

BOOK REVIEWS

MARCION AND THE NEW TESTAMENT. By John Knox. Chicago: The University of Chicago Press, 1942. Pp. ix + 195. \$2.00.

The purpose of the book is to explore the connection between Marcion's canon, consisting of "Gospel and Apostle," and the formation of the Catholic New Testament (p. 3). In seven chapters this theme is progressively developed by the author.

In Chapter One, a general account of Marcion's theological position according to his *Antitheses* is given, and the probability of his pre-Roman teaching activity in Asia Minor and Greece is defended. His doctrines cannot, strictly speaking, be termed heretical during his lifetime. In Chapter Two, the author tries to show that in the primitive Christian communities only the Law and the Prophets were recognized as canonical Scripture and that, although the words of Jesus were considered authoritative, yet the early "religious books" were not regarded as having the value of Scripture. With Marcion's canonization of "Gospel and Apostle" certain Christian writings for the first time became a distinctive Christian Scripture. Thus he "is primarily responsible for the idea of the New Testament" (p. 31), which, together with the Apostles' Creed, came into existence between A.D. 150 and 175 under the leadership of the Roman Church to refute the Marcionites. During that period the more conservative Churches "were forced" to canonize the Bible of Marcion and they also added other writings as Scripture.

In Chapter Three, Marcion's "Apostle" or Pauline Corpus is discussed. It consisted of ten letters of Paul (with the exclusion of I and II Timothy, Titus, Hebrews) according to the evidence of Tertullian, which is here accepted; but these ten had already been published before A.D. 100 as a Pauline collection (pp. 58, 172-74), not at Corinth (thus Zahn and Harnack) but at Ephesus (pp. 73, 174 f.). At the time of this early collection Ephesians was written, not by Paul but by a Paulinist, and served as a kind of preface to all the letters. It is further maintained that Marcion "preserved the true number of the original collection" and in general "the original order of the epistles" (p. 60). Thus Marcion by canonizing the Pauline Corpus "virtually forced the Church to accord to Paul's letters the value of Scripture" (p. 70). The Church then went back to the original collection of the late first century rather than to Marcion's edition and also added at this time the three Pastoral Epistles, which had been written after the beginning of the second century against Marcionism to modify its exaggerated picture of Paul (pp. 73-76).

In Chapter Four, the author treats of the relation of Marcion's Gospel to the canonical Gospel of Luke. With the members of the Tübingen School (Baur, Hilgenfeld, Volkmar) he agrees that neither Marcion depended upon the canonical Luke nor the canonical Luke upon Marcion (pp. 79 ff.). In regard to the briefer Marcion text he concedes that some Lukan passages are Marcion omissions (pp. 85, 164), but declares that most of the additional material in our Luke is later "Catholic additions to a shorter Gospel" (pp. 87, 106), which was identical with a primitive Gospel current in Asia Minor, "where Marcion had his origin" (p. 164). Thus it is claimed that Marcion did not abridge the canonical Luke (p. 110), but rather both Marcion and our present Luke were dependent upon a "Proto-Luke" (pp. 107, 112, 167).

In Chapter Five, there is a discussion of Marcion and the Acts of the Apostles. According to the author, the Pauline Corpus was in danger of being lost to the heretics, when the more conservative Churches (especially Rome) claimed him and his letters, to which they added "other presumably apostolic writings" (pp. 118, 160 f.). To vindicate the authority of the twelve Apostles and to subordinate Paul to the rest of the Apostles by qualifying and modifying his portrait, the Acts of the Apostles, which to some degree was dependent upon Josephus Flavius (pp. 128, 136 f.), suddenly and opportunely made its appearance about A.D. 150 (pp. 119, 161); it was "an early apologetic response to Marcionism" (p. 139).

Chapter Six (pp. 140-57) tries to show the influence of Marcion in the canonization of the fourfold Gospel. Prior to Marcion, the author admits, there were Fathers who were acquainted with some of the canonical Gospels, but it was only between A.D. 150 and 175, in Rome, that there was need for the canonization of the four Gospels. It "was part of the conscious effort to form the Catholic New Testament" (p. 153). Because of their popularity and general usage in various Churches of Christendom, Matthew, Mark, Luke (now enlarged), and John were selected by the canon-makers of Rome and the Gospel of Marcion was claimed to have been mutilated.

In Chapter Seven, the author gives a brief summary of the entire book as outlined above.

Critique.—Notwithstanding numerous detailed repetitions, the author has presented his particular position with clarity and vigor. The book is both challenging and stimulating. It will be obvious to any scholar acquainted with Patristics and biblical science that a detailed refutation of this work is impossible in the course of a brief book review, but it will be sufficient to point out some salient and obvious defects, which demonstrate the fundamental weaknesses of the author's position.

The author has a preconceived notion of the origin and development of Christianity, and this influences his interpretation of history and documents. He assumes three principles which orthodox Christian theologians consider false: (1) Up to the time of Marcion, Christianity was passing through various stages of religious evolution; that is, there were many competing teachers or rivals (p. 5), as for instance Polycarp (p. 12) and Marcion (p. 5), representing "no fixed standards" of belief (p. 12) or achieving no "real pre-eminence" (p. 4). Hence there was never, strictly speaking, a question of orthodoxy in primitive Christianity. (2) Only after A.D. 175, when "the church at Rome had established itself as the leading church of Christendom" (p. 4), do reasons appear for distinguishing between orthodoxy and heresy (pp. 4, 12). (3) Our entire knowledge of Marcion is based upon the testimonies of his enemies, whether contemporaries or later witnesses, for instance, Justin Martyr, Irenaeus, Tertullian and Epiphanius, who, however, "can hardly be regarded as altogether trustworthy" (p. 1).

As a Hegelian he has adopted the fundamental principles of the Tendency or Tübingen School. Thus there is the thesis: Non-Marcionite Churches, the followers of the Twelve, and especially Peter (p. 118), held Paul under suspicion (pp. 36, 115 f.). No Christian writings in the Hebrew Christian communities had the value of Scripture. The antithesis represents the reaction of Paulinist communities: Marcion is not primarily a Gnostic but a Paulinist, who was reared in a community with Pauline traditions (pp. 14 f.); these followers of Paul displayed an heretical tendency by relying on Paul alone and regarding his letters together with Proto-Luke as having the value of Scripture (p. 26 f.). The synthesis was brought about by the activity of the conservative Churches under the leadership of Rome, which vindicated the authority of the Twelve and modified the position of Paul (pp. 118 f.), by accepting the dual structure "Gospel and Apostle" of Marcion (p. 31), by enlarging his canon and consciously creating the Catholic New Testament between A.D. 150 and 175 (p. 32). Concerning this tendency, Harnack, one of the principal leaders of the Liberal School and an outstanding scholar of Marcionite literature, says: "The whole critical apparatus with which Baur [i.e., the founder of this school of Tübingen] has disputed the old tradition rightly passes today for worthless" (as cited by H. Felder, *Christ and the Critics*, I, 75). Even the present radical scholars of Form-Criticism accept as firmly established an earlier date for the composition of the four Gospels.

