

BOOK REVIEWS

JOHN A. MACKAY. *A Preface to Christian Theology*. New York. The Macmillan Co. Pp. x-187. \$2.00.

The author, president of the Princeton Theological Seminary, here presents the substance of the Sprunt Lectures which he delivered at Union Theological Seminary, Richmond, Virginia, in February, 1940. As indicated in the Foreword, the book is intended as "a preface, a foreword to theological discussion, a glimpse at the borderland between theology and religion." That intention is couched in such general, almost vague, terms that the reader does not know what to expect. What he actually finds in outline is the Christian program of life presented as something altogether desirable and at the same time as the only adequate solution of those fundamental problems of existence and purpose with which every human being is faced. It may come as a surprise to the author to hear that his book in its essentials is a kind of free companion volume to the *Spiritual Exercises* of St. Ignatius Loyola. For that matter, what Dr. Mackay so eloquently urges is the very program that has been followed by every true Christian and carried out to perfection by every real saint since the time of Christ. It is that man may bend every effort to know Christ more intimately, so that he may love Christ more ardently, with the result that he may follow and imitate Christ more closely, "putting on Christ," in the Pauline sense.

There we have the core of the book's message. It is a message that can never be repeated too often, and were there nothing more than bare repetition, the book would be justified. In the present instance, however, the contribution is distinguished by a graceful, effortless style, a freshness of approach, and a spiritual intensity that bespeaks deep, personal conviction. Generous use is made in quotation from a broadly impartial acquaintance with the works of significant theological and religious writers. In each case the borrowed thought is thoroughly digested and takes its place organically in the general synthesis. A far from complete list of those quoted with approval includes such a wide variety of thinkers as Karl Adam, Maritain, Gilson, Berdyaev, Paul Elmer More, Brunner, Luther, John MacMurray, Thomas à Kempis, Chesterton, Francis Thompson, Unamuno, John Woolman, and Henry C. Link. In its dominant idea, however, the book is patently the result of the combined influence of three highly individualistic geniuses, i. e., Sören Kierkegaard, Blaise Pascal, and Feodor Dostoevsky. Differing radically with respect to racial and religious antecedents, these three were kindred spirits in their flaming struggle to bring to vivid light the very essence of Christianity. Dr. Mackay, under their inspiration and guidance, joins in that struggle.

Parenthetically, it may be remarked that Kierkegaard, the great Danish philosopher and religious thinker of a century ago, is receiving the serious attention of an ever-increasing number of scholars in the present century. Within the past fifteen years his works have been the subject of appreciative studies by such Catholic scholars as Guardini and Przywara, and the Munich philosopher Theodore Haecker found his way from Kierkegaard, through Newman, into the Catholic Church.

Dr. Mackay has cast his book, not too rigidly, in the form of a parable. The road to Emmaus and the wayfarers thereon "are a parable of our contemporary situation in thought; the encounter with the Other in the evening twilight is a parable of the cure that the Christian world needs for its reviving" (p. 1). The contemporary world is bogged down to such an extent that even "in many an institute of sacred learning Christian scholarship has become so bankrupt that it has no certain word to say about Jesus of Nazareth to the new pilgrims to Emmaus" (p. 4). Men are portrayed in art not as "creatures bearing the image of the divine, but as beings who symbolize the will to power or the impulses of desire" (p. 5). It is a world in which "educators are not clear what life itself is for or what educated people are supposed to be or do" (p. 6); there is a clear trend toward nihilism in thought and action in important areas of the world; revolution as an idea tends to be deified without any reference to a constructive program.

The author sees the remedy to be a restoration of authority, the authority of ultimates. The blind attempts on all sides to even invent a meaning for life and to set up some figmentary ultimate authority are just so many manifestations of man's instinct for submission to the only true ultimate authority, God Himself.

The only adequate response to such a yearning is Revelation. The Revelation of God is the concern and content of theology. Who is God? How can we know Him? What has He said? What does He say now? How can the word of God be distinguished from the word of man? How can the divine truth be most clearly set forth? How can it be applied to all the problems of man's complex existence and relationships? These are theological questions. Theology, great theology, is our chief contemporary need (p. 20).

