

BOOK REVIEWS

THE LAYMAN'S CALL. By William R. O'Connor. Preface by Jacques Maritain. New York: P. J. Kenedy and Sons, 1942. Pp. xix + 247. \$2.00.

This book has the satisfactory quality proper to one written in answer to a real, and personally felt, problem, by a man competent to furnish an answer. In its general formulation, the problem is capital today: What is the situation of the layman in the Church, and what is the relation of his life and activity, inasmuch as they are specifically lay—and therefore directed to secular and temporal ends—to her total mission? When he dedicates himself to secular tasks—art, statecraft, the professions, soldiering, etc.—is he dedicating himself to something apart from the Kingdom of God, and therefore not answering a call of God, nor acting in alliance with his will, nor employing his baptismal grace of membership in the Church? That the question should be raised at all is eloquent testimony to the fact that “in our day especially a wedge has been driven between the natural and supernatural, the spiritual and temporal” (p. 76). Father O'Connor's book will help to heal those shattered unities. In fact, its finest pages (especially pp. 72-81, 124-28, 198-207) are those inspired by his profoundly Catholic intuition of that unity of nature and grace which is the basic meaning of Christ: “It was human *life* that Christ came to regenerate and save, and He saved it completely and entirely, in its present stage as well as for the future” (p. 210). This is the Gospel, the good news.

The book has a particular starting-point: the case of the seminarian who leaves the seminary, discouraged that he “has no vocation.” Against that falsely narrow view the first chapter asserts that “no one is without a definite call of some kind from the Lord” (p. 18). The next two chapters are an impressive demonstration from Scripture of the reality and diversity of the layman's call. Chapter Four (“The Analogy of Sanctity”) specifies the object of the call: it is to sanctity. By clearly distinguishing the universal Christian obligation of sanctity from the particular “counsels of perfection,” the way is opened to enforce the high seriousness of the concept of sanctity in its application to the lay life, and to point out its all embracing exigencies: “A Christian is called to supernaturalize the whole secular order by doing full justice to all the requirements of human existence” (p. 79).

Chapter Five starts the discussion of the manner of God's calling by outlining the pertinent doctrines: providence, predestination, nature, grace. Chapter Six is climactic in this part: it develops Lahitton's doctrine on priestly vocation, and applies it brilliantly to lay vocations,

on the principle that "as far as the subject is concerned, all vocations will be found to be a providential meeting of a suitably disposed nature with right opportunities for doing some good" (p. 118). This chapter is highly illuminating and will be of enormous practical help.

The next two chapters deal with "Particular Vocations"; eleven lay states and occupations are studied, to "see how each in its own way is a vocation and means of salvation" (p. 128). This section is practical, interesting, filled with wisdom and breadth of view. But somehow it falls short. Perhaps the reason is simply that these sketches should have been written by lay persons, who could see the various patterns of life from within.

The ensuing chapter is largely devoted to the universal Christian call to be an agent of peace in all spheres of the world's life, based on an exploitation of St. Thomas' concept of the Mystical Body. (The author prefers to determine the extension of the Mystical Body from the viewpoint of Christ's capital role with respect to all humanity, thus relinquishing Paul's viewpoint, which is that of the native exigences of the analogy itself, the *Body* of Christ; from the latter viewpoint only those who are "embodied," "organized" in Christ constitute His Body.) The development is forceful; but perhaps the resources of the doctrine would have been more fully utilized by emphasizing it as the basis of that all-important sense of Christian solidarity, which is the zealous layman's safeguard against his greatest temptation—to a sense of isolation in the face of a disordered and hostile world. The concluding chapter sums up the whole argument.

It is true that an entirely complete development of the layman's call would include two further points: first, an appeal to the call latent in the intrinsic dynamism of the grace of Baptism and Confirmation; and secondly, an exact exposition of the papal call, addressed to all, to be the "pontifex" between the temporal and the spiritual—the prophetic, priestly, and kingly instrument of the Reign of Christ in human society—by membership in Catholic Action (the organization—it is not simply an "idea"—which is about as much misunderstood as it is talked about). But these two ideas lay outside Father O'Connor's legitimately adopted perspectives.

When Father O'Connor says: "This is the layman's world; he has made it; and he must save it, if he is to survive at all" (p. 227), he is allocating a tremendous responsibility. But his whole book, by making the layman reflect on the divine power that is his by reason of his call, will generate the confidence to accept the responsibility. Moreover, one should like to see the book read extensively by priests; they need confidence in the laity, an intimate sense of alliance with them, and sym-

pathy with their aspirations, which often soar higher than many of us realize. In fact, the book will be generally valuable. In it the talents of the theologian and the insight of the humanist are put at the service of a genuinely pastoral heart.

Woodstock College

JOHN COURTNEY MURRAY, S.J.

GOOD WORKS AND PREDESTINATION ACCORDING TO THOMAS OF STRASSBURG. By Joseph L. Shannon, O.S.A. Westminster, Maryland: The Newman Book Shop, 1942. Pp. iv + 144.

Mention of the Augustinian School brings to the mind of the average theologian Giles of Rome, Gregory of Rimini, Berti, Bellelli, Noris—all current names in theological manuals. Few, perhaps, would think of Thomas of Strassburg. For this reason the Introduction to the present work is a contribution to English readers; its twenty-two pages give an account of the life, the works, and the doctrine of this “outstanding figure in the first half of the fourteenth century.” He was a loyal Augustinian, but he did not hesitate to differ radically from Giles of Rome, and from St. Thomas Aquinas, too. With regard to the subject of his own inquiry, Father Shannon says: “Thomas of Strassburg states clearly and concisely his opposition to St. Thomas Aquinas and to Giles of Rome in the matter of predestination. It has been deemed worthy of study to investigate this divergence. The object in view is to examine carefully the doctrine of predestination as expounded by Thomas of Strassburg, contrasting it with the teaching of Giles of Rome on the same matter, thus bringing to light an additional interpretation of the doctrine of both St. Thomas and Giles. It is clear that the present dissertation is not intended as a profound study of St. Thomas or of Giles. It does attempt to give Thomas of Strassburg’s interpretation of their teaching, and at the same time to demonstrate the existence and nature of an unusual trend of thought in one of the foremost doctors of the Augustinian school” (p. 25). We think the author has succeeded in his undertaking.

