- Rahner, Hugo, S.J. *Saint Ignatius Loyola: Letters to Women*. New York: Herder and Herder, 1960. Pp. xxiii + 565.
- Richard de Saint-Victor. *La trinité*. Sources chrétiennes 63. Introduction,

text, translation, and notes by Gaston Salet, S.J. Paris: Editions du Cerf, 1959. Pp. 525.

Ulanov, Barry. *Sources and Resources: The Literary Traditions of Christian Humanism*. Westminster, Md.: Newman, 1960. Pp. xv + 286. \$4.50.

Ward, Maisie. *Saints Who Made History: The First Five Centuries*. New York: Sheed & Ward, 1959. Pp. xiv + 377. \$4.50.

Wiles, M. F. *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church*. New York: Cambridge Univ. Press, 1960. Pp. x + 182. \$4.75.

Pastoral and Ascetical Theology, Devotional Literature

Damian, St. Peter. *Selected Writings on the Spiritual Life*. Translated with an introduction by Patricia McNulty. New York: Harper, 1959. Pp. 187. \$5.00.

Gorman, Ralph, C.P. *The Last Hours of Jesus*. New York: Sheed & Ward, 1960. Pp. viii + 277. \$3.95.

Guardini, Romano. *Jesus Christus: Meditations*. Translated by Peter White. Chicago: Regnery, 1959. Pp. 111. \$2.75.

Lochet, Louis. *Apparitions of Our Lady: Their Place in the Life of the Church*. New York: Herder and Herder, 1960. Pp. ix + 127. \$2.95.

Mother of the Redeemer: Aspects of Doctrine and Devotion. Lectures of Maynooth Union Summer School, edited by Kevin McNamara. New York: Sheed & Ward, 1960. Pp. xiii + 258. \$4.00.

Nemec, Ludvik. *The Great and Little One of Prague*. Phila.: Peter Reilly, 1959. Pp. xv + 279. \$4.50.

Pepler, Conrad, O.P. *Sacramental Prayer*. St. Louis: Herder, 1959. Pp. 148. \$2.75.

Rahner, Karl, S.J. *Sendung und Gnade: Beiträge zur Pastoraltheologie*. Innsbruck: Tyrolia, 1959. Pp. 561.

Ripley, Francis J. *Priest of Christ*. Westminster, Md.: Newman, 1959. Pp. viii + 198. \$3.95.

Ryelandt, I., O.S.B. *The Quest for God: A Study in Benedictine Spirituality*. Translated by Matthew Dillon, O.S.B. St. Louis: Herder, 1959. Pp. 207. \$3.25.

Schnitzler, Theodor. *The Mass in Meditation 2*. Translated by Rudolph Kraus. St. Louis: Herder, 1959. Pp. ix + 317. \$4.50.

The Spiritual Directory of Saint Francis de Sales for People Living in the World. With a commentary by Joseph E. Woods, O.S.F.S. Westminster, Md.: Newman, 1959. Pp. xii + 124. \$2.00.

Thomas a Kempis. *The Imitation of Christ*. Translated by Ronald Knox and Michael Oakley. New York: Sheed & Ward, 1959. Pp. 217. \$2.50.

Philosophical Questions

- Berdyayev, Nikolai. *Slavery and Freedom*. Translated by R. M. French. New York: Scribner's, 1944. Pp. 268. \$1.45.
- Bickel, Lothar. *The Unity of Body and Mind*. Edited and translated by Walter Bernard. New York: Philosophical Library, 1959. Pp. 167. \$3.75.
- Buber, Martin. *I and Thou*. Translated by Ronald Gregor Smith. 2nd ed.; New York: Scribner's, 1958. Pp. xii + 137. \$1.25.
- Freund, Hans. *The Balanced Life: An Essay in Ethics*. New York: Philosophical Library, 1959. Pp. 186. \$4.50.
- Grant, George P. *Philosophy in the Mass Age*. New York: Hill and Wang, 1960. Pp. 128. \$3.00.
- Harris, Marjorie S. *Francisco Romero on Problems of Philosophy*. New York: Philosophical Library, 1960. Pp. vii + 115. \$3.75.
- Naus, John E., S.J. *The Nature of the Practical Intellect according to Saint Thomas Aquinas*. Analecta Gregoriana 108. Rome: Gregorian Univ. Press, 1959. Pp. 220.
- Pucelle, Jean. *Etudes sur la valeur 2: Le règne des fins; L'Essence de la civilisation*. Problèmes et doctrines 17. Lyons: E. Vitte, 1959. Pp. 457.

Special Questions

- Abbo, John A. *Political Thought: Men and Ideas*. Westminster, Md.: Newman, 1960. Pp. xv + 452. \$5.75.
- Anthony, W. J. *To Dare the Future*. St. Cloud, Minn.: Chirho, 1959. Pp. 118.
- At-one-ment: Studies in Christian Unity 2* (1960). Washington, D.C.: Atonement Seminary, [1960]. Pp. 80.
- Barondes, R. de Rohan. *China: Lore, Legend and Lyrics*. New York: Philosophical Library, 1960. Pp. xvi + 238. \$4.75.
- Barr, Stringfellow, Robert McAfee Brown, Arthur Cohen, Rabbi Arthur Gilbert, Martin Marty, Allyn Robinson. *American Catholics: A Protestant-Jewish View*. Edited by Philip Scharper, with an afterword by Gustave Weigel, S.J. New York: Sheed & Ward, 1959. Pp. viii + 235. \$3.75.
- The Church and the Nations*. Edited by Adrian Hastings. New York: Sheed & Ward, 1959. Pp. xxii + 238. \$4.75.
- Clark, Dennis. *Cities in Crisis: The Christian Response*. New York: Sheed & Ward, 1960. Pp. x + 177. \$3.50.
- Clémence, Jean, S.J. *Evangile, lumière de vie pour une foi d'adulte*. Le Puy: Xavier Mappus, 1959. Pp. 208. 7.95 N.F.
- Cohen, Noah J. *Tsa'ar Ba'ale Hayim—The Prevention of Cruelty to Animals: Its Bases, Development, and Legislation in Hebrew Literature*. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xv + 208. \$2.50.

- Couturier, Charles, S.J. *The Mission of the Church*. Translated by A. V. Littledale. Baltimore, Md.: Helicon Press, 1960. Pp. xxii + 146. \$3.50.
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