

BOOK REVIEWS

NEW PERIODICALS

Franciscan Studies. Regrettably, this new quarterly has hitherto not received notice in these pages. Like all the things of God, creation excepted, it does not represent an absolutely new beginning. For years a series of monographs, under the general title of *Franciscan Studies*, has been published by the Franciscan Educational Conference. Many of its twenty-one volumes have been outstanding for their value in making known Franciscan contributions to scholarship, to the spiritual life of the Church, and in particular to American Church history. In March, 1941, *Franciscan Studies*, with its twenty second volume, became a review of the sacred and secular sciences, to appear in March, June, September, and December. The last number each year will contain the *Report* of the annual meeting of the Franciscan Educational Conference, which since 1919 has been published as a separate volume. The quarterly thus becomes the official organ of the Conference. Its offices are at St. Bonaventure College, St. Bonaventure P.O., N. Y.; the subscription price is \$5.00 a year.

Father Thomas Plassmann defines the scope of the quarterly in his article, "Franciscan Studies: a Survey and an Introduction" (March, 1941, pp. 3-10). He asks the question: "What part do study and education, learning and research have in Franciscanism?" An historical survey gives the answer; it is sprinkled with names the Church has loved. He notes interestingly the specific Franciscan contribution to her life of thought, the "theologia cordis." And his conclusion is that ancient ideals must inspire "the conviction that the Franciscan order and particularly Franciscan scholarship has the undying duty of constantly promoting and strengthening the spirit, freshness, and vitality of the primitive Church. This conviction should definitely set the aim and scope of the present Quarterly. It should seek a happy blending of the 'Nova et Vetera.'" And it should assume "the duty of translating the Franciscan message to the present world, and of keeping alive those traits which gave it both charm and forcefulness in days gone by—Catholicity, practicalness, piety." This entails dealing with "the pressing problems of the day in the fields of Religion and Philosophy, of Culture and Education, of Science and Sociology." It entails, too, faithful adherence to "sound critical norms" in historical and doctrinal work.

It is a pleasure to note the harmony between these lofty ideals and the articles hitherto published. Of particular value to scholars is the "Scotic Bibliography of the Last Decade (1929-1939)," by Maurice Grajewski, O.F.M., three installments of which have already appeared. Since the Scotus Commission, charged with the critical edition of the *Opera Omnia* (whose

completion is now promised for 1954, with the *Opus Oxoniense* to appear shortly), has also undertaken the gigantic task of preparing a complete Scotus bibliography, Father Grajewski limits himself to the literature of the last ten years. One is impressed immediately by its volume, a proof of the vitality of contemporary interest in Scotus and Neo-Scotism. There is every indication that the interest will grow, and be important.

In addition to many textual studies, there is an abundance of material valuable for study of specific and actively controverted points of Scotist doctrine: the primacy of Christ, the "assumptus homo," transubstantiation, the innate desire of beatitude, the concept of metaphysics and of theology, the univocity of being, the primacy of the will, the problem of the Scotist synthesis, etc.

Moral theologians, interested in the historical and speculative aspects of the problem of usury, will find two instructive articles by Anscar Parsons, O.F.M. Cap. The first is entitled, "Bernardine of Feltre and the *Montes Pietatis*" (March, 1941, pp. 11-32). Making use of the classic monograph by H. Holzapfel, *Die Anfänge der Montes Pietatis (1462-1515)*, the author briefly traces the origin and growth of the peculiarly Franciscan institution wherewith the friars combatted the great economic evil of the fifteenth century, Lombard, Cahorsine, and Jewish usury, which began to assume threatening proportions with the rise of a money economy. With admirable realism the friars were not content with powerful denunciations of the evil. Largely by the agency of Fra Michele da Milano, working with Barbaro, the Papal Legate, and with the civil magistrates, the first *Mons* was founded at Perugia in 1463; rather piquantly, 1,200 florins had to be borrowed from the Jews at usury to float it! The activity of Bl. Bernardine of Feltre (1439-1494) had much to do with the rapid spread of the *Montes*.

In his second article, "The Economic Significance of the *Montes Pietatis*" (September, 1941, pp. 3-28), Father Anscar briefly enumerates the immediate practical effects of the institution on the economic life of the period, and describes its impact on Catholic economic and theological thought. The practice of the *Montes* of charging a small rate of interest on their loans occasioned a bitter theological controversy, during which everything from Aristotle to the Council of Vienne was hurled at the heads of the friars, who were stubborn in maintaining, not that usury was defensible, but that the interest-charge in the circumstances was not usurious. Their most formidable opponent was the great Cajetan. Ultimately, the Constitution of Leo X, *Inter Multiplices*, decided in their favor.

But the scientific analysis of the inner meaning of the standing canonical legislation had yet to be completed, and the principle behind the authoritative decision of the Church had further to be clarified. Aiding in its clari-

fication came further practical developments of the *Montes*. Father Anscar summarizes: "After the title of *damnum emergens* was recognized as a legitimate reason for charging interest in the case of institutions erected by public authority, it was only logical to recognize that the same title would justify a private citizen in the same enterprise. The foundations of the *Montes Mixti* were a far step forward in giving full recognition to the title of *lucrum cessans*, and when the establishment of a reserve fund was permitted because the *Mons* had to be ready for all emergencies there was some implicit recognition given to the title of *periculum sortis*." Modern theory has not substantially progressed beyond these positions. A substantial bibliography of the subject is appended to the article.

The December number contains a series of papers on the general subject of "Economics." They will claim the interest of the social philosopher and economist. Theologians, however, and especially directors of seminaries, will read with profit the paper by Sebastian Erbacher, O.F.M. on "Teaching Economics in our Major Seminaries." It is a survey of a critical contemporary problem, the preparation of priests for their part in the construction of a Christian socio-temporal order, by direct action, and by the formation of a lay élite, thoroughly grounded in the Church's economic principles. The problem of objectives is discussed; work already being done, notably at St. Mary's Seminary, Baltimore, is described; and suggestions for curricula are offered.

Franciscan Studies is in the stream of a splendid tradition, the latest of a dozen learned Franciscan journals. We warmly congratulate its editorial staff.

Review for Religious. The first two numbers of this new bi-monthly have amply fulfilled our expectations, and the promises of its editorial board, the faculty of St. Mary's College, Kansas. They reveal the intelligence and thoroughness that went into its planning. The very first number created an impression of assurance and maturity: the task to be done had been measured, and a firm and skillful hand was set to its doing. The issue was marred only by certain typographical deficiencies, due to the desire to crowd material into space; but these have been happily corrected in the succeeding number, for March, 1942.

Realistic simplicity is the rule of the periodical's literary style. And perhaps the quality of its material could be best described, and most highly praised, by saying that it is ecclesiastical (splendid word, unfortunately fallen on evil days). The meaning is that the intelligence, ardor, and discipline of the Church herself—as transparent in her theology, laws, and mode of prayer—are called on to furnish light, motivation, and "form" for the life of her religious.