The book is a good example of thesis-work, in plan and method. Antecedent to the main argument certain other topics are usefully discussed. For instance, a consideration of the moral capacities of fallen man shows (quite clearly, we think) that Thomas, while differing only in accidentals from Giles, does not think exactly along the lines of the later Augustinians, and thus the view seems well founded that he is closer in thought to Giles, than (for example) Noris and Berti, who profess to follow Giles. Also discussed are the gratuity of grace (pp. 48 ff.), free will (pp. 60 ff.), divine foreknowledge (pp. 68 ff.). These discussions are later appealed to, in order to clarify Thomas’ theory of predestination.

The precise point of the thesis is "to determine precisely what, if any, is the cause of predestination" (p. 83). The mind of Thomas of Strassburg on the question is expressed with "almost excessive brevity of statement and lack of explanation"; it is therefore a fit subject for research.

Father Shannon deals, first, with the salvific will, and shows that Thomas discards the view of the ancient Thomists as to the term of its cessation; Thomas holds that this term is the final state of man at death, foreseen from eternity. Consequently, he logically denies negative antecedent reprobation. Moreover, he clearly and definitely assigns as the cause of reprobation in adults their own actual and personal sin (p. 86). Because of his "preoccupation to expound and defend the attribute of divine justice," Thomas treats of reprobation before treating of predestination.

Father Shannon shows at some length that Thomas understands the general notion of predestination in the same sense as the Schoolmen of his time. Like them, moreover, in seeking its cause or motive (in a wide sense) he deals with *praedestinatio complete sumpta*, and not, as later theologians, *praecisive ad gloriam*. Then, after setting forth the doctrine of St. Thomas Aquinas, as well as that of Giles of Rome, Father Shannon proves by explicit quotation that Thomas of Strassburg differs from both of them (pp. 107-117) in assigning as this cause "God's foreknowledge of man's use of free will" (p. 120). Unlike them, he does not simply state that "God wills it," for "there must needs be a reason for this choice, and that not without regard to man's free will" (p. 102). To defend this point Thomas gives his lengthy discussion of reprobation, and finally states: ". . . since reprobation and predestination are opposed to each other even in their causes, therefore the cause of predestination is to be found in man's good use of his free will" (p. 120).

Father Shannon saves Thomas from the charge of Semi-Pelagianism by recalling his insistence on the gratuity of grace in relation to good works, and by pointing out the strange doctrine on free will which Thomas defends in common with Giles. This doctrine sees in free consent "not an act of the will but rather a desisting from acting, a permitting oneself to be drawn to one of two alternatives simply by not resisting that attraction" (p. 130). Consequently, Thomas' "good use of free will" would seem to be our co-operation with grace. But, in the last analysis, how this *ratio praedestinationis* (which Thomas reduces to something like a *meritum aliquo modo de congruo*) is connected with predestination—whether negatively or positively, we are not told. The reason, Father Shannon says, is that Thomas' teaching "is ambiguous and vague" (p. 134).

We agree that Thomas' theory is both "independent" and "interesting." It is likewise clear that his solution is hampered by the lack of

necessary distinctions. Perhaps his resultant obscurity is the reason for the "little impression in this matter of predestination he left on the Augustinian School of the fourteenth century." At all events, Father Shannon's reconstruction of his thought is scientifically done, and valuable.

St. Mary's College

E. J. WEISENBERG, S.J.

JESUS IN THE LIGHT OF HISTORY. By A. T. Olmstead. New York: Charles Scribner's Sons, 1942. Pp. xiv + 317. \$2.75.

In his Preface Dr. Olmstead says that in this book, "at long last, Jesus makes his own appearance in the full light of history." Perhaps the best review of the book would be simply to set forth the details of this "appearance," summarizing the conclusions of the author with regard to the chronology of Jesus' life, His character and work; and then indicating the mode in which the author uses the historical sources.

Jesus was born in 20 B.C., one of the seven children, five sons and two daughters, of Joseph and Mary. He was baptized by John around December 1, 28 A.D. On this occasion he became conscious for the first time of his mission from God. On December 8, 28, he was ejected from the synagogue at Nazareth; thence he went to Capharnaum, which thereafter was his headquarters. At the Pasch of 29 (April 18), he cleansed the Temple in Jerusalem, attracted the attention—puzzled and hostile—of the hierarchy, and gained a recruit from among the Pharisees, Nicodemus, "who is one witness to the feeling of solidarity" which was manifested again and again between Jesus and the Pharisees. After a brief journey in northern Judea, and through Samaria, Jesus returns to Capharnaum. The day following the multiplication of the loaves marked his last appearance to preach in the synagogue.

After a journey through Phoenicia to Caesarea Philippi, the scene of Peter's confession, and to Mount Hermon, the site of the Transfiguration, Jesus is found (October 13, 29) in Jerusalem, arguing about the observance of the sabbath. On December 21, 29, he is again in Jerusalem. He evades the issue put in the query: "If you are the Messiah, tell us plainly"; but the Jews tried to stone him "on the pretense that he claimed to be Messiah." On April 7, 30, in his fiftieth year, he was crucified by the Jewish hierarchy and the Romans.