The entire book of the author deals with the canonization of the Scriptures and the creation of the New Testament. It must be remembered that the first usage of "canon" as a Greek term which is applied to Scripture can

only be definitely established in the middle of the fourth century, i.e., about two centuries after the time of Marcion. Hence care and caution must be exercised to obtain notions that are equivalent to "canon." Thus a twofold concept underlying the word "canon" may be well established before the period of Marcion. In the active sense the Apostolic Books were recognized to be *the rule of faith and morals* precisely because of their divine origin, and for this reason the Gospels, the Epistles and the Apocalypse were cited or alluded to by the Apostolic Fathers, and read (in parts) during divine services. In the passive sense the term meant *a collection of books* which the Church recognized as sacred and which she declared to be inspired. The author denies the active sense of canonization (p. 22) and qualifies the definition of the passive sense by denying the necessity of their divine inspiration and by substituting for this "intrinsic quality which determines canonicity . . . nearness to the revealing events or personalities" (p. 25). Because of the various extrinsic difficulties the collection of the sacred writings of the New Testament was a slow process, as the author will also have to admit, and we may reasonably suppose that all the great Apostolic Churches (e.g., Antioch, Corinth, Ephesus, Jerusalem, Alexandria, Rome, etc.) carefully collected all the sacred books without showing preferred tendencies either to Paul or the writings of the Twelve (cf. II Pet. 3:16). As a term referring to a collection of books, "New Testament" is first applied by Tertullian (*Adv. Marc.*, IV, 2) at the beginning of the third century, i.e., about fifty years after the time of Marcion. The term, however, is implied by St. Paul himself (II Cor. 3:14). It is therefore difficult to see how the author can say that Marcion "created the idea of the New Testament" (p. 39). It was not Marcion who gave the dual structure as the "organizing idea of the Catholic New Testament" (p. 31), but this dual form "Gospel and Apostle" was used previously by St. Ignatius Martyr (*Phil.*, 5; *Smyr.*, 5 and 7). In the list of books contained in the present New Testament the author, while he does not specifically treat the question of authenticity or authorship, implies nevertheless that some of them are the result of fraud (compare the Pastoral Epistles, including their introductions, with the author's theory of their origin).

Internal criticism alone cannot solve the problem of Marcion's Lukan text. The author tries to show at great length that Marcion was not acquainted with the canonical Luke, but with a "Proto-Luke." On the other hand, Harnack, Sanday, and others, in their reconstruction of the Marcionite text maintain the traditional position. Surely, Tertullian, who wrote five books against Marcion and gave a thorough study to his subject, merits credence when he states: "Marcion seems to have singled out Luke

for his mutilating process" (*Adv. Marc.*, IV, 2), and that he tampered with the text of St. Paul (*Adv. Marc.*, V). Although the Docetist and Gnostic of the second century exercised considerable influence (as may be known from textual criticism and the wide diffusion of the so-called Marcionite Prologues to the Pauline Epistles), yet his canon is essentially an "opposition-canon." If the Church found it necessary to insist upon a more definite stabilization of its canon (e.g., Muratorian Fragment, St. Irenaeus, etc.), yet "she would not allow herself to be forced to a new path in the formation of the canon" (Jülicher-Fascher, *Einleitung*, 7th ed., p. 498).

Seminary of the Immaculate Conception
Huntington, L. I.

JOHN E. STEINMUELLER

A COMMENTARY ON THE NEW TESTAMENT. Prepared and published by the Catholic Biblical Association. New York: W. H. Sadlier, Inc., 1942. Pp. viii + 728. \$2.00.

Scripture study among the Catholic laity ought to make rapid strides forward once this attractive Commentary comes into general use. It fills a need that Catholic study clubs have felt repeatedly. "The needs of the average person who reads the New Testament in English" have been consistently kept in view; his attention in all the commentaries is focused on the text and context, and lengthy discussions of controverted points, citations from other commentaries, and linguistic erudition are studiously avoided. "This Commentary," states the Preface, "which is intended as a supplement to the Confraternity Edition of the New Testament, presupposes that the reader has the revised edition before him. The same logical order as indicated by the marginal headings of the Confraternity Edition is followed."

The first introductory article informs the average lay person about the political, social and religious conditions of Palestine at the beginning of our Christian era, and adds a chronological table for ready reference. The second article explains the nature and purpose of Christ's parables. The third treats briefly the difficult Synoptic problem. Each commentary is introduced by the traditional historical account which throws light upon the author, the recipients, time, place, occasion and purpose of the book which follows. The Epistles of St. Paul are prefaced by a concise account of the Apostle's missionary career and some general remarks on the Epistles.

Separate treatment is accorded each of the Synoptic Gospels; though parallel events are explained only once, usually in the commentary on St. Matthew's Gospel. That is why this Gospel commentary covers 175 pages, whereas St. Mark's is limited to 27, and St. Luke's to 65. Whenever the

second and third Gospel furnish additional details to the previous account, these are considered in their proper place; but an effort is made to avoid repetition.

Each commentator aims to be brief and simple in his exegesis, and for the most part this has been successfully achieved. Originality of treatment and practical applications are not wanting, and throughout the interpretations are based on solid principles and thorough investigation of all the problems involved. The editors remark that they have harmonized certain divergent views of individual commentators on matters of small moment, and they have also excised certain sections in every commentary, as is plainly evident in places; for example on page 135 the comment on Mt. 20:13 has been dropped, but on page 181 there is a reference to this place, which the editors overlooked.

Cross references to the Old and New Testaments are very numerous, and any one who desires to make a careful study of a passage will find his reward in looking up these references. Passages in the Gospels, and occasionally also in St. Paul's Epistles, that have a special dogmatic importance, are accorded a fuller treatment; for example, the question of divorce (p. 52), the promise of the primacy to Peter (114-118), the institution of the Holy Eucharist (178 f.), the pre-existence of the Word (297-299), the evil of immorality (457-458), the Pauline privilege (460), the Second Coming of Christ (562-564), Antichrist (567 f.), presbyters (577) and bishops (586). The treatment of the various discourses of Our Lord is masterful; for example, the Sermon on the Mount, the different parables, the Eschatological Sermon, the promise of the Eucharist, and the discourse at the Last Supper.