The excellent translation of Leo the Great's *Tomus ad Flavianum* by Cyril Vollert, S.J. (March, 1942, pp. 112-116) is an illustration: its ringing formulas have a power of their own to create in the soul the enlightened and triumphant spirit of faith which is the basis of religious life. Another illustration is G. A. Ellard's article (January, 1942, pp. 51-62) on "Liturgy in the Pattern of Modern Praying." Expertly, though in simple, popular vein, it opens up historical perspectives and states principles that are adapted to inculcate an intelligent sense of the corporateness of the Church's prayer, than which nothing contributes more effectively to the development of the essential religious spirit of charity.

The list of spiritual books, begun by A. Klaas in the March issue, and to be continued, will be a means of introducing many to the spiritual treasures of the Church's thought, contained in approved writers. Here, of course, opinions will differ as to what should be included, and receive preference (Saudreau?). But if a suggestion may be offered (though it has doubtless been anticipated), it would be the inclusion of books helpful toward a more intelligent reading of the spiritual Books par excellence, those of the Old and New Testament.

Finally, the careful explanation of points in Canon Law (for instance, Adam C. Ellis' article in January on the vow of poverty), and the instructive pages on "Decisions of the Holy See" (a regular department) will inculcate the steady love of law, which is characteristic of those who aim to live the life of the Church in its integrity, and which, too, is the proper corrective of the pious waywardness occasionally encountered, notably in convents.

In conclusion, one thought suggests itself. The recent multiplication of periodicals is an impressive sign of the growing maturity of Catholic life, and especially of Catholic thought, in America. We begin to reach the stage of articulateness. Each periodical has its own particular scope and field of interest: theological, cultural, ascetical and devotional, philosophical, historical, literary, missionological, journalistic. By their combined effort (which at times becomes almost heroic) they will help toward general obedience to the injunction which Pius XI urgently voiced to the clergy, but which is laid, too, on every American Catholic, clerical, religious, and lay, each in his own sphere and degree: ". . . none should remain content with a standard of learning and culture which sufficed perhaps in other times; they must try to attain—or rather, they must actually attain—a higher standard of general education and of learning. It must be broader and more complete; and it must correspond to the generally higher level and wider scope of modern education as compared with the past. . . ."

Woodstock College.

JOHN COURTNEY MURRAY.

EVALUATIVE REVIEWS

MARRIAGE AND THE FAMILY. A Study in Social Philosophy. By Jacques Leclerq. Translated by Thomas R. Hanley, O.S.B. New York: Frederick Pustet Co., 1941. Pp. xx + 395. \$4.50.

On his own avowal, Doctor Leclerq was fortunate in finding an extraordinary translator. He says in his Foreword: "The present English edition is considerably superior to the French one. I owe this to the translator, who did not limit himself to the bare work of translating, but reflected while translating. He pointed out to me several gaps and weaknesses, and he insisted that I fill the gaps and correct the weaknesses; nor did he give me any respite till I had done so to his satisfaction. To him, therefore, is due whatever this volume has gained in the course of translation." It has gained several things: a more complete bibliography through the addition of English references, supplementary scholarly notes, even apposite illustrations from popular magazines.

The book is of the highest value, for its full exposition of the Christian concept of marriage, and its penetrating analysis of the modern forces working for its destruction. Leclerq builds his positive concept of domestic society and its morality on the solid philosophical foundation of the requirements of human nature. The natural law gives to man the right to found a family, freely to enter into a union that naturally is to be monogamous and indissoluble, and the source of society's lifeblood, through its offspring, who are the inheritors of the past and the molders of the future. In nature's design the child is the prime purpose of marriage; to this purpose the good of the parents, itself essential, is nevertheless subordinated. Leclerq shows little sympathy for recent theorists who reduce to nothing this subordination. Moreover, he writes excellently of parental authority, the place of woman, the virtue of chastity in its social aspects, the extent and limitations of state authority over the family.

His exposition is not merely philosophical; he appeals also to historical and sociological data. With thorough scholarship he has examined the customs of various peoples and civilizations, and he shows how their practically universal judgments square with philosophical theory. He shows, too, how revelation itself has confirmed the design inherent in nature, without substantially perfecting it.

The question then arises why it is that in this our civilized day, and in countries supposedly of the highest cultural development, the Catholic Church stands out as the sole defender of this traditional concept of the family and its morality. Leclerq answers in terms of the "individualist illusion" of the nineteenth century, and its offspring, "la morale du droit à l'amour," which Dom Hanley well translates, "free love ethics." This anti-

social doctrine originated in liberalism, philosophic optimism, and materialism. It is based on the principle of unlimited individual autonomy, on the theory of the natural goodness of the individualized instincts, and on the determinist idea that instinct is absolutely imperious. It makes the consequent postulate that physical love for its own sake is good, that man has the right to seek it freely, and that any controls set upon it are necessarily harmful to the human personality.

Logically, its advocates justify divorce as the expression of a right, and propagandize for its legal facility. Logically, too, they advocate sexual promiscuity and trial marriage, and even justify inversion and perversion of the sexual instinct. Contraception and abortion find a natural place in the system, as means of freeing love from its confining consequence, children. (Women who wish children, should bear them, of course, and even be paid for it by the state.) And the last limitation on individual freedom is lifted by the theory of the state's supreme right to educate. Among the chief benefits of the program will be the emancipation of women from the drudgery of motherhood and domestic life.

Leclerq's "distressing survey" (as he calls it) of free love ethics is remarkable for its completeness and documentation. It is no less remarkable for its dispassionate objectivity. But at the end, without raising his voice, he stigmatizes the new morality for what it is: a reversion to animalism. Yet it has assumed the form of a "collective hallucination," and how is that fact to be explained? Leclerq first adduces Professor Foerster's reason: man can become so obsessed with one form of suffering as to seek its remedy in utter blindness to other evils and miseries. He then adds: "Another fundamental trait [of these reform movements] is an inconceivable levity. . . . They want to upset the whole of this traditional ethics [of marriage] to suit their own fancies, as though in these matters experiments may be made with impunity, and as if a single error were not enough to bring all the civilizing efforts of mankind to naught, and destroy the human race. . . . It is said that no one is so logical as certain madmen. How can we help thinking of this when we behold the logic of the system? When, moreover, we observe the growing number of those who accept its most bestial conclusions, we cannot but wonder at times whether behind such a logical, general, wisely perverse movement, which employs all the resources of intelligence to reduce man to the level of a beast, there does not lurk an evil spirit, who is leading a world which has denied God to a disaster whose most lamentable accompaniment is the degradation of man himself. And this evil spirit has with the utmost adroitness contrived to get even himself denied by the world!" (p. 203)

An added value of this splendid book is its admirable clarity, that makes its scholarly quality no obstacle to study by the intelligent general public.