But the mere search for truth, in any which way, is not enough. What the author designates as the Balcony approach to truth and attitude toward life is the object of a deserved castigation. Man is in no position to be the patronizing spectator in the presence of the tremendous Realities. Rather it behooves him to descend to the Road in all humility and to concern himself vitally about answers to such questions as: "How can I be what I ought to be? How can I become related to the purpose of the universe? How can a better order be established than that which now exists?" (p. 44). That

type of thinking the author calls "existential thinking," using an expression made famous by Kierkegaard. It is merely a different way of expressing the knowledge-love-imitation message that is as old as Christianity itself.

Approximately a third of the book has been devoted to this setting of the stage, or providing a kind of "composition of place." The next step is a rapid survey of the impact of Christianity on mankind's history throughout the course of the centuries. As having special pertinence at the present time, there is vigorously pointed out the extent to which democracy is in debt to Christianity. "Our seeker considers it an impressive fact . . . that around the world today wherever Christianity is being repudiated, democracy is being repudiated with it" (p. 61).

The succeeding pages of the book are concerned with a forthright recourse to and an unquestioning acceptance of the Bible as the "chief source of Christian influence," which opens up a world "in which God Himself speaks" (p. 62). And God meets man in Christ. So "we come with reverence and awe to consider Jesus Christ, the personal Truth. Now if ever is the moment to descend from the Balcony to the Road. For Christ can never be known by men who would be His patrons, but only by those who are prepared to become His servants" (p. 71).

Dr. Mackay's account of the encounter with Christ as He is revealed to one who endeavors to read Scripture in the spirit in which it was written is on a consistently high level. The reader gets the impression that he is being made the beneficiary of the innermost convictions and intimate spiritual aspirations of an ardent seeker after the Truth. And it is in these chapters that the Catholic theologian will expect to find, at least in outline, the author's doctrinal position.

As has been mentioned before, it was never the author's intention to give a scientific exposition of his theology. It is to be noted that he carefully avoids all semblance of controversy where Christians are concerned. The book is strictly "ecumenical" in outlook; it endeavors to take a stand that should be acceptable to all who call themselves Christians, the while carefully avoiding disputed points. There is clear acceptance of the Incarnation, the Divinity of Christ, Christ as the Way to God, the need of bringing one's entire life into harmony with God's Will and under God's authority, the possibility of justification and sanctification for all men. The terms "faith" and "grace" are employed frequently, especially in commenting on the writings of St. Paul, in the traditionally Calvinistic sense. The Bible is for the author the sole source of revealed truth, and presumably it is incumbent on the individual reader to discover its all-important message without falling into error. That there is the possibility of going astray would seem to follow from the fact that revealed Truth is of its very nature absolute and unchangeable, as the author holds. How the Christians of the first centuries, before there was a Bible in its collected form, benefited by the revealed word

of God, or who was in a position to decide just what really belonged to the Bible, is not stated.

Dr. Mackay essays an explanation of what he calls "brotherhood by supernatural grace," that should have special interest for Catholic theologians. It is Calvinistic in its references to faith and in the distinction it makes between justification and sanctification. But in its general tone and language, it would seem to be much closer to the true internal renovation and elevation as set forth at Trent than to the conception of grace found in the writings of the sixteenth century Reformers. Here are the more pertinent passages.

Christians are blood brothers. They are so not simply because they recognize "that of one blood God made all nations of men to dwell upon the face of the earth." They are blood brothers because they all participate in a common life, the life or the "blood" of Jesus Christ. Through each Christian, as a member of the Body of Christ, flows a mystic blood which is the source of his life . . . There is a blood that was poured out for our justification; there is also a blood that is poured in for our sanctification . . . The blood of Christ in this sense purifies the bloodstream of their personality, combats their spiritual anemia, heals their wounds, in general revitalizes and nourishes them until they grow up together "unto the measure of the stature of the fulness of Christ." What takes place in a special manner at the Holy Supper through the exercise of the believer's faith in Christ, is a permanent reality of the Christian life, namely, that Christians are nourished by participation in the supernatural life of Jesus Christ the Crucified-Risen One (pp. 146-9).

The book as a whole is singularly free from any trace of Modernism, and it is to be hoped that leaders of the caliber of Dr. Mackay may be able, through the Ecumenical Movement, to stem the drift of many so-called Christian groups toward what is practically paganism. Holding to certain fundamental Christian tenets as the author surely does, it may be wondered how he can have any hope for concerted Christian action with those who are Christian but in name. The answer is to be found on page 163, where the Church in its highest and holiest meaning is seen to be:

The great group of people, dead as well as living, belonging to every class and race and nationality, residing in every land and clime, members of all existing empirical churches and of none, who have believed in God through Jesus Christ and are members of the Body of Christ. This, and this alone, is the Church in the fullest Christian sense, the *una sancta*, the one holy catholic Church Such churchly reality as any Christian group may possess is due to the measure of its participation in this one Holy Catholic Church.