Some of the interpretations of phrases in the Sermon on the Mount will sound new and strange to ordinary lay readers; for example, "the poor in spirit" means "those who are not self-conceited, the humble" (48), and "the pure of heart are they whose mind (according to the Hebrew usage the heart is considered the organ of the reason and the will) is free from duplicity; they shall see God because the eye of their mind is clear" (49). The difficult passage against anger (Mt. 5:21-26) is solved in this novel way: "Since there seems to be an ascending scale of punishment here, it is generally assumed that, whatever be the meaning of the term, to call one's brother 'raca' is worse than being merely angry with him, and to say to him, 'Thou fool,' is worst of all. But it is difficult to see such immense malice in these opprobrious expressions. Perhaps there is rather a descending scale here as in 39-42. In this case the sense would be: to be angry with one's brother is so obviously sinful that even a local tribunal can handle such a case; to insult him by calling him 'empty-headed' is not considered

as bad as murderous anger, yet there is guilt in this also, which the highest tribunal, competent to judge the more difficult cases, will perceive; finally, even such a seemingly slight insult as the common expression 'Thou fool,' is not free from all guilt in the eyes of God to whom alone belongs the right of condemning to Gehenna" (51). I think that this interpretation will readily commend itself to everyone.

The comment on our Lord's words to the leper, "See thou tell no one," (Mt. 8:4) seems to overstate the matter by claiming that "most of the miracles of Jesus were not done primarily to prove to His immediate audience that He was the Messiah and the Son of God but rather out of sympathy for the afflicted" (64). This does not harmonize well with what is said on pages 71 and 83, where our Lord is described as working miracles primarily to prove to His immediate audience that He was the Messiah. Exception may also be taken to the statements on pages 181 and 196, that there were no Roman soldiers present at the arrest of Our Lord, in spite of the expressions "cohort" and its military "tribune" used twice by St. John (18:3, 12), nor did Pilate give the high priests the use of any Roman soldiers to guard Christ's tomb; he merely permitted them to use the Jewish temple police. The reasons for adopting these innovations are not very convincing. And whereas a few modern commentators favor a single Jewish trial of our Lord, the old acceptance of a separate trial at night and another in the morning is far more in accord with the sacred text.

But there is vastly more to commend than to criticise in this excellent commentary. Many difficult texts in the Gospels and in the Epistles are skillfully handled in a very brief space, and although some might like a lengthier treatment of some of St. Paul's difficult passages, yet the editors had to economize space to pack twenty-seven commentaries and the introductory articles mentioned above into one volume. Nor must we forget to mention the Index of Scripture Texts, the List of Additional Reading, and the Glossary of Terms and Names at the end of the volume.

St. Mary's College

HENRY WILLMERING, S.J.

A HARMONY OF THE GOSPELS. By Rev. Newton Thompson, S.T.D. St. Louis: B. Herder, 1942. Pp. 230. \$2.50.

One who wishes to fix all the Gospel events in an orderly sequence may consult some standard life of Christ, or he may recur to a harmony of the Gospels, which will give him the sequence and all the texts in parallel columns. For scholarly work a harmony is so valuable as to be almost indispensable. The present volume of Fr. Thompson may be said to be the outgrowth of his previous translation of Fillion's *Life of Christ*. Now

we are presented with a harmony based on the order followed by Fillion and using the text of the Rheims version.

Taking up the task of composing a harmony, a writer immediately faces chronological problems on which the doctors in Israel disagree, and he can be sure that reviewers will look with special eagerness to see on which side of the fence the new writer takes his stand. Avoiding all difficulty from this source, Father Thompson has chosen to follow the order adopted in Fillion's *Life*, so that one who quarrels with the arrangement of the present harmony is implicitly invited to consult Fillion's three large volumes and weigh the arguments which the French author there gives for the place he assigns to this or that incident. Moreover, Father Thompson has candidly confessed that his special competence is not in the field of biblical studies. He is acting as a transmitter of another's learning.

The work itself is very attractive, the format pleasing, and some indices facilitate its ready use. There are no explanatory footnotes, since it is presumed that the readers will use Fillion's larger works. Truly in these days we are witnessing a revival of interest in the word of God among Catholics. One indication is that this is the third harmony to appear within a few years. Father Steinmueller and Father Hartdegen used the revised text published by the Confraternity of Christian Doctrine. Father Thompson's text is that of the Rheims version. While not giving so much direct scriptural information as the other two writers, Father Thompson's work is most welcome and we hope it will be used by many.

Weston College

JOHN J. COLLINS, S.J.

MIXED MARRIAGES AND PRENUPTIAL INSTRUCTIONS. By Honoratus Bonzelet, O.F.M. Milwaukee: The Bruce Publishing Company, 1942. Pp. x + 164. \$1.75.

This book is a pastoral aid that should prove very useful to all priests engaged in parochial or missionary work. Seminarians also will find in it much that will help them prepare in advance for the handling of mixed-marriage problems in their future ministry.

The greater part of the book consists of twelve instructions to be given in whole or in part to the couple before the marriage. The instructions are not merely outlined but are developed in full, and, though they contain nothing that would be new to a priest, they supply him with a well-organized series of explanations aptly arranged to give the non-Catholic an intelligent and sympathetic attitude toward the Church and to put him in the proper dispositions for the conscientious fulfillment of the promises he will be asked to sign.

The subjects developed in the twelve instructions are the following: (1) the reasons why the prenuptial promises are required, and why the non-Catholic party must submit to a course of instructions in the teaching of the Catholic Church; (2) some things often misunderstood by non-Catholics, namely: "Outside the Church No Salvation," "The Church the Enemy of the Bible," papal infallibility; (3) the four marks of the Church; (4) veneration of the saints and sacred images; (5) the Holy Eucharist; (6) the Sacrifice of the Mass; (7) confession; (8) indulgences, purgatory, and extreme unction; (9) laws of the Church concerning: sanctification of Sundays and holydays, fast and abstinence, support of the Church; (10) matrimony: its nature and its holiness, its indissolubility, matrimonial impediments; (11) mutual duties of husband and wife: conjugal love, conjugal fidelity, conjugal purity vs. contraception; (12) duties of parents toward their children.

Though in general the book will therefore prove useful, it is not devoid of occasional inaccuracies.

1) In speaking of the law of canon 1061, which demands of both parties a promise that all the children be baptized and brought up as Catholics, the author on page 4 takes up the question as to whether this promise extends to the children already born. The promise, he says, does not include the children of the non-Catholic's former marriage, nor does it include those already born to the couple that now wishes to enter into a mixed marriage. Thus far he correctly interprets the radio reply of February 5, 1942, from the Holy Office. But he then adds the surprising statement: "The children of the Catholic's former marriage to another party are evidently included in the promise, because the Church has the right to claim them as her own." He offers no authority for this assertion, and it is in contradiction to the commentary in the *Jurist* (April 1942, pp. 185 f.), from which he cites the radiogram. The sole proof he alleges, if relevant, would be equally relevant with regard to the children already born to the mixed-marriage couple, for, since these also are children of the Catholic party, the Church has the right to claim them as her own. In fact, this reason would extend also to the children of the non-Catholic's former marriage if he were baptized, and a fortiori if his children were baptized, even though in a Protestant sect; for, strictly speaking, it is by reason of baptism that the Church has the right to claim the children as her own, for only by baptism do they become subject to the Church. If the children have not yet been baptized, the Church can claim them indirectly, provided that at least one of their parents has been baptized; for, since by baptism the parents become subject to the Church, she has the right to demand that they have their children baptized and raised as Catholics.