St. Mary's College

GERALD KELLY.

MEDIEVAL STUDIES. Volume III, 1941. Pontifical Institute of Medieval Studies, Toronto, Canada. New York: Sheed and Ward, 1941. Pp. 280. \$5.00.

The third volume of this valuable series contains nine contributions: "A Romantic Approach to the Middle Ages," by E. K. Rand; "The So-Called Square Nimbus," by Gerhart B. Ladner; "The Syncategoremata of William of Sherwood," by J. Reginald O'Donnell, C.S.B.; "The Prohibition of Marriage against Canons in the Early Twelfth Century," by T. P. McLaughlin, C.S.B.; "The Use of Prohibitions by Clerics against Ecclesiastical Courts in England," by G. B. Flahiff, C.S.B.; "The Canzone d'Amore of Cavalcanti according to the commentary of Dino del Garbo," by Otto Bird (concluded); "The Doctrine of Divine Ideas and Illumination in Robert Grosseteste, Bishop of Lincoln," by Lawrence E. Lynch; "L'Humanisme de Saint Thomas d'Aquin," by Jacques Maritain; "Maistre Nicole Oresme, Le Livre du Ciel et du Monde," by Albert J. Menut and Alexander J. Denomy, C.S.B.

It is evident that we have here an interesting variety of documents and studies, useful to historian, philosopher, and theologian. Gerhart B. Ladner's monograph on the square nimbus is valuable. In ninth century Rome and later, this type of nimbus adorned the portrait of a person still living or recently deceased. Dr. Ladner believes, however, that an earlier symbolical meaning is to be found in Graeco-Roman-Jewish speculation about the square and its perfections. T. P. McLaughlin considers the problem "whether contemporary legislation [in the twelfth century] offers any evidence of a special prohibition against canons as such to contract marriage"; it is known that Heloise had put to Abelard the objection that he was "cleric and canon," in connection with their proposed marriage.

G. B. Flahiff studies the use by clerics of writs of prohibition issued in the King's name to restrain proceedings in court christian in thirteenth century England on the ground that the matter did not belong to ecclesiastical jurisdiction. In "A Romantic Approach to the Middle Ages," Professor E. K. Rand takes "my friend Dr. George Gordon Coulton" gently but firmly to task for trying to "debunk" Montalembert's *Les Moines d'Occident*, incidentally teaching us how to handle this earnest individualist.

From an adequate and well-knit study of Robert Grosseteste, Lawrence E. Lynch concludes that "in considering the [divine] ideas as illuminative and creative. . . Grosseteste is taking his place in a long tradition that returns to St. Augustine. There is no question of introducing an Aristotelian active intellect, for there is no Aristotelian abstraction. There is only Augustinian illumination along with a very interesting attempt to extend the doctrine of light to the order of being. In Grosseteste, then, we find surviving certain fundamentally Augustinian notions regarding divine ideas, knowledge, and the relation of body to soul in man, interpreted at times in

the light of St. Anselm. There is, it is true, evidence of an Aristotelian influence particularly in the natural philosophy, but it does not appear to have exercised any appreciable effect on the psychological and epistemological orders. But in this we are only justified by the texts at hand."

The texts edited in the volume have their own proper value. Of more general interest, however, are the fine pages contributed by M. Maritain on the humanism of St. Thomas. He develops this idea: "C'est parce qu'il est par excellence un philosophe de *l'existence* que saint Thomas est (lui le Docteur 'Angélique') un penseur incomparablement humain, et le philosophe par excellence de l'humanisme chrétien." Typical examples of this existential humanism in the thought of St. Thomas are then adduced from his doctrine on the order of speculative knowledge, the order of practical knowledge, and the spiritual life. The exposé is highly stimulating. Characteristically, M. Maritain urges the saving value of Thomism today: ". . . la signification typique de thomisme, du point de vue de la philosophie de la culture, c'est de montrer la consistance propre, la valeur et la dignité de la nature, en order à la grâce . . . ; c'est de *dignifier* et de réhabiliter la créature en Dieu et pour Dieu; et cela même, cette dignification et cette réhabilitation théocentrique de la créature, et particulièrement de l'être humain et de la vie humaine, c'est, j'en suis persuadé, ce que demande la civilisation si elle doit se renouveler pour ne pas périr." As the thought of St. Augustine was the soul of the Christian culture of the Middle Ages, so, M. Maritain confidently hopes, the thought of St. Thomas, (whose "theocentric humanism was too great for his own day"), will be the soul of a new age of Christian humanism, that will dawn over the horizon of today's brutality. It is a splendid testimony to M. Maritain's trust in the power of truth that he cherishes so brave a hope.

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E. A. RYAN.

THE EIGHTEENTH CENTURY BACKGROUND. By Basil Willey. New York: Columbia University Press, 1941. Pp. viii + 302. \$3.25.

For the Catholic theologian, one of the chief values of Professor Willey's work is that it provides an illuminating sketch of how in eighteenth century England Christianity gradually lost the character and the influence of a revealed and intellectually expounded religion, and came to be identified with a sentimental and not too intelligent reaction to the periphery of man's secondary interests. This is a phase of the history of theology that is apt to be overlooked. Yet it is of considerable importance for an understanding of our contemporary civilization and culture.

Professor Willey's primary purpose is to illustrate the importance in the eighteenth century "of the idea of 'Nature' in religion, ethics, philosophy and

politics, and in particular to indicate some stages in that divinization of 'Nature' which culminates in Wordsworth." To achieve this purpose, he examines in some detail a number of divines and moralists who wrote and had an influence in the eighteenth century. This, of course, was the age of Deism. Hence, those who wished to justify revealed Christianity (such as they conceived it to be), frequently tried to show how, even from the deistic viewpoint, a consideration of God's wisdom in creation leads to an acceptance of traditional religion (i.e., some form or other of Protestantism). This insistence upon Creation (Nature) as an apologetic of Revelation, led to a frame of mind that soon produced significant results. Of the champions of "orthodoxy" in the first half of the eighteenth century, Bishop Joseph Butler is usually considered to be the most effective. The thesis of his *Analogy of Religion* (1736) may be put in the words of Origen that he quotes: "he who believes the Scripture to have proceeded from him who is the Author of Nature, may well expect to find the same sort of difficulties in it as are found in the constitution of Nature." But in trying to establish his thesis, Butler admits that there is no more clarity in Revelation than there is in Nature. "To this pass has orthodoxy come in the reign of George II, that it can only defend Revelation by denying that it reveals. Butler seems to have established that complete oneness of Scripture with Nature which the 'freethinkers' then and since were striving to prove, though his conscious purpose was, of course, to demonstrate the analogy, not the identity, of Revelation and Nature" (p. 82). Since, then, Revelation was no clear guide in matters of religion, the men who were striving to uphold "orthodoxy" came to rely more and more on Nature as their guide. But the concept of "Nature" remained anything but static: "As the eighteenth century wore on, it was discovered that the 'Nature' of man was not his 'reason' at all, but his instincts, emotions, and 'sensibilities,' and what was more, people began to glory in this discovery, and to regard reason itself as an aberration from 'Nature.' *Cogito ergo sum* is superseded by the *je sens, donc je suis* associated with Rousseau. Shaftesbury, Hutcheson, and Hume had prepared the way by proclaiming that our moral judgments, like our aesthetic judgments, are not the offspring of Reason at all; but proceed from an inner sentiment or feeling which is unanalysable. Burke announced that 'politics ought to be adapted, not to human reason, but to human nature, of which reason is but a part, and that by no means the greatest part.' Wesley and Whitefield range the world, converting their ten thousands, not by rational ethical suasion, but by impassioned appeals to the heart" (pp. 108-109).