In his own consciousness Jesus felt himself to be a prophet, charged with announcing God's will to sinful man. He perfected man's knowledge of God by his revelation of God as a loving Father, merciful, even-handed, provident. He perfected man's knowledge of man by extending the concept of "neighbor" to include all, even the most alien and naturally hated (to the Jew, the Samaritans). He was himself an orthodox Jew;

and among the sects of his time he was "most in sympathy with Pharisaic doctrine." In fact, "the true greatness of Jesus is to be sought in what he added to Pharisaic law." Vulgar misconceptions of an enmity between Jesus and the Pharisees are easily cleared up by a careful distinction of the Pharisees from the Scribes. The author emphasizes such statements as these: "The Scribes of Jesus' time were not teachers"; "all the Scribes were dependents of the high-priests"; "they [the Scribes] were all members of the Sadducean sect." Yet discrepancies from this view creep in; e.g., he to whom Jesus said, "You are not far from the Kingdom of God" (Matt. 12:13), was a Scribe, "evidently of the Pharisaic party"; or again: "Jesus' auditors were struck with astonishment that he taught by his own authority, and not like the Scribes to whom they were accustomed." To support this thesis of the solidarity between Jesus and the Pharisees, Dr. Olmstead is constrained to alter textual readings: e.g., in John 9:13, the ordinary reading, "Pharisees," is changed to "high-priests" (cf. p. 153); yet Merk does not even record a variant for the verse.

Dr. Olmstead considers our Gospel texts as compilations of credible primitive writings and long insertions by later propagandizing Christians. The true history of Jesus appears only after the historian has unwound and discarded the later accretions. To be disregarded are all those texts which attribute to Jesus claims of Messiahship and divine sonship: e.g., John 8 (except v. 57, which bases the calculations of Jesus' age); John 5:18-47; 14-18; Luke 1-3; etc.; also all eschatological discourses. The principle of this critique is the deforming influence of ecclesiastical faith. Curiously, in one criticism of Luke, Dr. Olmstead misses a point in Greek. In a footnote (p. 233) on the words, "I find in him no *crime*" (John 18:38), he remarks: "In Luke 23:4, Pilate's denial of crime is watered down to 'fault,' which is meaningless in the mouth of a Roman official." Now, the Greek text of Luke 23:4 reads *αἴτιον*, which Dr. Olmstead translates as "fault"; the Greek text of John 18:38 reads *αἰτία*, which Dr. Olmstead translates as "crime." The fact is that *αἴτιος* and *αἴτια* are reckoned as synonyms (cf. Zorell, *Novi Testamenti Lexicon Graecum*, s.v.). As if in testimony to the fact, Dr. Olmstead himself on the next pages translates *αἴτιον* in Luke 23:14 by the word "crime."

In his treatment of miracles Dr. Olmstead is usually non-committal and hurried. But he does essay a few explanations: e.g., "the phenomena of present-day mental healing may suggest the process" by which Jesus healed the disease superstitiously regarded as demoniacal possession; or again, "examples of sudden release from fever, followed by intense activity, have been witnessed by the author in the Near East" (apropos of Mark 1:29-31). Moreover, he says, revealingly: "Were not this [the cure of the blind man in John 9] an account of a miraculous healing,

we should have no hesitation in accepting it as completely authentic. . . . Science tells us categorically that no man born blind from birth ever recovered his sight through a miracle. We moderns accept the dictum."

For the informed readers of this periodical, criticism of this portrait of the life of Jesus is doubtless superfluous. The problem of its disproof centers about the modern categories of thought—so very categorical—whose antecedent acceptance formed the screen through which filtered only a few of the lights necessary for the vision of Jesus in His true historical reality.

Loyola College, Baltimore

W. V. HERLIHY, S.J.

A HISTORY OF EARLY CHRISTIAN LITERATURE. By Edgar J. Goodspeed. Chicago: University of Chicago Press, 1942. Pp. xiii + 324. \$2.50.

Dr. Goodspeed's scholarly work traces the rise of early Christian literature from its beginnings in Paul and the Evangelists down to the Council of Nicaea in 325 A.D. The earlier literature is grouped "according to type as letters, revelations, gospels and acts, with the individual works arranged chronologically within the several groups" (p. 7). But because, once the "more conscious literary movement" began, many a writer worked in three or four types, e.g., apology, exegesis, dogma, and consequently "would under such a treatment have to be taken up over and over again," it was "preferable to present the work of each of these many-sided individuals as a unit in relation to his times and problems" (pp. 7-8). Thus Irenaeus, Clement of Alexandria, Tertullian, Hippolytus, and Origen. With this aim and method ever in view, Dr. Goodspeed has given us a summary of pre-Nicene letters that captivates the mind with its mantle of scholarship ever so gracefully worn, the imagination with its pen-pictures of men and movements in their environment, the eye with an attractiveness of format and an accuracy of printing close to perfection.

Hearteningly many are the points to be commended. The author considers the New Testament as "the source of a whole range of literary movements" (p. vii); he presents most persuasively the agencies responsible for the rise of the various literary types; he discusses interestingly such new discoveries as the Greek text (1940) of Melito *On the Passion* (pp. 184-187); rounds up the manuscripts of various works; exhibits a mastery of pithy summary; and closes with a list of "the lost books of early Christian Literature," a select bibliography to accompany the chapters, a chronology, and a splendid index.

Dr. Goodspeed hints (p. 9) that reference to his *Introduction to the New Testament* is essential if the reader is to grasp the genetic relations he presents between particular New Testament books and the first century

of non-scriptural Christian literary activity. From this *Introduction* and from echoes in the present work, the reader will gather that:

1) *Matthew* was written by someone called Matthew; *Luke-Acts* is a two-volume work written about 90 A.D.; *John* is a composition of John the Elder, c. 110.

2) *Ephesians* was written by the collector of the Pauline letters (perhaps Onesimus), as an introduction to the *corpus*, a little after 90; *Hebrews*, composed c. 95, is of unknown authorship; *Timothy* and *Titus* comprise a *corpus*, the authorship of which (c. 150) remains a mystery.

3) *1 Peter* is a document of the Roman church, c. 95; *2 Peter*, likewise of Roman origin, was written about the middle of the second century; *James* and *Jude*, works of Greek Christian teachers, belong to the early second century.

4) The three *Epistles of John* are effusions of John the Elder, writing about 110; the *Apocalypse* is the work of the prophet John of Ephesus.