In other words, no existing Christian group or Church measures up to the full stature of this ideal one Holy Catholic Church, but the different

Christian groups are authentic to the extent that they are faithful to the pattern, or participate in what Christ established. Something is better than nothing. This is not to say that one Church is objectively as good as another, and the author seems to wistfully imply that, if there did actually exist a Church fully corresponding to Christ's intention and adequately including all the members of the Body of Christ, that would be the one true Church, and membership in it would be each one's obvious duty.

Now Christ did found a visible Church. He commissioned it to teach, to rule, to sanctify its members. He guaranteed to preserve it from falling into error in matters of faith and morals; He declared that the gates of hell would not prevail against it; He promised that He would fulfil His guarantee by remaining with His Church unto the end of time. If Dr. Mackay's opinion corresponds to the truth, and there does not exist anywhere in the world Christ's visible Church just as He intended it, then what has become of Christ's guarantee? And if His guarantee has not been carried out, what is to be said for His Divinity, and for the other truths of Christianity that obviously mean so much to the scholarly author of the book under discussion?

CLEMENT DE MUTH, S. J.

SISTER MARY CONSILIA O'BRIEN, O.P., PH.D. *Christian Social Principles*. Introduction by Rt. Rev. Msgr. Fulton J. Sheen, Ph.D. New York. P. J. Kenedy & Sons. Pp. xvi-621. 1941. \$2.40.

This is a very good text-book on social ethics. The author has undertaken to present the social thought of St. Thomas and of the Church to Catholic students of the final years of high school and the early years of college.

Though for the most part adapted in its vocabulary and style to students of no previous philosophical training, the book is no primer; its rather complete presentation of the divine plan for man in society will supply profitable reading to more mature minds in colleges and adult discussion clubs, and even in seminaries.

Mindful of Pope Leo's warning that the wisdom of St. Thomas be drawn from its very source, or at least from those streams which, derived from the original source, still flow clear and pure, the author by means of an abundance of apt direct quotations enables the student to hear St. Thomas and the Popes themselves.

The first part of the book, embracing the first 150 pages, is a treatise on general ethics and discusses such subjects as the ultimate end of man, human acts, conscience, law, obligation, and freedom. This part is good but not as well done as the other three parts on social ethics. Though apt examples are used to throw light on many of the fundamental principles, these early chapters are likely to be difficult reading for the beginner, possibly because general ethics necessarily involves much abstract matter, and possibly too be-

cause in such abstract questions it is a prodigious task to make clear to beginners the words of St. Thomas, who did not write for beginners.

The other three parts of the book are splendid. Here especially the author shows the qualities of an expert teacher. There is a consistently progressive movement in her explanation; it is uniformly clear, well illustrated, complete, orderly, balanced, and knit together with strong logical reasoning.

Part Two deals with society, its necessity, nature, and authority; Part Three, with the family, the state, and the Church, and their mutual relations. This closes with a critique of the non-Christian philosophies of society.

In Part Four, which is concerned with man in economic society, the author avoids the extremes of rabble-rousing demagogism and the half-truths of special pleading; in her treatment of such subjects as capital and labor, the wage contract, etc., she is sane, calm, and reasonable, with the sane calm reasonableness of St. Thomas and the Roman Pontiffs.

She proposes no easy panacea for the world's ills. She does not shut her eyes to the baffling complexities of modern economic life. With Pope Leo she readily admits the difficulty in determining precisely what is the due share of the economic product to be given to capital and to labor. When discussing the wage contract, she not only lays down the moral principles of justice but also brings in some of the complicated interacting economic forces that must be balanced to effect a just wage scale. Here, as elsewhere, she is a clear-eyed realist, rather than a visionary.

The genuine utility of the book does not suffer serious detriment from a few slight inaccuracies that have crept into it, as, for instance, on p. 525 where, in speaking of the obligation of charity to give to those who are in need, she says: "Justice obliges this in the face of extreme necessity." It would be more accurate to say that even in this case only charity obliges the owner *to give*, though justice obliges him not to prevent the destitute man from taking what is needed in his extreme necessity.