This development, powerful portent in itself, was capped by the work of David Hartley, "that great master of Christian philosophy": "Hartley's significant contribution is his joining up a materialistic psychology, not with a Hobbist pessimism, but with the optimistic theism of his century, to

yield a confident faith in the necessity of progress towards perfection. He thus contributed to the stream of tendency which flowed into the nineteenth century as philosophic radicalism, and also as Wordsworthian naturalism" (p. 154).

Perhaps the best eighteenth century example of where all this aberration is to lead, is to be seen in Joseph Priestley, the follower of Hartley, and a scientist of repute. He retained and professed his belief in "Christianity," and, maintaining that the opponents of Christianity did not really understand it, he took it upon himself to expound it to them. From this exposition, Christianity emerges as a group of ethical counsels without intellectual basis. The door is opened to rank emotionalism and sentimentalism. A point of particular interest is how Priestley, in the year 1782, when trying to explain away Christian belief in Christ's divinity, remarkably anticipates the Higher Criticism of a century later (cf. p. 190).

From all of this historical development, there resulted the emotional naturalism of the late eighteenth and the nineteenth centuries, which, in England, turned almost inevitably into Toryism, or something akin to it. For emotional naturalism (exemplified by Wordsworth's reaction against the "meddling intellect" that accounted for the excesses of the French Revolution) preferred things as they are to things as they might be, "the feelings to the reason, instinctive living to thinking, children and rustics to philosophers," etc. All of this links up closely with *laissez-faire* and the industrial conditions of Victorian England, and goes far toward explaining its smugness in national feeling, religion, social action, etc. Here is a vivid illustration of how theology, philosophy, literature, and the social conditions that affect our lives are intimately and inescapably linked.

Although the book is meant primarily for students of literature and history, it also has its appeal for theologians. For it admirably surveys an aspect of the history of theology that is frequently neglected. We recognize that in our age, religion and theology have become divorced from daily living. This we attribute to the sixteenth century Protestant Revolt and its aftermath. But beyond this global attribution, we are apt to be rather vague as to the historical genesis of our contemporary secularism. This book provides an excellent antidote to such vagueness.

One might take exception to certain of Professor Willey's views. For example, in his opening section, "Natural Science and Natural Religion," his too slight acquaintance with the thought of Catholic theologians and philosophers from Augustine to the fifteenth century Schoolmen, leads him to make some interpretations and statements that do not square with historical fact. But such lapses are few and relatively minor. On the whole, this is an objective, interesting, and enlightening book.

Woodstock College.

GERALD KERNAN.

ST. THOMAS AQUINAS ON THE EUCHARIST. By William B. Monahan, M.A., B.D., T.C.D. Worcester and London: Ebenezer Bayliss and Son, Ltd., Trinity Press, no date. (Obtainable at the Newman Book Shop, Westminster, Md.) Pp. 166. \$2.50.

In the absence of a preface, one must form one's own opinion of the purpose of this book. The author apparently wishes to give a summary statement of the doctrine of St. Thomas on the Eucharist by presenting in condensed form the text of the *Summa Theologica*, III, q. 83, and qq. 73-82 (in that order). Moreover, he occasionally offers brief comments on the text, and makes some adverse criticism of Eucharistic theology and ceremonial current in the Church of England.

Generally speaking, the author succeeds in emphasizing the key thoughts of St. Thomas. But his condensations tend to create obscurities, which are further increased by the author's practice of mingling points of doctrine and ceremonial, of making reference to sources later than St. Thomas, and of interpolating his own views into the text, without clearly distinguishing them from those of St. Thomas.

Some instances may be noted. One reads that the Body of Christ in the Eucharist "is not His natural body" (p. 62), that "Christ is not in this sacrament in His glorified body" (p. 78), that there is "a distinction between the sacramental body of Christ and His body glorified in Heaven. His glorified body is not anywhere else, but only in Heaven" (pp. 81-82). These statements are not intended to deny the Real Presence, but they are badly put. Perhaps the author's understanding of them is revealed where he says: "the blessed sacrament at any given time sacramentally follows the actual state of Christ's body at that time" (p. 134). Or perhaps he means that the Body of Christ in the Eucharist has not its extra-sacramental mode of presence: "corpus Christi idem in substantia est in hoc sacramento et in propria specie; sed non eodem modo" (III, q. 81, a. 4).

In formulating a reply to the objection that "accidents cannot exist without a subject," Doctor Monahan says: "the accidents are not without a subject, seeing that the body of Christ is at least some resemblance of a subject; for the bread is the body of Christ after the consecration" (p. 72). The first part of the reply is not that of St. Thomas (cf. III, q. 75, a. 5 ad 1 and ad 2; q. 77 aa. 1-2), and it is misleading. The second clause is erroneous: the Body of Christ *is* not the bread, nor its accidents (cf. III, q. 78, a. 5 ad 2).

When discussing the procedure to be followed by a priest in case he should recall, before the consecration, that he had broken the Eucharistic fast, the author cites, with no indication of approval or disapproval, this queer solution: a priest who had broken his fast, and who had to celebrate a Sunday Mass, was advised by another priest to celebrate, lest scandal be

given, and then to go to confession, but not to confess before the Mass, "as he had not yet committed the sin of celebrating not fasting" (p. 42). Presumably neither of these priests was a Catholic.

Other instances of obscurities in thought or formulation might be given. Actually, the serious student would be better advised to read the Dominican translation of the *Summa*, Volume XVII, where the pertinent texts cover only 236 pages, as against the author's 135 pages, a difference that is not considerable.

Alma College

FRANCIS L. SHEERIN.

CHRISTIAN CRISIS. By *Michael de la Bedoyere*. New York: The Macmillan Company, 1942. Pp. xiii + 210. \$1.75.