This frame of reference makes intelligible, though not acceptable, such tenets as that "many Christian books not included in the New Testament are really older than some of those that found a place in it" (p. 9); that "some of the apologies are earlier than the latest books of the New Testament" (p. 6); that *1 Clement* is a "sidepiece" to *1 Peter* (p. 6), both due to *Hebrews* having called upon the Roman church, "in view of its noble behavior in Nero's persecution" (p. 12), and by reason of its age, to take the lead in teaching other churches; that *Timothy* and *Titus* "were clearly intended in part to repudiate Marcion's views and so make Paul's genuine letters more acceptable to the churches" (p. 155). This, and much more in a similar vein, that renders a large section of Dr. Goodspeed's work scientifically unacceptable, obviously finds its root difficulty not in patristic, but in biblical science.

It is, moreover, the present reviewer's conviction that the author minimizes unduly the knowledge of the four Gospels before the "Fourfold Gospel Collection" (in 115-120, according to Goodspeed). For him, in the second quarter of the second century "no one had yet come to think of the gospels as Scripture, like the Law and the Prophets, and so not to be tampered with" (p. 78). It was Marcion "who proposed a Christian scripture that should include . . . Paul" (p. 157).

In the eyes of Dr. Goodspeed, the idea of a world-wide organization of Christianity saw its seed-time in the mind of Marcion (p. 157), was watered by the rise of the sects in the second century (p. 111), and blossomed in the age of Irenaeus (p. 193). The Roman claim of primacy "began with Victor (†198), progressed under Calixtus, who claimed the 'power of the keys,' and reached a peak under Stephen (A.D. 254-57), who professed to occupy the 'chair of St. Peter'" (p. 118). Nor was it

until a half-century after Ignatius that the threefold ministry, so prominent in his writings, "became standard Christian usage" (p. 21). Clearly, to attempt to mete out justice to such claims within the space of a brief review, would be impossible.

In view of the author's twoscore years of service in biblical and patristic Greek at Chicago, his attitude towards several vexing literary problems of the age deserves consideration. Anent the perplexing *Didache-Barnabas* relationship, he offers four stages: (1) A little manual of Christian behavior, the *Teaching of the Apostles*, at Antioch, early second century; (2) *Letter of Barnabas* (i.e., cc. 1-17), around Alexandria, c. 130-131; (3) *Barnabas* enlarged by the addition of the substance of the *Teaching*, c. 150-175; (4) The *Teaching* expanded, by the addition of some rules for church life, into the *Didache* of Bryennius, about the same time (p. 33). To his mind, the *Shepherd* of Hermas was written A.D. 95-100 (p. 47); Antoninus Pius, not Hadrian, is the addressee of Aristides' *Apology* (pp. 135-136); *Apology II* of Justin is really an appendix to the first, "and was probably added to a second edition of it, a few years later" (p. 143); the *Octavius* of Minucius Felix is probably a good 40 years later than the *Apology* of Tertullian (p. 225); and the *Letter to Diognetus* seems to belong to the third century (p. 148).

The individual chapters on the great names from Irenaeus to Origen merit special mention. Certain of the sketches, however, e.g., that of Origen, lack the doctrinal survey which even a literary history cannot afford to neglect, and which would match the author's unflinching interest in each writer's New Testament. Surely the chapter on Irenaeus (pp. 193-198) would gain from at least a mention of the "potentiorum principalitatem" of the Roman church and its bearing on the primacy; of Irenaeus' Christology; of his doctrine on original sin; of ecclesiastical tradition as a constitutive element of the canonicity of Scripture.

And yet, having made all the necessary reserves, it must be admitted that Dr. Goodspeed has made a valuable contribution. It is much to be desired that a similar book be done for the average English reader, according to Catholic standards of scholarship.

Auriclesville, N. Y.

WALTER J. BURGHARDT, S.J.

THE CHRIST OF THE AGES. By Rev. Frank G. Beardsley, Ph.D. New York: American Tract Society, 1941. Pp. 336. \$1.50.

The aim of this book is "to gather the scattered threads of history which have a bearing upon the making of Christianity and its influence in the world, and to show how they substantiate the claim of Christianity to be of divine origin." This laudable task Dr. Beardsley attempts in four books: the first presents a survey of those phases of the ancient

Hebrew, Greek, and Roman world that prepared the way for Christianity; the second sketches the triumph of Christianity from the birth of Christ to the Crusades; the third reviews the expansion of Christianity from the Crusades to the nineteenth century; while the fourth attempts to estimate the effects of Christ's teachings upon the individual, the home, society, and the State.

Two features of the book deserve praise: the author's personal profession of faith in the Divinity of Christ, and his admirable survey of the *praeparatio evangelica*. But the moment we pass on to the Third Book, Dr. Beardsley makes us unmistakably aware of the serious limitations that cramp both his religious outlook and his historical understanding. How serious these limitations are one may gather from the passage (p. 173) wherein he tells us that, the mediaeval Church having become more and more corrupt, "The worship of Christ was greatly neglected, relics were venerated, the Eucharist from being a symbol had been transformed into a miracle . . . the celibacy of the priesthood was enforced to the great detriment of morals, penance for sin was substituted for repentance, and indulgences for sin were offered to offenders." Surely, this sounds more like the language of a "Know-Nothing" preacher than that of an informed scholar.

As the Crusades tail off to an inglorious end, Dr. Beardsley sees the dawn of a new age of which Wyclif, Huss, Savonarola, the Lollards, and the German humanists are the prophets. They prepared the hour for decisive action, and when that came, Martin Luther, "great man that he was," struck the blow "which was destined to smite the shackles of ecclesiasticism from Europe and usher in a new age, the age of religious freedom." Luther, too, by affirming the "three great principles" of justification by faith, the authority of the Scriptures, and the right of private judgment, "waged his great battle for human freedom." After Luther, the spread of Christianity becomes the labor almost exclusively of Protestant sects and societies. Save for a hasty mention of Jesuit missions in Japan, the Sisters of Charity, and Father Matthew, the Catholic Church and all its works completely vanish from Dr. Beardsley's historical horizon. Is this serious history?