Again, though the correct meaning may be explained elsewhere, some of her expressions in themselves are not quite accurate, as when she says on p. 118 that when natural-law conclusions "are promulgated by human authority, they do not become Human Law." It would be more accurate to say that, though they thereby do become human law, they still remain also part of the natural law. Thus, for instance, certain necessary conclusions from the natural law are called by St. Thomas *Ius Gentium*, which he classifies as part of the positive human law.

In one place, however, there is an inaccuracy which could be serious in its logical consequences. On p. 514 the author says: "The Natural Law does not demand that possessions be privately held. Neither does it forbid private possessions. Man's reason, however, determines that to own goods privately is the best solution of the social problem, when judged in the light of human nature as human nature is." This opinion is contrary to the common doc-

trine among Catholics today. If the right of private ownership were not demanded but only permitted by the natural law, it would derive its real origin from merely human law, and therefore the state which granted it could also take it away. Thus the confiscation of private property advocated by socialism and communism would involve no injustice. In former times there were eminent writers, such as Lessius and Laymann, who from an inaccurate interpretation of St. Thomas' doctrine on the *Ius Gentium* similarly concluded that private ownership is useful and legitimate, but *not strictly necessary*, and hence that it is not demanded but merely permitted by the natural law. This theory can no longer be held, especially after the emphatic statements of recent Roman Pontiffs.

That the social encyclicals declare private ownership not merely something permitted, not merely the "best solution," but something strictly necessary and demanded by the natural law, is clear from the very passages quoted by the author on pages 531 and 533-534. Thus, for instance, Leo XIII says:

Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful but absolutely necessary. "It is lawful," says Saint Thomas of Aquin, "for a man to hold private property; and it is also necessary for the carrying on of human life."

And Pius XI:

Now the Natural Law, or rather, God's Will manifested by it, i.e., the Natural Law, demands that right order be observed in the application of natural resources to human needs; and this order consists in everything having its proper owner. . . . The division of goods, which is effected by private ownership is ordained by nature itself and has for its purpose that created things may minister to man's need in orderly and stable fashion.

Moreover, Lessius, Laymann, and the others who in the past considered private ownership something merely permitted by the natural law, nevertheless used arguments which, if they proved anything, proved the strict necessity of such ownership. And this is precisely what Sister Mary Consilia does. The private ownership of land and productive property she proposes not merely as the "best solution" but as something necessary, when on p. 519 she says: "You will agree that, necessary as this is in the life of the unattached individual who lives apart from the domestic circle, it is even more necessary in the case of a father of a family who must provide, by the very dictates of nature, not only for himself and his wife but for his offspring as well."

The confusion has all resulted from a passage in St. Thomas (2a 2ae q. 66 a. 2 ad 1) which the author quotes on p. 515. Since the English translation

she uses omits an important reference, it will be better to quote the original Latin:

Communitas rerum attribuitur iuri naturali; non quia ius naturale dictet omnia esse possidenda communiter, et nihil esse quasi proprium possidendum; sed quia secundum ius naturale non est distinctio possessionum, sed magis secundum humanum conductum, quod pertinet ad ius positivum, ut supra dictum est (q. 57 art. 2 et 3); unde proprietates possessionum non est contra ius naturale, sed iuri naturali superadditur per adinventionem rationis humanae.

At first sight this passage does indeed seem to place private ownership outside the natural law and exclusively under positive law. Cathrein, however, who has treated this question exhaustively (*Philosophia Moralis*.¹⁷ nn. 307-310, 456, 458. *Moralphilosophie*.⁸ I, pp. 607-613; II, pp. 324-327), points out that St. Thomas is here using the expression "Natural Law" in a much narrower sense than is common today. The expression today refers to all law which obliges independently of any superadded positive precept. But by natural law in the present context St. Thomas means only those laws which are common to men and to brute animals. Thus he here refers back to q. 57, where he puts property rights not under the natural law as he there understands the expression as something common to men and brutes, but under *Ius Gentium*, which for him is not mere human law but is made up exclusively of those human laws which are necessary conclusions from the natural law (1a 2ae q. 95 a. 4). And conclusions of this sort all belong to the natural law, as he says elsewhere (*In V Eth.* 1. 12): "Praemissis enim existentibus, necesse est conclusionem esse, et ideo necesse est, quod quidquid ex iusto naturali sequitur quasi conclusio, sit iustum naturale." In this last place St. Thomas is using the expression "Natural Law" with the same extension that it has today.

WILLIAM E. DONNELLY, S.J.