But in the interpretation of the prenuptial promise prescribed in canon 1061 the question is not what *can* the Church legitimately demand and claim by reason of divine-law rights and obligations; the question is merely what *does* the ecclesiastical legislator demand when, as a prerequisite for the dispensation, he prescribes that the parties promise to rear all the children as Catholics.

Prior to the recent reply of the Holy Office, the canonists who treated this question expressly all held that the prenuptial promise extended also to the children already born to the couple about to be married. One writer, O'Neill (*The Irish Ecclesiastical Record*, XLVII, 1936, p. 408), extended it even to the children of the non-Catholic's former marriage, but this opinion was not accepted by other authors. Most commentators made no express mention of the children already born to the Catholic party by a previous union with someone else, but Darminin (*Jus Pontificium*, XVII, 1937, p. 322) maintained: "Ex legis porro textu, contextu etc., manifeste videtur constare cautionem, de qua supra, nonnisi prolem ex ipsis simul coniugibus natam vel nascituram, nullatenus vero filios ab iisdem ex tertia persona, licite vel illicito, ante matrimonium susceptos, aut eo quoque durante forte suscepturos, respicere atque comprehendere."

This, then, was the status of opinion among recent canonists when the Holy Office in a decree of January 16, 1942, declared without distinction that the prenuptial promise extends only to children not yet born and does not include any children already born. This decree was summarized in the radiogram above mentioned, but its content can be seen more clearly in the actual words of the text, which was reprinted in the *Clergy Review* (XXII, June 1942, p. 283):

Quaesitum est ab hac Suprema Congregatione:

1) utrum cautiones quae ad normam can. 1061 praestari debent de universa prole catholice tantum baptizanda et educanda comprehendant solummodo prolem nascituram, an etiam prolem ante matrimonii celebrationem forte iam natam;

2) quid sentiendum de matrimoniis celebratis cum cautionibus de prole nascitura, neglecta prole forte iam nata.

Eñi ac Revñi Patres, rebus fidei ac morum tutandis praepositi, in consensu plenario feriae IV diei 10 Decembris 1941, praefatis dubiis responderunt:

ad 1m: *Affirmative* ad primam partem; *Negative* ad secundam;

ad 2m: Provisum in primo.

Et ad mentem: mens haec est: quamvis per se, ad normam praefati cano-

nis, cautiones non exigantur de prole forte iam nata ante matrimonii celebrationem, omnino monendos esse nupturientes de gravi obligatione iuris divini curandi catholicam educationem etiam dictae prolis forte iam natae.

There follows notice of papal approbation, and the date, January 16, 1942.

2) On page 14 the author is not quite accurate when he states that canon 1097 "rules that the pastor of the bride has the sole right to witness a marriage." The canon merely says: "In quolibet casu pro regula habeatur ut matrimonium coram sponsae parochi celebretur, nisi iusta causa excuset." Hence Noldin-Schmitt (III, 639, nota) say: "Ex his verbis quidem parochi sponsae primo loco competit ius assistendi matrimonio; practice tamen in hac re non erit urgendum discrimen inter parochum sponsi et parochum sponsae. Cum enim non requiratur nisi *iusta* causa, ut parochus sponsi licite assistat, quaevis autem rationabilis causa utilitatis vel convenientiae vel consuetudinis censeatur iusta, vix unquam deerit iusta causa, ubi nupturientes petunt, ut coram parochi sponsi contrahere possint." And, as Cappello (*De Matr.*, 688) points out, in this case the groom's pastor needs no permission from the pastor of the bride.

While the minute distinctions and qualifications found in a scientific treatise on Holy Scripture are not to be expected or desired in a popular explanation, nevertheless positive inaccuracies, such as the following, do not seem necessary.

3) The author is of course correct when he says on page 35: "we got that part of the Bible called the Old Testament from the Jews"; but it is difficult to see how he can infer this statement with a "Hence" from what he says immediately above, namely: "The first five books, called the Pentateuch, were written by Moses. Later the remaining books were added, and according to Josephus, the compilation of the Old Testament Scriptures was completed in the time of Esdras and Nehemias about the year 430 B.C. Hence, we got that part of the Bible called the Old Testament from the Jews." The fact is that in our Old Testament we have many more books than those contained in the compilation or canon approved by Josephus, which consisted of only twenty-two books and did not include the so-called deuterocanonical books, and apparently excluded I and II Macchabees, etc., which were written after the reign of Artaxerxes I Longimanus, when the compilation was made.

4) On page 36 the author says that the Epistles of the New Testament "are private letters written by the apostles either to private persons or to some particular Churches." It is difficult to understand what he can mean

here by the expression "private letters." While St. Paul's Epistles are surely real letters, and not mere tractates in epistolary form, they can hardly be called private letters, save possibly in the case of Philemon. For even though the various Churches to which they were addressed did not in St. Paul's time have a large number of communicants, and even though three of his letters (I and II Tim., and Tit.) were addressed to individuals, it cannot be said that St. Paul wrote his letters after the manner of a private individual. Thus in some of his letters he clearly states that he is writing in his apostolic capacity.

(5) On page 36 the author also says: "The first complete compilation of the Bible was made in A.D. 397 by the authority of the Church. Before that date some of the sacred writings were used in some parts of the Church; others in other parts. Some were accepted by all as genuine; others were disputed. . . . To settle once for all which books were to be considered genuine, i.e., the inspired word of God, the Pope called together all the bishops of the world in the great Council of Carthage in the year 397."

This passage contains several inaccuracies: (a) The work of the Third Council of Carthage in 397 can hardly be called "compilation"; its canon 29 is simply a declaration of canonicity. (b) This can hardly be called the "first complete compilation," for canon 36 of the Council of Hippo, held on October 8, 393, gives the same canon of the Scriptures, with a difference only of wording in referring to the Epistles of St. Paul (cf. Mansi, III, 924; *EB*, 11-15). (c) The author incorrectly assumes that the Third Council of Carthage was ecumenical, that "the Pope called together all the bishops of the world in the great Council of Carthage." Actually it was not convoked by the Pope, but was merely one of the African councils which were held at stated intervals as part of the peculiar administrative machinery of that region of the Church. It was purely regional in character and was attended only by Africans. (d) It is unusual and confusing to use the word "genuine" to designate either the inspired status or the canonicity of a book; for in a scriptural context this word commonly refers to the authorship of a document.