In evaluating the "Fruits of Christianity" in private and social life, Dr. Beardsley has many true things to say. Summarily: "All that is noblest, highest and best in modern life and history, finds its roots in the teachings of Jesus." That is true. But there remains a vast field of Christian life which seems to lie beyond our author's ken—the world of supernatural grace, sacramentally mediated, and its fruits of sanctity, which display to the world the dwelling-place of the Christ of the Ages.

Moreover, there is another large fact of Christian history which Dr.

Beardsley seems to have blinked, though it is perfectly relevant to his theme. Undertaking to answer the question, "What has Christianity accomplished?" (pp. 245 ff.), and publishing his answer in the tragic year 1941, when the world in general and America in particular is in a state of moral chaos, and Christ's teachings are so largely excluded from public and private life, Dr. Beardsley should have attempted some explanation why the modern world has derived so little profit from Luther's "battle for human freedom" and his followers' preaching of his liberating principles, that it has gradually deteriorated to the point of barbarism, savagery, and slavery. The fact is terribly challenging to any exponent of the Christian tradition.

Useful in furnishing an answer would be Christopher Dawson's latest book, *The Judgment of the Nations* (Sheed and Ward, 1942), particularly the chapter on "The Religious Origins of European Disunity." Mr. Dawson's sane and reasoned appraisal of the cultural consequences of what Dr. Beardsley is pleased to call the sixteenth century escape from the shackles of ecclesiasticism might lead to a revision of judgment on its unmixed beneficence. And Mr. Dawson is a historian of culture gifted with extraordinary erudition, competence, and insight.

Dr. Beardsley's book unfortunately exhibits none of the marks of scholarship.

Fordham University

DEMETRIUS ZEMA, S.J.

THE LOGIC OF BELIEF. By D. Elton Trueblood. New York: Harper and Brothers, 1942. Pp. 327. \$2.50.

There is a warmth and vitality in this book which its title would hardly lead one to expect. Stanford's Professor of the Philosophy of Religion has written it thoughtfully, with extreme clarity, and with an admirable maturity of feeling. Its theme is the reasonableness of man's belief in a personal God, and in more than one way the book is worthy of the surpassing importance of its theme.

This is not to say that Dr. Trueblood has given us a complete and adequate Logic of Belief. His work, despite its many excellences, is far from meeting the full demands of its problem. But it is a step in the right direction and it is a long step. A philosopher of the modern philosophers, the author has employed the exact technique of modern science to vindicate for man's belief in the objective existence of a personal God a certainty superior to any found in the natural sciences themselves. It would be difficult to surpass the author's calm, dispassionate, and merciless demolition of the Naturalist theory of the world.

Excellent as is the presentation of the case for Theism, the objections to belief in God are dealt with more excellently still. The author gives

their full force to the problems which arise from the theory of natural selection, the theory of wish-thinking, the fact of natural law in the physical world and of evil in the moral world, and brings to their solution a most admirable sanity and insight.

A modified agnosticism, sometimes emerging into explicitness and at other times disappearing entirely, is one of this book's inadequacies. In the epistemological part of his work the author shackles himself with the principle that absolute certainty is impossible to man in his knowledge of *matters of fact*. Only about the relations of ideas can man have complete certainty. It seems strange to hear a man, who can write such a book as this, saying that he is not completely certain of the truth of his own existence! Happily, in his major chapters the author carries this constraint very lightly. He manifests his own complete assurance of the objectivity of truth, which is in itself a complexus of all "matters of fact." Indeed, one sometimes wonders how much of this agnosticism is academic or a matter of terminologies. Certainly the author gives evidence of the same crystal-clear "intuitions of existence" which are the common man's shield against genuine agnosticism.

It is to be regretted that the author, in tracing the history of Israel, has constructed its outline on a plan which was originally aprioristic and already gives signs of crumbling under the impact of archeological evidence. A more surprising defect in his explanation of "the amazing respect felt for Jesus of Nazareth all over the world and for so many centuries." In explaining that "respect" as differing only in degree from the authority attributed to other religious leaders through the centuries the author lapses for once into shallowness. He seems totally unaware that respect for Jesus of Nazareth, during most of the Christian era, was inseparable from belief that He was God incarnate; and that even to-day more than two-thirds of those who call themselves Christians base their respect for Jesus on that same belief.

A special service of this work is its exposure of the "sheer delusion" of the modern claim to be independent of the motive of authority in accepting truth. No age has ever relied more on its prophets, intellectual or scientific, than our own. This gives particular point to the author's defence of the place of this motive in the acquisition of religious knowledge.

But closely allied to this is a failure on the author's part to realize the chasm of difference between a revealed and a non-revealed religion. "The difference between natural and revealed religion is slight," he writes. Much more in keeping with the truth are his own words in a recent article: "The question *whether* religion is a matter of revelation, as it claims to be, is precisely the one which requires vigorous and reverent exploration"

(“The Place of Theology in a University,” *Religion in Life*, XI [1942], 519). If such a vigorous and reverent exploration should arrive at the fact of a direct communication of religious knowledge by God to man, then the author’s presentation of the place of authority in motivating belief becomes much more meaningful. The highest logic of belief would then be simple reliance upon the authority of God.

These are grave shortcomings, but they should not obscure the excellent service which the present book renders to our bewildered generation. The first step in a complete return to genuine Christianity must be a return to God and *The Logic of Belief* is a brilliant light upon that first step of the journey.

Woodstock College

JOSEPH BLUETT, S.J.

THE FIRST AUTHORIZED ENGLISH BIBLE AND THE CRANMER PREFACE.
By Harold R. Willoughby. Chicago: University of Chicago Press, 1942.
Pp. 49, Appendix.