"Can Christianity, the source of the spiritual and moral values of Western civilization, inspire and re-order that civilization once again, or will it be finally abandoned except as a personal faith for the private lives of those who believe in its religious dogmas?" To this most crucial of contemporary questions the Editor of the London *Catholic Herald* addresses himself, in a book which is less a judgment of Christianity upon the modern world, than the judgment of that chaotic world upon the failures of Christians. For "if Christianity is to be considered the hope of the future it can only be after it has satisfactorily explained why it has failed to be the salvation of the past. . . ." Not content with Chesterton's over-facile dictum that "The Christian ideal has not been tried and found wanting; it has been found difficult, and left untried," de la Bedoyere faces up to the paradox that for the past hundred years the social influence of Christianity has been in an inverse ratio to its spiritual progress. A notable spiritual strengthening of Christianity as divorced from temporal society has been offset by a steady weakening of the Christian leaven in our civilization, so that Christian energies have tended increasingly to operate *alongside of*, rather than *within*, the social community, and have consequently been powerless to change the catastrophic directions of modern society. To discover where and when and how Christian spiritual influences can be effectively re-inserted into the structure of Western civilization is the major problem of our times.

The author finds the resolution of the above paradox in the failure of the mass of Christians to think through, much less live up to, the implications of Christianity for the temporal sphere. Within the Christian person a marked cleavage has existed between his dual membership in the *Civitas Dei* and the *Civitas Mundi*, so that a sincere, even intense devotional life and a high standard of private morality have been artificially combined with the worship in public life of the false gods of the anti-Christian world. As evidence of this unnatural separation between church and forum, the author analyzes the failure of Christianity to master the major anti-Chris-

tian forces which germinated in the nineteenth century and exploded in the twentieth: first, Liberalism, whose basically Christian aspirations Christians failed to detach from their super-Pelagian premises and to re-anchor them on the foundation of Christian dogma; next, revolutionary Socialism, in answer to whose challenge Leo XIII's magnificent program of social reform fell upon stony ground; and, worst of all, belligerent Nationalism, to which Christians succumbed almost completely, yielding all along the line to that subtle temptation to translate the *gesta Dei per Francos* into a blasphemous *gesta Francorum per Deum*. World War I ushered in the scandal and tragedy of Christians fighting each other for the triumph of anti-Christian ideals, and the truce which ensued found the generality of Christians, despite brilliant papal leadership, wholly unprepared for the task of reconstructing Christendom.

If the split secular-religious personality of the Christian has constituted Christianity's chief weakness in the past, then strength for the future must come through the re-integration of the Christian Person—not, of course, by any confusion or blurring of the respective finalities of the Church and civil society, but by the enclosure of the religious and the secular within one indivisible Christian outlook. What is wanted is a "Christian secularism," the achievement of fully Christian men who, while working in secular capacities for secular ends, have dyed their minds deeply in the truth that, as M. Maritain has expressed it, "Si le Christ est le sauveur du monde, c'est que le politique aussi peut être sauvé, c'est à dire qu'il peut être pénétré et vivifié lui-même par la grâce du Christ."

Woodstock College

JAMES B. HORIGAN.

CHRISTIAN TRUTH IN HISTORY. By Hugh Miller. New York: Harper and Brothers, 1941. Pp. xvii + 236. \$2.50.

It is Professor Miller's conviction that historians have been responsible, at least in part, for man's failure to realize where the solution to the problem of human misery is to be found. They have failed to write true history because they have divorced a consideration of man's economics, science, art, and politics, from a consideration of his religious faith. Hence they have not given the key to the story of man. For Professor Miller sees in history evidence for faith. In fact, to him the religious pattern of human life is its basic pattern, not fixed indeed, but variable, yet determinant of human progress.

His major preoccupation is with Christianity. It is thrown into full focus by examining the problems which confronted ancient society, namely, how to find a basis for community and cooperation among the Mediterranean peoples. The solution of Greek philosophy, a universal science, failed. The

solution of pagan Rome, an imperial unification by force, also failed. The solution of Christianity, a universal religion, succeeded. Modern society confronts the same problem on an even larger scale, and can solve it only in terms of a spiritual unification.

The question is: Can Christianity accredit itself as the solving factor? Unfortunately, the author approaches the answer under the double handicap imposed on him by his untenable evolutionistic theories, and by his falsely relativistic concept of religious truth. He sees the central issue clearly: "Either Jesus Christ is God or He is not; and if He is not, let us relegate Christian religion to the antiquities among which it first appeared. . . . If He is not God, the whole human record of religion is worth little more than a song." Professor Miller accepts the "Divinity" of Christ, and sees in the fact of it the hope of Christianity and the world. But his Christ is not divine as traditional theology has understood the term: He was not born of a Virgin, He had no healing powers, He did not actually rise from the dead nor ascend to heaven; the consciousness of divinity flowered in him only at the agony in the Garden and the Crucifixion; His immortality is solely in the memory of man.

Obviously, this idea of Christ was formulated in complete isolation from traditional Christian thought. Professor Miller makes no appeal to it, and might well be unaware of its existence. There is the weakness which cripples his obviously sincere attempt to invigorate faith in a skeptical world. He has unquestionable literary power, and no slight erudition. But he is imprisoned in his own tradition, and has not reached the authentic Savior, the truth of whose historical claims is indeed writ large in history.

Weston College

JOHN P. HARAN.

LITURGICAL WORSHIP. An Inquiry into its Fundamental Principles. By Joseph A. Jungmann, S.J. Translated by a Monk of St. John's Abbey. New York: Frederick Pustet Co., 1941. Pp. xii + 141. \$1.25.

Father Jungmann delivered this series of lectures to a summer assembly of priests at the Canisianum in Innsbruck in 1938. The general theme of the sessions was "kerugmatic theology," the preaching of the highest dogmatic truths with the force and vividness which marked the word of God as it first came to us. Father Jungmann's special task was to exemplify how basic dogmatic truths are dramatized in the Liturgy. His assumption was, of course, that the Liturgy itself is highly effective preaching.

The book is well put together. It begins with an examination of the idea of Liturgy, the Church's worship of God, and leads gracefully to the sense in which we must understand the Church as the bearer of the Liturgy. Here Father Jungmann underlines for the first time how it is that their priesthood entitles the faithful to a vital function in the Liturgy. Attention is next

drawn to living forces in the Liturgy which call for nice balance. It must be beautiful without being extravagant; it must be the voice of the eternal total Body of Christ, and yet popular, the expression of this Christian family gathered to adore God here and now.

On this the thesis follows. Liturgy, far from being an arbitrary ceremonial, is the unforced expression of the life of the Church guided by a set instinct. Liturgy converges toward prayer. But prayer cannot begin immediately; God must first invite His people to pray by addressing Himself to them. Accordingly they first listen to God; that is, they read from His inspired Word. That stirs an echo in their hearts, prompts them to reply. The response takes at first the glad form of song. When at length the proper atmosphere has been created, the whole Christian assembly prays, each one singly or all together. Liturgy reaches its climax when at the end the priest, standing in the middle between the children and their Father, catches up the prayer of all in a collect and bears it aloft to the Father, in the Spirit, "through Christ our Lord."