6) When the author says on page 37: "all through the Middle Ages it was the Catholic Church who preserved the Bible from destruction," the statement appears much too universal. While it is true of the Latin Vulgate translation, it is not true of the Hebrew text of the Old Testament. And the Greek Church, even after its defection, is to be given a very large share of the credit for the preservation of the Septuagint text of the Old Testament, as well as of the Greek text of the New Testament.

7) On page 49 when speaking of the unity that exists in the government of

the Church, the author says: "The faithful of each parish are subject to their immediate pastor. Each pastor is subordinate to his bishop, and each bishop of Christendom acknowledges the jurisdiction of the Bishop of Rome, the successor of St. Peter and Head of the Catholic Church." This passage can be misleading, first, because, though it does not say so, it can produce the impression that the Roman Pontiff's jurisdiction over the faithful is only mediate, and secondly, because the triple parallelism of subjection indicated in the passage can lead the reader to the conclusion that, just as the Pope and the bishops possess jurisdiction, so also the parish priest has jurisdiction over the faithful of his parish. And this impression can be confirmed by the author's statement: "The faithful of each parish are subject to their immediate pastor." The fact is that, though the parish priest has the right and duty of administering the temporal and spiritual affairs of the parish, in the external forum he has no jurisdiction whatsoever over the faithful of the parish, no legislative, judicial or coactive power over them (cf. Fanfani, *De Iure Parochorum*, 209; Wernz-Vidal, *Ius Canonicum*, II, 730).

8) Though the author is justified in omitting all mention of the "privilegium fidei" in these prenuptial instructions, some of his statements in their sweeping universality involve a denial of powers which the Church actually possesses. Thus he says on page 119: "Once a marriage is validly celebrated and consummated, no power on earth can dissolve it"; and again on page 126: "She [the Church] does not claim the power to annul marriages between non-Catholics or any other consummated marriage if validly contracted."

Alma College

W. E. DONNELLY, S.J.

MARRIAGE LAWS IN THE BIBLE AND THE TALMUD. By Louis M. Epstein. Cambridge, Mass.: Harvard University Press, 1942. Pp. x + 362. \$3.50.

The present volume, the twelfth in the "Harvard Semitic Series," is a scholarly account of Jewish marriage legislation as it is revealed in the authoritative legal sources of Judaism. These sources are the Bible, the Talmud, and the Rabbinic writings of the post-Talmudic era. The book is topical in arrangement and considers in distinct chapters the historical evolution over the space of some four thousand years of Polygamy, Concubinage, Levirate Marriage, Intermarriage, Incest, and what the author refers to as Other Marriage Impediments. Just why a chapter on divorce was not included is not clear, nor is this omission fully compensated for by occasional references.

Sufficient knowledge of pre-biblical records of Babylonian, Assyrian, and Hittite origin qualifies the author to make conjectures that concern the

the Church, the author says: "The faithful of each parish are subject to their immediate pastor. Each pastor is subordinate to his bishop, and each bishop of Christendom acknowledges the jurisdiction of the Bishop of Rome, the successor of St. Peter and Head of the Catholic Church." This passage can be misleading, first, because, though it does not say so, it can produce the impression that the Roman Pontiff's jurisdiction over the faithful is only mediate, and secondly, because the triple parallelism of subjection indicated in the passage can lead the reader to the conclusion that, just as the Pope and the bishops possess jurisdiction, so also the parish priest has jurisdiction over the faithful of his parish. And this impression can be confirmed by the author's statement: "The faithful of each parish are subject to their immediate pastor." The fact is that, though the parish priest has the right and duty of administering the temporal and spiritual affairs of the parish, in the external forum he has no jurisdiction whatsoever over the faithful of the parish, no legislative, judicial or coactive power over them (cf. Fanfani, *De Iure Parochorum*, 209; Wernz-Vidal, *Ius Canonicum*, II, 730).

8) Though the author is justified in omitting all mention of the "privilegium fidei" in these prenuptial instructions, some of his statements in their sweeping universality involve a denial of powers which the Church actually possesses. Thus he says on page 119: "Once a marriage is validly celebrated and consummated, no power on earth can dissolve it"; and again on page 126: "She [the Church] does not claim the power to annul marriages between non-Catholics or any other consummated marriage if validly contracted."

Alma College

W. E. DONNELLY, S.J.

MARRIAGE LAWS IN THE BIBLE AND THE TALMUD. By Louis M. Epstein. Cambridge, Mass.: Harvard University Press, 1942. Pp. x + 362. \$3.50.

The present volume, the twelfth in the "Harvard Semitic Series," is a scholarly account of Jewish marriage legislation as it is revealed in the authoritative legal sources of Judaism. These sources are the Bible, the Talmud, and the Rabbinic writings of the post-Talmudic era. The book is topical in arrangement and considers in distinct chapters the historical evolution over the space of some four thousand years of Polygamy, Concubinage, Levirate Marriage, Intermarriage, Incest, and what the author refers to as Other Marriage Impediments. Just why a chapter on divorce was not included is not clear, nor is this omission fully compensated for by occasional references.

Sufficient knowledge of pre-biblical records of Babylonian, Assyrian, and Hittite origin qualifies the author to make conjectures that concern the

influence of these cultures on the marriage regulations and restrictions of his own people. From this study of documents that are peripheral to his main sources, Dr. Epstein concludes with some definiteness that concubinage among the Jews was a borrowed institution while polygamy was native to the Hebrew tradition. On this last point the author obligingly furnishes enough evidence to warrant a different conclusion, and Christian readers who regard monogamy as the primitive ideal will not hesitate to draw this conclusion.

Hellenic writings are also investigated and furnish the author with the evidence required to sustain the rather interesting view that concubinage of Oriental origin was borrowed by the Hebrews, transmitted by them to the Greeks and Romans and received from them in turn in an Occidental form. The Oriental concubine was a legal consort, recognized by law as a member of a patriarchal family. The Occidental concubine soon came to be regarded as an unmarried consort, enjoying no legal standing in Greek and Roman society. And it is the Occidental concubine or mistress who found her way into medieval Europe and began assuming new significance in the Jewish household and in rabbinic law.

The author is less fortunate in the use he makes of Christian sources. In the first place primary sources are relatively few, and in handling these Dr. Epstein shows little of the intellectual acumen that characterizes his interpretation of Jewish writings. This inability to evaluate Christian sources derives from a failure to appreciate the distinctive contribution that Christianity has made to the ethics of marriage as well as from a reluctance to admit that the gradual evolution of Jewish marriage legislation towards the monogamous ideal has been due to Christian influences.

To prepare the reader for this last point, Dr. Epstein begins by questioning, or better obscuring, the teaching of primitive Christianity on monogamy. He will admit that Christ and the Apostles appear to have legislated against polygamy in the sections that deal with divorce. But the legislation is only apparent. Commenting upon the divorce texts in Matthew and Mark, Dr. Epstein concludes: "Now if the term 'adultery' is to be taken literally and in a legal sense, then the conclusion is definite that legal prohibition of polygamy is here implied, for where polygamy is permitted there can be no adultery on the part of the man save where the woman is married to another. But one has reason to believe that the term 'adultery' is employed only for rhetorical effect" (p. 14).