A brief but interesting monograph which gives some historical sidelights with respect to the seven editions of the folio Great Bible of 1539-41. Following upon a short introductory chapter, the author discusses the typography of the editions, and also narrates the editorial difficulties of the three men mainly responsible for the printing, Francois Regnault, Richard Grafton, and Edward Whitchurch. In a footnote, page 4, mention is made of the famous capital-letter series to be found in Matthew Bible of 1537: RG, EW, (for the two editors last named above), HR (Henricus Rex), IR (Ioannes Rogers), WT (William Tyn-dale); nothing is said of the probability that IR may be for Jane the Queen (Ioanna Regina), a more likely probability because of Rogers’ effort to remain hidden. A second chapter describes and discusses the Holbein title-page woodcut; the author favors the art critics over the bibliophiles and holds that the drawing is not a genuine Holbein. A facsimile of the woodcut is included in the monograph, as is the Cranmer Preface, which is discussed briefly in a third chapter. A fourth and final chapter is devoted to the revisions of the Great Bible by the famous Myles Coverdale. For all its brevity, the monograph offers a pleasing fullness on the topics treated.

F. X. P., S.J.

NOTICE TO SUBSCRIBERS

Our supply of February and May issues of both 1941 and 1942 has been exhausted. If any of our subscribers have finished with their copies and would send them to us, we would be glad to forward them to the many who have requested copies of these issues. A proper refund will be made.

CORRESPONDENCE

NOTE.—Correspondence is invited on the subject of co-operation between Catholics and non-Catholics. The editorial board is not responsible for views expressed.—EDITOR.

TO THE EDITOR:

Your plan to open your pages to a discussion of interdenominational co-operation, inaugurated with the excellent presentations of the problem by Fathers LaFarge, S.J., and Murray, S.J., in the September issue, is indeed most opportune. The question as to the manner and the measure in which Catholics can lawfully associate and collaborate with persons of other denominations is of vital importance today, particularly in America.

. . . I should like to comment briefly on some statements of Mr. Carlton J. Hayes, quoted by Father LaFarge (pp. 325, 326). Mr. Hayes says: "We should be alert to maintain a cultural and religious pluralism. . . . Here in the United States we differ about religion. I thank God we do, etc."

While it may be possible to justify such statements by interpreting them from the aspect of the subjective good faith of non-Catholics, they are certainly opposed to fundamental Catholic teaching when taken in their objective sense—the sense in which the average reader or hearer would understand them. In effect, Mr. Hayes says: "We should strive to keep some people outside the Catholic Church. I thank God that there are men and women who reject the one true religion of Jesus Christ."

Mr. Hayes is further quoted as saying that our task is "to make Jews better Jews and Protestants better Protestants." Such an objective is very different from that expressed by the Catholic Church in the liturgy of Good Friday, when she prays for heretics: "Almighty and eternal God, who savest all and wilt have none to perish, look down on the souls that are seduced by the deceit of the devil, that the hearts of those who err, having laid aside all heretical malice, may repent and return to the unity of thy truth." And for Jews: "Hear our prayers which we pour forth for the blindness of this people, that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness." And evidently, the desire of "religious pluralism" is incompatible with the ardent wish of Him who prayed: ". . . that all may be one" (John 17:21).

We might be able to express the wish "that Protestants may become better Protestants and Jews better Jews"—which means, in the words of Mr. Hayes, that they become "more informed and more practicing"—in the

sense that this is the lesser of two evils, when compared to the rejection of all religion. But if this is what we mean, we should clearly say so, and not lead both Catholics and non-Catholics astray by unqualified and ambiguous statements. If we undertake to explain to a group of Protestants and Jews our attitude toward them from a religious standpoint, we should not hesitate to assert very explicitly that we believe them to be in error, and that our primary desire and objective in their regard is that they become Catholics.

By all means, let us apply in full measure the principles of Christian charity toward those who differ from us in religious belief. But let us never compromise on the basic Catholic doctrine that there is only one true religion, which by the law of God all are obliged to accept, the Catholic religion.

FRANCIS J. CONNELL, C.S.S.R.
 HOLY REDEEMER COLLEGE
 WASHINGTON, D. C.

TO THE EDITOR:

. . . for seven or eight years the problems of disunity in Christendom have occupied my thoughts, primarily the religious aspects. In the course of these years I have myself been brought into the Catholic Unity of the Church.

My first point concerns the placing of the problem of intercredal co-operation in its full context. Christian co-operation cannot be isolated from Christian reunion. They are, of course, two problems, with specifically different ends: in the one case, temporal—the good estate of society; in the other case, supernatural—the ultimate reintegration of the fragmentary Christianities, created in the eleventh and sixteenth centuries, into the one sacramental whole, the Church of God. Nevertheless, these problems are hierarchically ordered one to the other. They are, therefore, distinguishable and even susceptible of independent treatment, but they are not separable. . . . We must see to it that the solutions sought for the problems found in the natural order be of such a nature as to further the solutions of the cognate problems in the supernatural order, so that our efforts in this field will be a perfect whole, that is, fully Catholic.

My second point concerns work for conversions, and with it is closely connected a third, on "pluralism"; together they should clarify the foregoing.

Most frequently we envisage convert work as aimed more or less directly at penetrating from without the individual non-Catholic's most often semi-defensive mind. It is a work without that co-operation on

his part which would prepare for a larger success, the reunion of Christendom; for, even when by these means many are converted, the sect they have left remains, thus helping very little—and rather, hindering at times—the restoration of unity to Christendom; for, psychologically, the gulf is widened between the Church and the sect from which the convert came.

Not that such work is by any means mistaken. Every accession to the Church is of individual persons, moved by the Holy Ghost (I speak particularly of the amorphous Protestant bodies; with the Orthodox there is also the possibility of corporate return). But I do say that there is room for, and grave need of, an apostolate for the unity of all Christians, in which all Christians—Catholic, or of whatever sect—may play their part, thus bringing all to pray, hope, and work for the visible unity of all Christians. Moreover, the propagators of this apostolate in every sect must realize that their most effective prayer is personal holiness, and an ever deeper faithfulness to the best in their several traditions.