H. F. M. PRESCOTT. *A Spanish Tudor*. New York: Columbia University Press. 1940. Pp. 562. \$5.00.

The author of this biography is an Englishwoman who, Charlotte La Rue of the Columbia Press tells me, "received her B.A. from Oxford and her M.A. from Manchester University. She was trained in historical research under Professor T. F. Tout of Manchester University and is occasional lecturer to St. Hugh's College, Oxford." To an inquiry about Miss Prescott's religious affiliation, the Columbia Press replied, "We understand that Miss Prescott is an Anglo-Catholic." Miss Prescott has also written three historical novels and has published a translation, *Flamenca*, from the old Provençal. *A Spanish Tudor* seems to be Miss Prescott's first biography. If it is, she moves into the field of solid and sober history with the tread and sureness of a veteran who not only knows the historical facts of her theme but

truthfully and gracefully interprets them in the manner of the sound historian. True it is that Miss Prescott has fallen in love with "Bloody Mary," but who would not, once one knows her in the light of the heavily documented biography that we have here at hand.

Miss Prescott has not undertaken a whitewashing of Mary I, but, as a matter of fact, in her objective presentation of facts, she has set before us the picture of a personage who was the object of one of the greatest "smear-campaigns" in history. A little rhyme by which English school children are wont to remember their kings reads in part:

"Edward the Sixth Reformation began
Mary the Bloody upset the plan."

After reading Miss Prescott's book we can surely change the last line to:
"Mary the Cath'lik upset the plan."

But Mary has been "Bloody" for centuries of children and adults of the English-speaking countries and although Miss Prescott has done much to correct that false picture of Catholic Mary, the wicked sobriquet will die a slow death. Far from idealizing Mary Tudor, Miss Prescott does show her as a charming little girl, much loved by her father Henry VIII and by his subjects, but a little girl for all that who when "sweet sixteen" was unfortunate enough to be the victim of a broken home. Out of this broken home came the miseries of divorces, re-marriages, beheadings, schism, and heresy—a veritable martyrdom for the Princess Royal of England. She lived through all that for twenty-six years. Her days of happiness were few and even they were interspersed with grave troubles: scruples over her succumbing to the Henrician Church during her father's lifetime; the agonizing distress she suffered over her husband's (Philip II's) protracted absences from England; most of all, her failure to win all her English subjects back to the faith of St. Augustine and St. Gregory—"the thing nearest to her heart." Miss Prescott makes it plain that even Mary's marriage to Philip of Spain was undertaken for the purpose or with the hope of providing England with a Catholic heir to her throne. The heartaches she suffered at this disappointment would wring the soul—so dramatically does Miss Prescott describe this phase of Mary's life.

We think that everybody regrets the attitude which Paul IV, the Pope of the times, took towards Queen Mary and her cousin, Reginald Pole, the Cardinal Archbishop of Canterbury and Legate of the Holy Father in England. No doubt the Pope acted as ruler of the Papal States when he sought to remove Pole from his position as the Pope's Legate in England; for his States were at war with Spain whose King was also, in name at least, King of England. No doubt the Pontiff acted impetuously when he humiliated the Queen and her Cardinal cousin by letting the Cardinal suffer at Rome and perhaps elsewhere in Christendom under the stigma of heresy. However, even though the anti-Spanish Paul IV might have hurt the Church's future in the English-speaking world, there is surely much to be

reprimanded in the explosive language and indignation that Miss Prescott uses towards the Sovereign Pontiff. To her he was "a new and dangerous personality . . . a fanatic." With sober effectiveness and without offense, Ludwig von Pastor (Vol. XIV) tells us, "owing to his choleric nature the Pope was always inclined to drive to extremes . . . without consideration of what must be the consequences upon his religious and reforming activities [of a rupture with Spain, the principal Catholic power] he flung himself against the mightiest monarch in the world in a struggle which ended disastrously, deeply injured Rome and the States of the Church [and] delayed the carrying out of the work of reform." In the presence of the great efforts which Mary, so loyally attached to the old Faith, was making in her northern kingdom to restore Catholicism in England, the attitude of the Pope must have offended her profoundly, but of course, living in times different from our own, no doubt she had a more intelligent understanding of Pope Paul's action than we her sympathizers have.