This conclusion of our author will at first sight appear quite arbitrary, and yet it is not that. Dr. Epstein is writing from a Jewish point of view, which, strangely enough, has not changed in its concept of adultery after

almost two millenia of Christian influence. That point of view, which explains his failure to see in the words of Christ and the Apostles a repudiation of polygamy, is stated frankly enough: "Even if we should assume that the Apostles wished to prohibit polygamy, it is thoroughly impossible . . . to consider polygamy equal to adultery, unless we are ready to consider sex relations between a married man and a prostitute adultery on the part of the man" (p. 15).

We will admit that this last concept was foreign to the Jews and even to the monogamous Romans. Evidently it is still a concept foreign to Dr. Epstein. And yet it is this new concept of adultery that explains what is peculiarly distinctive in Christian teaching. Jewish teaching regarded and evidently still regards the sin of adultery as a sin of injustice against a Hebrew male. Christianity teaches—and in this it is distinctive—that a woman has equal marital rights that are violated by the extra-marital relations of her husband. It matters little whether these relations are with another married woman or with a common prostitute. For Christianity teaches that it is possible to commit adultery against a woman, a concept which is unknown to all polygamous codes of law. Dr. Epstein admits that he finds difficulty in understanding the meaning of the term 'adultery' as it is used in Mark 10:11. We shall cite the text, and in the light of what has been said the difficulty may resolve itself: "Whosoever shall put away his wife and marry another committeth adultery *against her.*"

We said above that the author in questioning the monogamous teaching of early Christianity is preparing the reader for the thesis that the evolution of Jewish teaching towards the monogamous ideal owes little or nothing to Christian influences. That thesis is expressed bluntly enough in the section that deals with the "great event in the history of polygamy among the Jews" (p. 25). The event itself is the "herem of R. Gershom" which legislated polygamy out of existence in the first half of the eleventh century. The motive for the *herem* or enactment was, according to the author of the decree, public morality. When we learn, then, that the *herem* was enacted in the Christian Rhineland at the height of the Middle Ages, and that the motive adduced was public morality, we are somewhat taken aback when the author insists that the *herem* was not inspired by the monogamous standards of Western Europe under the influence of Christianity.

The author will admit that polygamy became an honored institution among the Jews as the result of their contact with the Egyptians; that the Jews did not hesitate to borrow the institution of concubinage from the early Babylonians. Why, then, the reluctance to admit that the Jews could

be influenced in the direction of monogamy by a monogamous people? Let us grant that the *herem* of R. Gershom "must be accounted the culmination of an inner Jewish moral development." But it is at least significant that the monogamous ideal developed and found actual expression only in a Christian milieu. The fact remains that the Jews of the Orient and North Africa never felt themselves bound by the *herem*, and the author evidently forgets for the moment his thesis when he offers as an explanation that the people of these regions "were not altogether adverse to polygamy, as was natural in a land where it was the tradition among the non-Jewish population as well" (p. 32).

The present reviewer, in taking issue with what may well be but a subsidiary thesis of the present book, realizes that he is leaving much unsaid. Christian practice and legislation enter the great stream of Jewish teaching as it is faithfully recorded by our author only at infrequent intervals. We felt that our readers would be interested particularly in those sections where the two streams meet. For those who are anxious to discover something of a heritage that is common to both Christian and Jew, the sections that deal with biblical legislation on intermarriage and incest will prove illuminating and throw further light on early Christian marriage impediments.

The general reader will, despite the author's efforts, form his own conclusion that Christianity played a very decisive role in emancipating woman from the indignities that were visited upon her in the ancient code and which are still her heritage where the teaching of Jesus has not supplanted nor modified the teaching of Hillel and the disciples of the many Gamaliels. And yet even in disagreeing with the author, the reader will thank Dr. Epstein for furnishing him with many interesting facts upon which he may base his disagreement.

Woodstock College

PAUL F. PALMER, S.J.

MORAL GUIDANCE. By Edwin F. Healy, S.J., S.T.D. Chicago: Loyola University Press, 1942. Pp. xii + 351. \$2.00. (TEACHER'S MANUAL FOR MORAL GUIDANCE, containing solutions to problems. Pp. 111.)

Few Catholic students fail to appreciate the value of rational philosophy as a foundation upon which rests the moral code of society as well as that of the individual. Yet there are many who have been haunted by the traditional objection against the study of ethics as a practical preparation for leading a Catholic life. Ethics prescind from the supernatural. To man elevated to a supernatural destiny, ethics presents a decidedly limited code of morality and these limitations have been supplemented by the Christian

code as found in the Gospel. The Catholic college boy, then, is not content to study ethics as such, but his position demands that he learn his norm of action in its integrity, that is moral theology. The task of fusing this course from the principles of ethics and Christian morality usually lay with the professor of religion or of ethics or of both. Moral theology manuals written in English have not been wanting, and scholarly articles treating of various individual moral subjects have flowed from the Catholic press in abundance. But to date a serviceable textbook of moral theology for the Catholic student has been sadly lacking. This want has been supplied and the Catholic student who has wished to see his moral code as derived from the twofold font of reason and revelation finds a happy answer to his quest in Father Healy's *Moral Guidance*.

After a brief review of the principles of ethics and an explanation of the Christian virtues, the author offers a detailed exposition of the manifold obligations arising from the decalogue. The laws governing fasting and abstinence, the prohibition of books, the professional duties of judges, lawyers, doctors, nurses, business men, and public officials follow in this order.

In many other Catholic sources, social problems, the papal encyclicals and the obligations arising from the married state have found adequate treatment. For this reason, together with a view to limiting the scope of his volume, Father Healy has seen fit to forego the specific consideration of these questions. Cases to be analyzed or topics for discussion follow every chapter; in most cases both forms of review are employed. A carefully selected bibliography accompanying each chapter encourages the investigating mind to a more exhaustive study of the individual subjects. A detailed index completes the volume. To aid the instructor, a companion booklet, *Teacher's Manual for Moral Guidance*, outlines the solutions of all the cases to be analyzed and furnishes a brief plan to be followed in the exposition of the topics to be discussed. This booklet likewise contains an ample bibliography and index.

Realizing that the modern college student will, in all likelihood, be reluctant to seek an answer to his moral problems in lengthier works, meritorious though they be, the author has combined a concise explanation of moral principles with a generous measure of illustrations and eminently practical cases. It is a pleasing application of Seneca's principle, "Longum iter est per praescripta, breve et efficax per exempla." If any single feature of *Moral Guidance* were to be selected for special commendation, it would seem to lie in its satisfying treatment of the ultra-modern aspects of age-old difficulties. The justice of war, graft, hush-money, ambulance chasing, floor shows, nudism, and other current forms of the "new" morality are pre-

sented to the student for consideration either in the expository part of the chapter or are introduced as cases or topics for discussion. Delicacy does not suffer from the candid treatment of the perennial problems connected with the sixth commandment. A clarity and directness of thought and expression, so vitally necessary to the satisfactory handling of moral questions, characterize the entire volume.