Father Jungmann has succeeded in laying bare this mold which shapes the Liturgy—reading, singing, prayer—in spite of centuries of minor but misleading disguise. The liturgical form he employs to illustrate this ground-plan is the Divine Office, though he varifies it in the ceremonial of the Mass, even in the graces at table. Thereafter all the weighty considerations linked with reading, liturgical music, participation of the *plebs sancta*, the prayer of the priest, are handled most naturally as the base-plan is investigated piece by piece.

The smallness of the volume is deceptive, for it establishes even in the newcomer a secure sense of the liturgical proprieties. Father Jungmann cannot conceal either the detail or the breadth of his learning. He balances throughout a Catholic conservatism with an equally Catholic quest for new forms suitable to express the piety of Christians of our day and our country. One of the charms of this highly readable book is the throng of small questions it answers just in passing, without slowing down the larger movement of its thought.

Woodstock College

MICHAEL MCPHELIN.

THIS GREAT ARGUMENT. A Study of Milton's *De Doctrina Christiana* as a Gloss upon *Paradise Lost*. By Maurice Kelley. Princeton: Princeton University Press; London: Humphrey Milford; Oxford: Oxford University Press, 1941. \$5.00.

The phrase, "this great argument" ends line twenty-four of *Paradise Lost*; its use as the title of Volume XXII of the Princeton Studies in English is clarified by the subtitle. The study principally concerns Milton's posthu-

mous Latin opus, *De Doctrina Christiana*, which was discovered in 1823 and published in 1825. In the century and a half that followed its publication the book met a variety of reactions: the orthodox wept over it, the Unitarians were gladdened by it. Its authenticity has been denied, but Maurice Kelley accepts it as Milton's, for solid reasons, and uses it to elucidate passages in *Paradise Lost*.

The procedure is justified by its results. Suspicion of the orthodoxy of the epic antedates, of course, the publication of the *De Doctrina Christiana*. Read now in the light of that gloss, a Catholic can see why the poem was once upon the *Index*. Scholars like Grierson, Tillyard, and Saurat do argue strangely about Milton's Arianism, but to Maurice Kelley it is not doubtful. In Book VIII Milton has Adam say: "No need that thou Shouldst propagate, already infinite . . ."; and in the *De Doctrina Christiana* he himself says: "it was in God's power consistently with the perfection of His own essence not to have begotten the Son, inasmuch as generation does not pertain to the nature of the Deity, who stands in no need of propagation."

Moreover, one can readily see how critics of the poem have oversimplified the sin of Adam and Eve, if one reads it in the light of its gloss, which details the enormity of the offense: unbelief and distrust of God, credulity toward Satan, ingratitude, disobedience, gluttony, inordinate love, sacrilege. Moreover, Milton's acceptance of the Protestant principle, *sola Scriptura*, which is often suggested in the poem, is definitely stated in his theological work.

Maurice Kelley disclaims the intention of commenting on the soundness of Milton's theology. He wishes simply to interpret Milton by Milton, and in this he has succeeded. How his work affects the poet's stature, is a question that may be argued; but the poem itself becomes more lucid, and, moreover, one understands better the theologian.

Weston College.

CAROL L. BERNHARDT.

THE IMITATION OF CHRIST. Edited by Edward J. Klein. New York: Harper and Brothers, 1941. Pp. lx + 217. \$3.00.

Father Klein, of the Archdiocese of St. Paul, research student at Yale, has presented far more than just another edition of a beloved book. His volume embodies Richard Whitford's translation, a critical edition of which he prepared for the Early Text Society of London. Richard Whitford made the first complete translation into English; it was printed in 1530 by Rober Wyer, a leading book printer of the time, saw many subsequent editions, and played an important role in shaping the English language during the remainder of the sixteenth century.

Father Klein gives a scholarly and inspiring introductory account of

Whitford, a highly gifted monk, and of his work. It will convince lovers of English as well as devout admirers of the *Imitation* that they are more deeply indebted to him than they realized. They will relish, too, the translation itself, with its rich vitality, its devotional warmth and distinctive flavor, and its dynamic Anglo-Saxon phraseology. It should be widely read.

It may be interesting to note that Garrett Mattingly, in his recent biography of Catherine of Aragon, makes two references to Whitford. We are told that the monk's piety and scholarship brought Queen Catherine as a frequent visitor to Sion Monastery near London, and that this "obstinate papist" was sent to the custody of more submissive brethren when his monastery was dissolved by Thomas Cromwell, under Henry VIII in 1534.

St. Mary's College.

CLEMENT DE MUTH.

THE KING JAMES VERSION OF THE ENGLISH BIBLE. An account of the Development and Sources of the English Bible of 1611 with Special Reference to the Hebrew Tradition. By David Daiches. Chicago: University of Chicago Press, 1941. Pp. vi + 227. \$2.50.

The author traces the history of the English Bible from Tyndale's translation in 1523 to the publication of the Authorized Version in 1611. He then describes the development of Hebrew scholarship in Europe. Finally, a study of the translation of the book of Isaias enables him to form a judgment on the sources, equipment, and methods of the King James translators.

The history of the English Bible is interestingly done. Catholic names are treated with respect: More "was justified in objecting to Tyndale's heretical glosses"; Allen was "a distinguished Bible scholar," and Gregory Martin "a considerable scholar." Greater familiarity with Catholic sources would have helped toward a fuller presentation of the Church's attitude toward translations, and toward a more precise statement of her position with reference to the authority of the Vulgate.

The excursus on the history of mediaval Hebrew scholarship is lengthy, but well repays reading. St. Jerome in his day was attached to the *Hebraica veritas*, and was acquainted with rabbinic traditions; in fact, scholars in the sixteenth century, gathering information from contemporary Jewish authorities, sometimes found that their work had been anticipated by him. During the Middle Ages Dominicans and Franciscans were engaged in the study of Hebrew and Greek, but unfortunately those languages and the new learning were for the most part cultivated by those who were unfriendly to the Church, or who even desired to use these weapons against her.

From his study of the translation of the Book of Isaias Mr. Daiches concludes that the King James translators were influenced largely by the Geneva Bible, the Bishops Bible, and the Hebrew text. Kimchi's commentary was

consulted. Modern scholars recognize that the massoretic text can profitably be supplemented by the use of the Septuagint and the Vulgate, which are based on a Hebrew text centuries older than the most ancient Hebrew manuscripts now extant. But the makers of the King James version did not recognize this fact.

Mr. Daiches has made a valuable contribution to the history of the Authorized Version. And his book is properly readable.

Weston College.

JOHN J. COLLINS

LIVING RELIGIONS AND A WORLD FAITH. By William Ernst Hocking. New York: The Macmillan Company, 1940. Pp. 292. \$2.50

In this work, the Hibbert Lectures for 1938, the topic is "the rightful future relationships of the great religions, what attitudes they should hold to one another, and with what justification we might look forward to the prevalence of one of them as a world faith." The material had been worked over in no less than eight other lectureships since 1932, when as member of a commission, Professor Hocking went to India, China and Japan, to study the working of certain Protestant missions. Contributory too, have been two studies carried on for some years, one on the changes taking place in Oriental religions and one on the changing relations of religion and politics in different parts of the world.