As for Mary's "bloodiness," Miss Prescott would deem her no more bloody than any sixteenth century monarch, called on by virtue of his or her office to remove threats to the health of the body politic. Miss Prescott thinks the Lady Mary was one whose first two years of rule were marked by a "startling clemency and forbearance," especially in view of the fact that Mary secured the throne, which was surely hers by virtue of the meaning of blood royal in those days, only after striking down a dangerous conspiracy against her. When Mary did use violence, it was only after endurance was stretched to the snapping point. Good order called for strong action; for the protection of herself and of her legitimate government severe measures had to be taken. The list of insults and the character of the insulters make one sick. Miss Prescott names some of the "victims" of Mary—men whose names Foxe enshrines in his martyrology. After Miss Prescott tells you of their history, one wonders how Foxe could have allowed himself to be discredited by such persons. Moreover Miss Prescott observes that "much of Protestantism carried a seditious heart." What else could Mary have done? After one reads Miss Prescott's account of the tricks, conspiracies, plots against the Queen, all during her most unhappy five years reign, one wonders how self-respecting Protestants then or now could use the terrible name of "Bloody Mary."

We must always be grateful to Miss Prescott for this beautiful biography. It will live. Perhaps it will be the authoritative work on Mary Tudor for some time. The author knows her field thoroughly; she cites "verse and chapter" for her proofs. Moreover she brings to the study of this great woman a remarkable industry, a sympathetic understanding of the times, and a generally correct knowledge of things theological. This is a work nobly done: the rehabilitation by an Englishwoman of a Queen whom all English men and women should be proud of and whom they should henceforth call the Spanish Tudor or Mary the Catholic, or simply Mary the First.

GERALD BRENNAN, S.J.

KENNETH M. SETTON, PH. D. *Christian Attitude towards the Emperor in the Fourth Century*. Columbia University Press. 1941. Pp. 239. \$2.75.

In the course of the fourth century supreme civil authority in the Roman Empire passed from pagan to Christian hands, Christianity became the state religion, and Christian leaders formulated the principles which were to be followed by the Church in her long contest with Christian States. It is the purpose of the author to show from the records of the century what Christians thought about the office and function of the Emperor.

Three stages are noted in the development of the Christian attitude. First, there was the natural reaction after the year 313 A.D., when the Church found herself suddenly liberated and favored by Constantine the Great. During this period Christian writings are filled with expressions of gratitude to the Emperor, admiration for his genius, fulsome praise of his virtues, and a willingness to allow him almost unlimited power, even in the external affairs of the Church. Eusebius of Caesarea and St. Optatus of Milevis are made to express the Christian attitude in this section of the book.

A change of attitude is noted at the middle of the century. St. Athanasius, St. Hilary of Poitiers, and Hosius of Cordova are taken as representative of the mind of the orthodox Church at this time. Against them was arrayed an influential group of Arian and semi-Arian bishops who had succeeded in winning over the Emperor Constantius. The earlier policy of willingness to submit to almost unlimited imperial interference in ecclesiastical matters was seen to be impractical, if the purity of the faith was to be preserved. Hence the formulation of a policy of resistance and limitation of imperial authority is found to occupy a prominent place in the writings of Athanasius and his group. Christians are bound to obey temporal rules in things pertaining to the welfare of the state, but temporal rulers are told in firm language that in religious matters the hierarchy of the Church must be allowed to act independently and without hindrance from any civil authority. From the pens of these men came the clear statement of those principles, which have been followed by the Church in later ages in her relations with temporal rulers.

The third stage in the development of the Christian attitude was characterized by the position taken by St. Ambrose in his contests with the Emperor Theodosius. Not content with mere resistance to imperial interference in ecclesiastical affairs, this great Bishop of Milan applied the Christian code of morals to imperial actions and imposed censures, which were respected, when that code was violated. During those closing decades of the century the world witnessed the extraordinary spectacle of a Roman Emperor performing public penance because he had incurred ecclesiastical censure. This final attitude regarded the imperial person as subject to the authority of the Church, even in official acts, when those acts failed to conform to the Christian standard of right morals. Throughout the book the author pre-

supposes that his readers are familiar with the general history of the times and presents only such evidence as is calculated to throw additional light on his special question.