Though primarily intended as a college textbook, *Moral Guidance* affords the Catholic layman of today an opportunity to deepen and expand that knowledge of Christian morality acquired during his formative years. It will arm him with the answer to many a question proposed by his non-Catholic associates. It will serve to fortify the maturing mind with that acumen necessary to detect the sophistries that fall so frequently from the lips or the pen of those moral outlaws, the so-called liberals. In the chapters dealing with the various duties of professional men, the busy doctor or lawyer will find a practical compendium of his obligations. Finally, this invaluable manual eases the lot of the instructor in religion, who now has at his disposal a systematic and thorough text based on the traditional course of moral theology, yet manifesting all the attractive features of the modern schoolbook. For such an achievement, Father Healy deserves the warm compliments and the profound gratitude of student and professor alike.

Weston College

JAMES E. RISK, S.J.

THE MARITAIN VOLUME OF THE THOMIST. New York: Sheed and Ward, 1943. Pp. 374. \$3.50.

This book has two special merits. Its first special merit might be called personal. It is a warm and affectionate tribute of the master to the scholar. Jacques Maritain has read well and deeply in the thought of St. Thomas. The saint, by proxy, has given his "well done." The *Thomist* could hardly have chosen a more worthy representative among the laity for the bestowal of honor and grace in the field of Thomistic teaching. And like unto the practice of the Angelic Doctor, the volume touches upon all the learning of human interest. Science, politics, contemplation, painting, poetry, music, morality, history, philosophical and theological speculation—all get a hearing and an answer. Its second special merit is more objective. The book in most of its content continues the Catholic challenge to American scholarship. Though not all the content is new, it at least reiterates the fact that much and sundry of inestimable value to American thought can be found in the works of Catholic scholars.

In the field of politics Dr. Gurian, Father Osbourne, O.P., and Dr. McMahon present different aspects of a political order that promises

justice and charity to a world seething with national hatreds and international injustice. The ideas are culled from the tradition of Catholic philosophy and theology, but their fitness in the present circumstances is evident.

Dr. Gurian sketches the basic notions of Jacques Maritain's political philosophy. Its elements are three. Maritain is always a philosopher living in a Christian heritage and sensitive to the movements of history. His approach is not purely factual nor is it the approach of political intrigue. His Christian personalism is rooted in the nature of man as an individual and as a person. The former characteristic numbers him in a species and hence subordinates him to society of which he is one member; the latter distinction, however, entitles him to a supernatural end which society must respect. This reciprocal relationship is the foundation and the apex of all political philosophy. Yet as a Christian metaphysic it must not be looked upon as static. The changes brought about in the consciousness of men by historic development give room for more than one ideal of Christian civilization. The Christian metaphysic does not change its formula but finds new virtues for its application. There should be no turning back the pages of history in order to restore an outmoded political society. Whereas in the Middle Ages Christian personalism was encouraged and protected in a way that tended to make the profane realm purely an instrument of the spiritual realm, the future Christian civilization presages more independence of the profane realm, but at the same time a proportionate subordination. Moreover, the antagonisms of religious belief will give way to a greater co-ordination. A *modus vivendi* and *agendi* will be adapted which will give oneness and power to religious belief without the sacrifice of dogma. One sees in this theory much that gives point to the real distinction of Thomism and its doctrine of analogy. There is difference and distinction with unity and proportion.

Father Osbourne, O.P., gives a formula of peace based on theology. He summarizes it as follows: "Man is an image of God which reaches its fullest expression in Godlike activity from which alone results true peace among men. But the characteristic actions of God among men are wisdom, charity, mercy and justice." In these words are contained all the beauty of the different theological treatises on creation, redemption, the Trinity, grace, and the theological virtues. Father Osbourne adds emphasis to this treatment by using John of St. Thomas' distinction between imagery of mere representation and imagery of conformity. Dr. McMahon offers a Thomistic solution of the meaning of social justice in international life. Dr. Phelan's article on "Justice and Friendship" might also be mentioned

here, but its treatment seems to be more universal than the solution of political intrigue.

Yves Simon reviews Maritain's philosophy of the sciences based on the different degrees of abstraction. He puts in compact form the essentials of Maritain's treatise on the three degrees of knowledge. In order to avoid some evident objections to the classification of the sciences and the divisions of philosophy he stresses the subdivisions of the degrees of abstraction as developed by John of St. Thomas. Another topic of general interest to-day is discussed at some length by Father Brennan, O.P. His article is entitled, "The Thomistic Concept of Culture"; and while he admits that St. Thomas did not treat of this subject explicitly, his teaching, particularly on the supernatural, gives a solid and rich basis for the cultural development of man.

In the articles more intimately philosophical Dr. Emmanuel Chapman offers some illustrations of the importance of the concept of existence in the philosophy of St. Thomas. He discusses briefly those doctrines that are attracting the attention of modern philosophers: empiricism, idealism and the latest asset, existential philosophy. Of these the last-named is growing in attractiveness and its only true challenge is St. Thomas' philosophy of the real. Father Gerard Smith, S.J., uses the concept of unity of composition in St. Thomas to good effect in rejecting the idealists' demand for an examination of the intellect's assurance of knowledge. Perhaps it would be more accurate to say that he gives credit to Gilson for revealing the folly of asking why proofs prove. The analysis presented by Father Smith is so condensed that it becomes a bit intricate, but here is a try at its meaning. Sense feels sensible qualities, the intellect knows quiddities, but man through the unity of sense and intellect knows that what he feels exists. This is unitary knowledge with its assurance. It seems to become possible through the unity of being. Unitary being comes about by the correlation of essence and existence. In this correlation existence is the source of reality. Apart from its relationship to existence, created essence is nothing. Hence in the cross unity of being and knowledge, experienced in the existential judgment, existence remains or there would be no being left to know, and the data of sensation remains or there would be no human knowledge. From this unity of existence and sensation, the sources of being and knowledge, one concludes that to see or to hear or to taste concretized existence is to be sure of the existential judgment and further analysis is useless inquiry. In an article on "Matter, Beatitude and Liberty," Dr. Pegis examines Aristotle's *Ethics* in the light of his *Physics* and *Metaphysics*; and concludes that Aristotle, because of his theory of matter and its correlative

problems of contingency and necessity, confines intelligence to the accomplishment of destiny within a this-worldly frame, but not exclusively temporal. This intelligence appears to be immutable and eternal and alone can achieve the highest good, but then it is no longer a man. Personal immortality and happiness have no place in such a scheme of affairs. And this predicament is due to matter, which enters the essence of man as an alien to the providence of God. Matter is not a creature of God in Aristotle's philosophy. Dr. O'Meara makes a plea for a sympathetic understanding of modern philosophers in his article on John Dewey and Thomism. He sees common elements in both philosophies, that of John Dewey and Thomism; and finds both having a common aim, the furthering of the vital progress of philosophy itself. He wonders, then—why antagonisms rather than unities? Dr. Adler poses some problems in the philosophical proofs offered by St. Thomas for God's existence. His treatment needs more attention than the space of a review.