The first lecture is on "Religion and Religions." Its character is indicated by saying that religion "is a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand." The second lecture is, "Some Characteristics of Oriental Religions," in which relative formlessness and variety of personnel are described and two inferences are set down, immunity to disproof and plasticity to change. The third and fourth lectures are the main parts of the work. In the former, three possibilities for progress in religion are examined. The first, "the way of radical displacement," is discredited, because the theological presuppositions are no longer tenable. The second possibility, the way of synthesis, or syncretism, or eclecticism is such that no religion can become religion for Asia that does not fuse the genius of each of the major religions of the East with that of Western Christianity. The third is the way of reconception. "The great effort now required in the effort to discern the substance of the matter underlying all this profusion of religious expression [in the history of the race] to apprehend the generating principle of religious life and of each particular form of it." This last chapter features an exposition of the unreadiness of Christianity to serve as a world religion, and the particular values found in Islam, Hinduism and Buddhism, and Confucianism, not found in Christianity.

Professor Hocking wrote a book in 1912 called *The Meaning of God in Human Experience*. It went through many editions. It had two qualities; a vague religiousness and an amazing inability to understand the supernatural as it is understood in true Christianity. Twenty-six years have apparently not helped Professor Hocking in either respect. He says early in the work under review, "God is in his world, but Buddha, Jesus, Mohammed are in their little private closets, and we shall thank them, but never return to them. Such is the spirit of world citizenship at this moment." Just why a man who accepts this position was a good man to send on a commission to report on Protestant missions is hard to say, and why he was chosen to nine presumably important lectureships on this topic is harder still to understand. With facile pen he writes sweetly and with ready store of incident about every kind of Eastern religion. Only when Catholicity or the kind of Protestantism that believes in supernaturalism is clearly in his mind does the sweetness and the world wide sympathy he wants to exemplify vanish. There are pages and pages with never a mention about God, and the cause of religion outside the Catholic Church is in poor plight indeed if this book is an example of the way of reconception. It may not be too late for Professor Hocking to examine the way of radical displacement again.

WILLIAM A. CAREY, S.J.

DISCUSSION OF HOLIDAYS IN THE LATER MIDDLE AGES. By Edith Cooper-
rider Rodgers. New York, Columbia University Press. 1940. Pp. 147.
\$1.50

Church holidays and their impact upon the social, economic and religious world of the Middle Ages are questions that interest students of medieval history. Historians have been waiting for this book but it is to be feared that Dr. Rodgers' work will disappoint them. Certainly it measures up to scholarly requirements for doctorate dissertations as sixteen pages of bibliography and a wealth of footnotes bear witness. The author has done extensive research and the material she has unearthed will be indispensable for any future writer on this subject. But withal she has failed to present a clear and complete picture of this problem.

Dr. Rodgers is so intent upon cramming as many sources as possible into her text that she neglects to place these sources in their proper historical background. For example, she insists upon "the enforced idleness" of Church holidays; but nowhere does she describe how long and how hard men worked in those days and whether the hours of labor in that time required more days of rest than does our forty-hour week. Perhaps the Church was not as benighted in its provisions as she seems to imply.

Then it seems that the author personally opposes the veneration of the saints. Otherwise she would not write so apodictically: "Without doubt, the

celebration of holy days and the consequent attention paid to the saints fostered superstition, and furthered the materialistic character of the religion of the Middle Age." (p. 86). This opinion prejudices her treatment of this historical question; and in her chapter on "Attempts to Correct Holiday Evils" she cites several authors—among them Marsiglio of Padua, Wyclif, Erasmus and Luther—who were not so much opposed to Church holidays as they were to the veneration of the saints.

That there were abuses connected with Church holidays Dr. Rodgers has abundantly proved. Was the solution of these difficulties to abolish these holidays or to regulate their observance? This book gave the reviewer the general impression that the problem could be solved only by abolishing Church holidays. That this was the correct solution desired by the ordinary faithful and by the majority of those who were not prejudiced against the veneration of the saints may be sincerely doubted.

HARRY C. KOENIG

UNDERSTANDING RELIGION. By Bernard Iddings Bell. New York: Morehouse-Gorham Co., 1941. Pp. 250. \$1.90

Teachers of theology, whether in seminaries or in catechism classes, will find this small book interesting because of its *method*. It is a plan to be followed and not, in the ordinary sense of the word, a book to be read. Postulating a circle of inquiring minds, eager for discussion, of normal goodwill and little else in the way of religious training, it traces a course over which the discussion is to be guided. The method throughout is the Socratic one of imparting knowledge by the insistent challenge of questions and the art of leading the learner to present the right answer himself.

Half of the discussion-outlines are designed to lead the circle of learners to a knowledge of God, eternal in His Heaven and Incarnate in Mary's Son. The second part of the work is devoted to explaining the Church of Christ and its life-giving mission in a very needy modern world. In all, the plan envisions 26 discussions, with provision for doubling the number where circumstances permit.

Each chapter opens with a concise statement of its "object"—the truth which is to be the intellectual fruit of the discussion. Always the point considered is clothed in terms and circumstances which extend its appeal to the heart and the will and project it into the realms of every-day conduct. Personal devotion to Christ is everywhere inculcated. If this volume's content were Catholic theology instead of the strange half-light of Anglicanism, it would be curiously reminiscent in aim and method of the Ignation "Spiritual Exercises."

Woodstock College

JOSEPH BLUETT, S.J.

DESCRIPTIVE NOTICES

CANONS AND DECREES OF THE COUNCIL OF TRENT. By H. J. Schroeder, O.P. St. Louis: B. Herder Book Company, 1941. Pp. xxxiii + 608. \$6.00.

This volume is more than a substitute for the well-known, but no longer available translation of the Tridentine documents by James Waterworth. Showing the same good taste as did Philip Schaff, who embodied Waterworth's translation in his *Creeeds of Christendom*, Father Schroeder does not hesitate to use Waterworth as his model. But he departs from it, usually in order to give a more modern turn to expressions which would sound rather too quaint to our ears. Moreover, he chooses not to adhere so faithfully to the construction of the longer Latin periods. But Waterworth is more judicious in his rendering of the all-important Latin connectives.

The first part of the volume contains the translation, the second part the Latin originals. There are separate tables of contents, and separate indices. There are also copious references to pre-Tridentine legislation, Provincial Synods, and the *Corpus Juris Canonici*; this last feature gives Father Schroeder's work its unique value.

P. F.

THE ANDOVER LIBERALS. By Daniel Day Williams. New York: King's Crown Press, 1941. Pp. 203. \$2.00.