The work is not without defects. It appears clear that the author is outside of his proper field when he attempts to comment on the Sacred Scriptures. His interpretation of the views of our Lord, St. Peter, and St. Paul on the origin of civil authority is not at all convincing (pp. 14-17). The statement that St. Optatus of Milevis "explicitly asserted the supremacy of the Emperor and the imperial State over the Church" (p. 43) should be qualified. Again, the conclusion that "according to Eusebius and Optatus . . . the Roman Emperor was less than God and something more than man" (p. 56) would lead one to think that the author had been overcredulous in reading some of the more extravagant passages in which these writers lavished praise upon the Emperor. Likewise, the verdict, "and so bigotry and prejudice gained a victory over law and order" (p. 123) is too harsh a description of the outcome of the affair at Callinicum. In fact, this verdict reads like a mere paraphrase of the comment on the same event found in a well-known work: "Thus fanaticism triumphed. Theodosius gave way before the importunity of the Bishop" (F. H. Dudden. *Life and Times of St. Ambrose*. II, 378). In neither case does the choice of words seem appropriate. In general, however, such expressions are rare in this work, and it is not the intention of this reviewer to imply that the study should be classified as tendentious writing.

There is ample evidence that long labor and wide research have gone into the preparation of the text. Copious quotations and careful annotation make it clear that the method is thoroughly scientific, and a complete word index makes the volume very practical for use as a reference book.

F. O. CORCORAN, S.J.

H. WHEELER ROBINSON (Editor). *The Bible in Its Ancient and English Versions*. Oxford. The Clarendon Press. 1940. Pp. vii-337. \$3.75.

New books about the Bible should either bring new knowledge or make the old more accessible. The latter function has been the prime purpose of this book, as the editor remarks in the introduction. So well have the writers succeeded that this volume ranks among the best of its kind. The names of the authors are sufficient guarantee of scholarship, and the work does not fall below what one would expect of them.

From a Catholic standpoint three topics seem of particular interest. The first is the tone of friendliness towards things of the Church. Early Catholic translations are treated not unkindly, though one feels that a Catholic writer could have presented much more for our side. Mention is made of Fr. Spencer's recently published translation; the Westminster Version receives quite high praise, and a notice is given to Msgr. Knox's projected translation from the Vulgate.

A second topic which will interest us is the chapter on the Latin Bible and the work of St. Jerome. This comes from the hands of Professor Sparks who continues the labors of Wordsworth and White on the Vulgate.

A third point may be of passing interest. It is a fact which fits in with a theory recently put forward by some Catholic writers. Arguing from intrinsic evidence, some authors have claimed that in St. John's Gospel there are a few places where parts have been transposed, notably the 5th and 6th chapters. With the discovery that the codex was a frequent form of book in the early centuries, these writers have now put forth the hypothesis that two pages of the original codex of St. John were interchanged, and that all the extant copies of the Gospel have perpetuated that change. No direct proof could be given. A parallel seems to exist in the case of Ecclesiasticus, chapters 30-36, where the Greek order differs from the Latin. "There can be little doubt that the Latin is right and that in the ancestor from which all our Greek manuscripts of Ecclesiasticus derive two leaves had exchanged places" (p. 124). This case adds some probability to the theory of inversion proposed by Lagrange and recently defended by Fr. Brinkmann, S.J. in the *Gregorianum* and *Verbum Domini*.

JOHN J. COLLINS, S.J.

REV. J. O'CONNELL. *The Celebration of Mass*. A Study of the Rubrics of the Roman Missal. Volume I: The General Rubrics of the Missal. The Bruce Publishing Co. Milwaukee. \$3.50.

Chronologically the third, though logically the first, the volume under review completes the author's able work on *The Celebration of Mass*. A detailed and exact explanation of the general rubrics of the missal was Father O'Connell's objective, and no one who takes time to examine the book critically will fail to realize how admirably he has succeeded. The outcome is a comprehensive, accurate study, excellently documented throughout, in full accord with the latest requirements of Canon Law, the authentic decrees of the Sacred Congregation of Rites, the accredited interpretation of rubricists and approved customs. The painstaking research and scholarship in evidence on almost every page, do not in the least detract from the human interest, practical character and supernatural warmth of the work. Not only are all the topics essential to such a project considered clearly and satisfactorily, but in order to make this study as complete and as helpful as possible, the author judiciously added a discussion of many introductory problems of interest to every priest. Such are the authoritative sense of the term Sacred Liturgy, the history of the missal, the obligatory force of rubrics, Gregorian Masses, the privileged altar, the fruits of the Mass, and all the material requirements for the celebration of the Holy Sacrifice. Nothing of importance has been overlooked, and a good bibliography, a glossary of liturgical terms and an index have been appended, thus constituting this three volume work one of the most erudite and inclusive expositions in English of the rubrics of the Mass.

D. J. M. CALLAHAN, S.J.

SISTER M. ALFRED SCHROLL, O.S.B. *Benedictine Monasticism as reflected in the Warnefrid-Hildemar Commentaries on the Rule*. New York. Columbia University Press. 1941. Pp. 217. \$2.75.