Such an apostolate, then, would be strictly pluralistic, yet not as an ultimate ideal. The ultimate ideal before all is unity, as our Lord desires it. But the ideal would be provisionally pluralistic, that is, so long as Christian sects remained outside that unity. This is by way of an addendum to Ambassador Hayes' admirable emphasis on pluralism (cited by Father LaFarge). But we should carefully note that he speaks of a cultural and religious pluralism. The former is permanently with us in this world . . .; the latter is a *pis aller*. In fact, we have always had religious pluralism in this country, nor have Catholics always been untouched by the dangers inherent in it, among which certainly is that of a "Catholic sectarianism."

In Christian co-operation there are two difficulties which the foregoing should illumine and help to solve: (1) the possible hindrance to convert-making; (2) the danger of indifferentism.

I conceive that co-operation might be considered a hindrance to convert-making in two hypotheses: (1) if convert-making be conceived exclusively as an external propaganda directed to individuals in the sects, tending, if successful, to dissociate them from what is true and good in their cultural and religious traditions; (2) if the co-operators, Catholic and non-Catholic, misconceive the pluralism that is fundamental to their co-operation, and make of it an *ultimate* ideal—which would be tantamount to saying that one religion is as good as another.

The answer to these difficulties must be something suitable to all of the co-operators, each in his own way; for we are considering here a co-operation, not of individuals as such, but of individuals as belonging to, and in some degree representing, their respective faiths. This answer

can only be found in the field of Christian reunion, as the higher finality of Christian co-operation, which alone gives that co-operation its ultimate meaning. Obviously, the common effort at Christian reunion will differ radically in its method from the effort at co-operation. It will proceed in strictly parallel lines. And in its organization it will be entirely separate from organizations for co-operation; the overlapping would be in the membership of either group.

This work, then, for Christian reunion and for Christian co-operation posits a repossession of the fulness of our Catholicism, in thought, sentiment, action—the Catholicism inspired, as Pius X said, by its indispensable source, the Sacred Mysteries, and manifesting itself, as Pius XI urged, in the apostolate of the laity. Only such a total Catholicism, realized in each of us, can master the tremendous problems of disunity which are the burden of Pius XII's first encyclical. . . . [Here follow references to the sources of the writer's ideas.]

May these few comments be of help to others. May we as Catholics—forced by circumstances, as indeed we are—come to a general realization of the need for united action to preserve our Western civilization. Above all, may this realization bring us to a higher one—that of the need to restore all Christians to unity, that at last the world may believe because we are one.

POLYCARP SHERWOOD, O.S.B.
ST. MEINRAD'S ABBEY
ST. MEINRAD, IND.

INDICES TO VOLUME III

AUTHORS

BOUSCAREN, T. L., S.J., Co-operation with Non-Catholics: Canonical Legislation.....	475
CLIFFORD, J. J., S.J., The Ethics of Conjugal Intimacy According to St. Albert the Great.....	I
DONNELLY, W. E., S.J., The Convalidation of Non-Catholic Marriages. (Editor's Note: 438).....	189
FORD, J. C., S.J., Marriage: Its Meaning and Purposes.....	333
FURFEY, P. H., Social Action in the Early Church, 30-180 A.D., II.	89
LA FARGE, J., S.J., Some Questions as to Interdenominational Co-operation.....	315
LAWLOR, F. X., S.J., The Doctrine of Grace in the <i>Spiritual Exercises</i> ..	513
LONERGAN, B., S.J., St. Thomas' Thought on <i>Gratia Operans</i> ..	69, 375, 533
McMAHON, T. J., Joseph Anthony Masdeu: A Distant Herald of the <i>Aeterni Patris</i>	163
McGINLEY, L. J., S.J., Form Criticism of the Synoptic Healing Narratives.....	47, 203
McCLELLAN, W. H., S.J., Monotheism and the Historical Process...	109
O'CONNOR, W. R., The Theory of the Supernatural.....	403
RING, G. C., S.J., The Death of the Immortals.....	252
TAYLOR, J. H., S.J., St. Cyprian and the Reconciliation of Apostates..	27
VOLLERT, C., S.J., Hervaeus Natalis and the Problem of Original Justice.....	231

ARTICLES

Convalidation of Non-Catholic Marriages, The. W. E. Donnelly, S.J. (Editor's Note: 438).....	189
Co-operation with Non-Catholics: Canonical Legislation. T. L. Bouscaren, S.J.....	475
Death of the Immortals, The. G. C. Ring, S.J.....	252
Doctrine of Grace in the <i>Spiritual Exercises</i> , The. Francis X. Lawlor, S.J.....	513
Ethics of Conjugal Intimacy According to St. Albert the Great, The. J. J. Clifford, S.J.....	I
Form Criticism of the Synoptic Healing Narratives. L. J. McGinley, S.J.....	47, 203
Hervaeus Natalis and the Problem of Original Justice. C. Vollert, S.J.....	231
Joseph Anthony Masdeu: A Distant Herald of the <i>Aeterni Patris</i> . Thomas J. McMahon.....	163
Marriage: Its Meaning and Purposes. J. C. Ford, S.J.....	333

Monotheism and the Historical Process. W. H. McClellan, S.J...	109
Social Action in the Early Church, 30-180 A.D., II.....	89
Some Questions as to Interdenominational Co-operation. J. LaFarge, S.J.....	315
St. Cyprian and the Reconciliation of Apostates. J. H. Taylor, S.J..	27
St. Thomas' Thought on <i>Gratia Operans</i> . B. Lonergan, S.J... 69, 375,	533
Theory of the Supernatural, The. W. R. O'Connor.....	403