The book traces the influences at work in the transformation of the Andover Theological Seminary from a stronghold of Calvinist orthodoxy to a center of evangelical liberalism. The latter decades of the last century are chiefly in view. Under the impact of a host of contemporary influences, liberal theology reexamined its positions, and set out to interpret new human experiences in terms of a religious structure whose basic postulate was the idea of development, progress, accommodation. Notably, Andover found man not to be totally depraved, and asserted that the task of religion is not simply the betterment of the individual, but the creation of a social order which will exemplify God's moral will. Credal affirmations were unimportant, but it held to one absolute, the revelation of God in Christ (without being at all sure about either God or Christ). The exposé of the Andover positions is complete; students of Protestant theological thought in the nineteenth century will recognize the book as historically interesting.

J. P. H.

THE LIVING THOUGHTS OF ST. PAUL. By Jacques Maritain. Translated by Harry Lorin Binsse. New York and Toronto: Longmans, Green and Company, 1941. Pp. 161. \$1.25.

M. Maritain grasps St. Paul as the first and greatest of the stream of converts who have illumined the Church: he was a Hebrew of the Hebrews, who nevertheless broke the cords of cultural limitation, to perceive and an-

nounce the universality of the Gospel, the primacy of the spiritual, and the liberty of the sons of God; he was a thinker whom the categories of abstract thought may chart, but cannot represent. His doctrine is presented in seven well chosen extracts from the Epistles, which are preceded by an Introduction and a sketch of St. Paul's life, and are linked together by M. Maritain's brief explanatory reflections. The Westminster Version of the text is used, with occasional alterations. Professional exegetes may enter some reserves with regard to points of interpretation, but at any rate it is to be hoped that the book, in Mr. Binsse's adequate translation, will render a service to the vast numbers who are more worthy of rebuke than were Chrysostom's audiences.

B. J. F. L.

CATHOLIC PRINCIPLES OF POLITICS. Revised edition of *The State and The Church*. By John A. Ryan, D.D., etc., and Francis J. Boland, C.S.D., Ph.D. New York: The Macmillan Company, 1940. \$3.00

In 1922, when a war-weary world was experiencing a healthy revival of interest in sound political theory, Reverend John A. Ryan and Reverend Moorhouse F. X. Millar, S.J. collaborated to produce *The State and the Church*. As its subtitle indicates, *Catholic Principles of Politics* is a revision of that well-known work. The purpose of the revision is twofold: to incorporate an appraisal of current political theory, and to adapt the work to the demands of a college text, without depriving it of its appeal to the general reader. Both purposes have been ably attained.

Like its predecessor, this volume includes a consideration of fundamental political principles in the light of reason as aided by authoritative Catholic pronouncements. The philosophical background of political theory, the nature, origin, purpose, and proper functions of the state, the rights and duties of rulers and ruled—these and related topics are discussed, with emphasis on their application to American political life. In addition, the present volume introduces chapters on natural law and natural rights, and gives more attention than did the previous work to international political life. The inclusion of encyclical letters of Popes Leo XIII, Benedict XV, and Pius XII is a commendable feature.

P. V. K.

BOOKS RECEIVED

Abingdon-Cokesbury Press: *The Christian Criticism of Life*, by Lynn Harold Hough (pp. 312, \$2.50); *Pastoral Psychology*, by Karl Ruf Stolz (pp. 284, \$2.50).

Alberto Moley, Buenos Aires: *El Diabolo; Su Naturaleza, Su Poder, y su Intervencion en el Mundo*, by Uldarico Urrutia, S.J. (pp. 328).

Alliance Book Corporation: *Theism and Cosmology*, by John Laird (pp. 325, \$3.50).

- American Tract Society: *The Bearing of Archeology on the Old Testament*, by George L. Robinson (pp. 197, \$1.75); *The Christ of the Ages*, by Frank G. Beardsley (pp. 336, \$1.50).
- Augsburg Publishing House: *A Study of the Passion of Christ*, by A. Fibiger (pp. 293, \$2.00).
- Columbia University Press: *The Lambeth Conferences: The Solution for Pan-Anglican Organization*, by William Redmond Curtis (pp. 355, \$4.00).
- W. B. Eerdmans Publishing Company: *Systematic Theology* (revised edition), by Louis Berkhof (pp. 759, \$7.50); *The Mystery and Romance of Israel*, by Max I. Reich (pp. 110, \$1.00).
- Harper and Brothers: *The Christian Faith*, by Nels F. Ferré (pp. xv + 214, \$2.00); *Documents of the Primitive Church*, by Charles Cutler Torrey (pp. xviii + 309, \$3.50); *Introduction to the Old Testament*, by Robert Henry Pfeiffer (pp. xiii + 917, \$4.00).
- Imprimerie Catholique, Beyrouth: *Initiation aux Exercices Spirituels*, by Albert Valensin, S.J. (pp. xii + 677); *Aux Sources de la Vie Intérieure: Une Grande Retraite*, Tome I: Première Semaine (pp. 348); Tome II: Seconde Semaine (pp. 554); Tome III: Troisième Semaine (pp. 324); Tome IV: Quatrième Semaine (pp. 324).
- The Macmillan Co.: *Medieval Humanism*, by Gerald G. Walsh, S.J. (pp. vii + 103, \$1.00); *The Catholic Revival in England*, by John J. O'Connor (pp. viii + 102, \$1.00); *The Meaning of Revelation*, by H. Richard Niebuhr (pp. x + 196, \$2.00).
- National Conference of Christians and Jews: *Religion and the Good Society, An Introduction to the Social Teachings of Judaism, Catholicism and Protestantism*, edited by Benson Y. Landis (pp. 94, \$.50).
- Princeton University Press: *The Sickness Unto Death*, by S. Kierkegaard, translated with an introduction by W. Lowrie (pp. xix + 226, \$2.75); *Fear and Trembling*, by S. Kierkegaard (pp. xxix + 209, \$2.75); *Repetition*, by S. Kierkegaard (pp. xlii + 209, \$2.75).
- Reynal and Hitchcock: *The Destiny of Western Man*, by W. T. Stace (pp. xi + 322, \$3.00).
- W. H. Sadlier, Inc.: *A Gospel Harmony*, by Rev. John Steinmueller (pp. xl + 163, \$2.50).
- Charles Scribner's Sons: *The Nature and Destiny of Man: A Christian Interpretation*, Volume I: Human Nature, by Reinhold Niebuhr (p. ix + 306, \$2.75); *Ransoming the Time*, by Jacques Maritain (pp. xii + 322, \$3.00).
- Sheed and Ward: *The Seven Gifts of the Holy Ghost*, by Bernard Kelly (pp. ix + 134, \$1.75).
- Willett, Clark and Company: *Religion and the World of Tomorrow*, by Walter van Kirk (pp. vi + 150, \$1.50).
- Yale University Press: *Can We Keep the Faith?* by James Bissett Pratt (pp. ii + 218, \$2.75).