The prudent moderation and practical psychology, which is characteristic of the Rule left to his followers by St. Benedict, manifests itself also in the terseness of expression and the refraining from legislation for small details. As the new code spread to various countries where traditions were different it was inevitable that doubts should arise and differences in observance be manifest with regard to certain points. If one adds to this the very disturbed social conditions during the two centuries after the time of the great founder, the break of tradition at Monte Cassino owing to the total destruction of the monastery, then it will become clear why the need was felt during the Carolingian revival of the eighth and ninth centuries for detailed commentaries on the Rule which should serve as manual for the instruction of the religious. Thus arose the various medieval commentaries of which two of the earliest are taken as subject of this study. As the author points out, these are not totally independent works but still show enough individual traits to make consideration of each well worth while.

In these two commentaries the traditions of western Europe are well represented. Paul Warnefrid, a native of Friuli, was a monk at Monte Cassino but spent several years in Frankish territory. Hildemar was apparently a native of Frankland but spent some time in the diocese of Milan. The former wrote his work in the last decades of the eighth century, the latter during the second quarter of the ninth. Hildemar used Paul's work as a basis and later commentators drew heavily on both. We stand therefore at the fountain head of much exegetical work of medieval times.

The aim of both commentators was to express the ideal of the Benedictine monk as each conceived it to have been in the mind of the founder, but in doing so they necessarily give us insight into ideals and practices of their own day. In this we find the chief value of these commentaries as historical sources. Both these topics are summarized, in the work we are reviewing, under seven heads. First come the more external matters such as organization, the various offices, the discipline, occupations, and community life; these are followed up by studies of the spiritual and liturgical elements and finally of the ascetical ideals which were placed before the monk. Point by point comparison is made between the Rule and the explanations or observations of the expositors. Other sources are likewise drawn upon to complete the survey and help elucidate obscure passages. Interesting and instructive as this topical study is, we still miss a summing up regarding matters which are superadded to the wording of the Rule, as also regarding the few points in which these commentators differ from each other.

Biographical and critical matters are treated partly in the first chapter,

partly in a Conclusion and an Appendix. Here also a brief survey is given of later commentators on the Rule. A bibliography and index complete the work, thus rendering it a very useful introduction into a new field of study.

AUGUSTIN C. WAND, S.J.

PASCHALE P. PARENTE, S.T.D., PH.D. *Questiones de Mystica Terminologia ad Mentem Pseudo-Areopagitae et Sanctorum Patrum.* x-58. 1941.

In this study on the terminology of mysticism as it developed through the course of centuries from early Patristic times, Dr. Parente maintains that the words *mysticism*, *contemplation*, and *asceticism* had from the standpoint of their literal and historical origin one or other well-defined meanings in the beginning. In the course of time, however, these terms, especially the term *mysticism*, acquired so many shades of meaning at the hands of the less adept that it became difficult to determine their original meaning.

Thus the word "mystic" properly means in a strict sense what we term infused or mystic contemplation today; in a wide sense any divine action of the supernatural order; in a still wider sense it indicates any presence or action of God in nature itself. All these three meanings imply something secret, hidden, and divine. By analogy the word mystic means anything that is either, spiritually or symbolically understood of a material object, as the mystical body or the expression "mystical rose." Here too there is a hidden and secret element, but not a divine one. In an improper sense the word "mystic" means something vague, abstract, magic, hidden, poetical, visionary, etc. False mysticism belongs to this latter division.

Dr. Parente also analyses the use of "contemplation" and "asceticism." In its proper sense contemplation strictly refers to a simple gaze upon a truth as a result of a divine illumination and action—which is in reality infused or mystic contemplation; in a wide sense it is acquired or active contemplation, while in a still wider sense it is a careful and detailed observance or consideration of some object or fact. Of course improperly contemplation can mean the whole spiritual life or any idle speculation. Asceticism in its strict proper sense means the pursuit of Christian perfection with the help of God's ordinary graces, while in a wide proper sense it also includes the extraordinary mystic graces. Improperly it is used for the austerities of the ascetic life themselves. These are briefly the results of his study which he bases on the etymological origin of the words and their use in the Fathers and approved authors.

Dr. Parente leans toward the Poulain school of mysticism, if one is to judge from the results of his study—historical though it be. His study is very informative, written in fine Latin but marred by a few misspellings.

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