CURRENT THEOLOGY

Christian Archaeology. A. C. Wand, S.J.....	431
Christian Co-operation. J. C. Murray, S.J.....	413
Mystical Body: A Bibliography, 1890-1940, The. J. Bluett, S.J....	261
Note on Genesis 3:15. J. E. Coleran, S.J.....	137
Notes on Moral Theology, 1942. J. C. Ford, S.J.....	579
Prosopographia Christiana. J. M. Marique, S.J.....	436
St. Chrysostom and the Date of Christ's Nativity. R. V. Schoder, S.J.....	140
So-called "Cross" of Herculaneum, The. A. C. Wand, S.J.....	144

BOOK REVIEWS

Addison, J. T., <i>The Christian Approach to the Moslems</i> (R. J. McCarthy).	461
Albright, Wm. F., <i>From Stone Age to Christianity</i> (W. H. McClellan, S.J.).....	109
Beardsley, F. G., <i>The Christ of the Ages</i> (D. Zema, S.J.).....	616
de la Bedoyere, M., <i>Christian Crisis</i> (J. B. Horgan, S.J.).....	302
Bell, B. I., <i>Understanding Religion</i> (J. Bluett, S.J.).....	309
Curtis, W. R., <i>The Lambeth Conferences</i> (E. Hawks).....	448
Daiches, D., <i>The King James Version of the Bible</i> (J. J. Collins, S.J.)... 306	
DeMille, G. E. <i>The Catholic Movement in the American Episcopal Church</i> (W. H. McClellan, S.J.).....	439
Fibiger, A., <i>A Study of the Passion of Christ</i> (H. Willmering, S.J.)....	470
Goodspeed, E. J., <i>A History of Early Christian Literature</i> (W. J. Burg- hardt, S.J.).....	614
Groves, E., <i>Christianity and the Family</i> (B. Morrison, S.J.).....	468
Haydon, E., <i>Biography of the Gods</i> (G. C. Ring, S.J.).....	252
Hebert, A. G., <i>The Throne of David</i> (W. S. Dowd, S.J.).....	462
Hocking, W. E., <i>Living Religions and a World Faith</i> (W. A. Carey, S.J.).....	307
Jungmann, J. A., <i>Liturgical Worship</i> (M. McPhelin, S.J.).....	303
Kelly, B., <i>The Seven Gifts of the Holy Ghost</i> (E. J. Weisenberg, S.J.)....	456
Klein, J. (ed.), <i>The Imitation of Christ</i> (C. DeMuth, S.J.).....	305
Leclerq, J., <i>Marriage and the Family</i> (G. Kelly, S. J.).....	294
Kerr, H. T., <i>Preaching in the Early Church</i> (H. F. Folser, S. J.).....	471

- Lund, N. W., *Chiasmus in the New Testament* (L. J. McGinley, S.J.).. 452
- Mackay, J. H., *A Preface to Christian Theology* (C. DeMuth, S.J.)..... 146
- Maritain, J., *The Living Thoughts of Saint Paul* (B.J.F.L.)..... 309
- Miller, H., *Christian Truth in History* (J. Haran, S.J.)..... 302
- Monahan, W. B., *St. Thomas on the Eucharist* (F. L. Sheerin, S.J.)..... 300
- O'Brien, Sr. M. Consilia, *Christian Social Principles* (W. E. Donnelly, S.J.)..... 150
- O'Connor, Wm. R., *The Laymen's Call* (J. C. Murray, S.J.)..... 608
- O'Connell, J. *The Celebration of Mass* (D. J. M. Callahan, S.J.)..... 158
- Olmstead, A. T., *Jesus In The Light of History* (W. Herlihy, S.J.).... 612
- Parente, P. P., *Quaestiones de Mystica Terminologia ad Mentem Pseudo-Areopagitae et Sanctorum Patrum* (R. B. Eiten, S.J.)..... 160
- Pfeiffer, R. H., *Introduction to the Old Testament* (J. E. Coleran, S.J.)... 459
- Prescott, H. F. M., *A Spanish Tudor* (Gerald Brennan, S.J.)..... 153
- Reich, M., *The Mystery and Romance of Israel* (J. F. X. Murphy, S.J.).. 471
- Robinson, G. L., *The Bearing of Archaeology on the Old Testament* (M. J. Gruenthaner, S.J.)..... 464
- Robinson, H. W. (ed.), *The Bible in its Ancient and English Versions* (J. J. Collins, S.J.)..... 157
- Rodgers, E. C., *Discussions of Holidays in the Later Middle Ages* (H. C. Koenig)..... 308
- Ryan, J. A. and J. Boland, *Catholic Principles of Politics* (P. V. K.)... 311
- Schroeder, H. J., O.P., *Canons and Decrees of The Council of Trent* (P.F.P.)..... 310
- Schroll, Sr. M. Alfred, O.S.B., *Benedictine Monasticism as Reflected in the Warnefrid-Hildemar Commentaries on the Rule* (A. C. Wand, S.J.)..... 159
- Seton, K. M., *Christian Attitude Toward the Emperor in the Fourth Century* (F. O. Corcoran, S.J.)..... 156
- Shannon, J. L., O.S.A., *Good Works and Predestination* (E. J. Weisenberg, S. J.)..... 610
- Stace, W. T., *The Destiny of Western Man* (R. Corrigan, S. J.)..... 469
- Steinmueller, J. E., *A Gospel Harmony* (E. J. Hodous, S.J.)..... 454
- Stolz, K. R., *Pastoral Theology* (H. J. Bihler, S.J.)..... 467
- Torrey, C. C., *Documents of the Primitive Church* (J. J. Collins, S.J.)... 457
- Trueblood, D. E., *The Logic of Belief* (J. Bluett, S.J.)..... 618
- Walsh, G. G., S.J., *Medieval Humanism* (Gray C. Boyce)..... 465
- Willey, Basil, *The Eighteenth Century Background* (G. Kernan, S.J.).... 297
- Williams, D. D., *The Andover Liberals* (J. P. H.)..... 310
- Willoughby, H. R., *The First Authorized English Bible and the Cranmer Preface* (F. X. P., S.J.)..... 620
- . *Medieval Studies Vol. III*, Pontifical Institute of Medieval Studies (E. A. Ryan, S.J.)..... 296