In art and literature Dr. Nef and Father Bondy, C.S.B., expose more Catholic virtue. Dr. Nef finds that Catholic France compared most favorably with England in art from the middle of the sixteenth to the middle of the seventeenth century. And this superiority, he insists, was due to the fact that France did not participate in the early industrial revolution. Her people were still interested in beauty and general artistic rules and principles which depend more upon the powers of the mind than do technological methods. Father Bondy gives an enthusiastic description of the Catholic literary revival in France, with special credit to Claudel.

Other themes are touched upon in this splendid tribute to Jacques Maritain on the occasion of his sixtieth birthday, but a review must have an end. So we add our *prosit* with the hope that in a future tribute the enthusiasm of some of the writers may be mellowed sufficiently to appear less partisan. The Christian heritage of philosophy is as expansive as the ages and the thoughts of all Christian thinkers.

Woodstock College

JOSEPH C. GLOSE, S.J.

A SHORT LIFE OF KIERKEGAARD. By Walter Lowrie. Princeton, N. J.: Princeton University Press, 1942. Pp. xi + 272. \$2.75.

This careful, concise sketch gives the internal pattern of Søren Aabye Kierkegaard's forty-two years of life. Since a *Short Life* will bring S. K. into the ken of many in America for the first time, it is most gratifying that the book comes from the pen of a great authority, one bringing to his research a rare and balanced enthusiasm for the Dane who dared to jettison

Hegelian "speculation," reverse Cartesian values, and set his foot on the road to an existential philosophy. The author's competence has already been established by a "bigger book" (*Kierkegaard*, Oxford University Press, 1938) as well as by six years devoted to the translation of S. K.'s more important works. Into this more popular book Dr. Lowrie has distilled the best of six years' labor of love.

Dr. Lowrie permits Kierkegaard to tell his own story, and the skilful use of translated citations from S. K.'s journal and works gives the book an almost autobiographical value. The supple prose of these translations was not easy of achievement, especially in view of the demands which S. K. made on future translators. Kierkegaard was wedded to Danish as Adam to Eve, because it was for him a language which is not lacking in "expressions for the great, the decisive, the conspicuous, yet has a charming, a winning, a genial preference for the nuances of thought, for the qualifying term and the small talk of humor and the thrill of transition and the subtlety of inflection and the concealed luxuriousness of modern affluence. . . ." A translator might well fear to enter such a domain. It is to Dr. Lowrie's credit that he undertook the work in the first place, and having done so, matched the prose genius of Kierkegaard so adequately.

The life grows out of "three sheets of fine letter-paper, small octavo, with gilt edges," the document to which S. K. confided the larger structure of his life. We are conducted through the life with these three sheets as our clue to its secrets. First, there is the child Kierkegaard, whose soul overshadows a frail body; reared in a morbid atmosphere of religiosity and dominated by a gloomy, patriarchal father whose effects on the youth were to be so telling; haunted by an imagined ancestral curse and a growing despair, yet glimpsing beyond his father and his home a paternal God of love. Young manhood brings the stimulus of university studies, entrance to the charmed circle of Copenhagen's élite, the incubus of tragic love, a period of rebellion against God, and finally the return of faith (described by S. K. as "lying out over a depth of 70,000 fathoms of water and still preserving my faith"). Then there is the mature Kierkegaard, seen in the fierce productivity of his prime, in persecution and ridicule, and in his quixotic tilt with the Established Church, during which he died. The whole tale is told in such a way as to introduce the reader to S. K.'s inner life at each period, and to facilitate an understanding of his works.

Dr. Lowrie has not missed the dramatic qualities latent in the life. The inner struggle between the self-studying S. K., in love with the "down-and-up" of dialectical thought, and the other part of him which yearned

for bold, decisive action, creates a stage for this bourgeois Hamlet of the nineteenth century. Action was for the most part denied him. Like Hamlet, he achieved it only at the end in the affair of the *Corsair* and in the pamphlets against the Establishment. Yet, in a deeper sense, his short life achieved its purpose, making it possible "that among the thousands of divers voices which express, each in its own way, the same thing, his also will be heard, and especially his, which is truly *de profundis*, proclaiming: God is Love." Dr. Lowrie chooses these words of S. K. as a last testament.

In view of S. K.'s close scrutiny of the different levels of his nature, and the use of the pseudonyms which represented and spoke for these levels, one cannot avoid thinking that no man ever knew himself with such almost morbid completeness. In fact, the subjective direction of Lutheranism seems to have brought his soul to the extreme pole of "inwardness." Thus there was produced in him, by way of reaction, an answering tendency outward, towards the external world, towards action and the peculiar "Existence" which made him find his place in his environment, loving men and things. This is perhaps the reason for Dr. Lowrie's statement that S. K. revolted against the Reformation: "S. K. was in the broadest sense of the word a Catholic Christian, because in the best sense of the word he was a humanist. He revolted against the one-sidedness of the Protestant Reformation, and more violently against every sectarian division in the Lutheran Church. . . . It was this broad humanism which in his early days made him critical of the 'stuffy atmosphere' he found in the churches, and inclined him later to regard with sympathy the Church of Rome." Whence "it is a fact that in his own day and during the century following it he has prompted many to enter the Church of Rome."

Kierkegaard once predicted: "After my death not only my works but my life will be studied and studied." The present book was needed to initiate that study in America, and we can be grateful that it is written so well.

Woodstock College

THURSTON DAVIS, S.J.

THE LIFE AND WRITINGS OF SAINT ILDEFONSUS OF TOLEDO. By Sister Athanasius Braegelmann, O.S.B. Washington, D. C.: Catholic University of America Press, 1942. Pp. viii + 191.

This doctoral dissertation is the fourth of a new series of "Studies in Medieval History" issuing from the Catholic University of America. The subject matter will interest the historian specializing in Spain of the early Middle Ages. A careful reading will also render some fruit to the liturgist and the theologian.

What little is known of the life of Saint Ildefonsus, "one of the outstanding figures of seventh century Visigothic Spain," is sifted out from the mass of legend that grew up around his name. With careful, critical judgment the author has availed herself of the results of modern scholarly research on and around her subject, and produced in one chapter a short but satisfactory biography of the sainted Archbishop of Toledo.

The four extant works of Saint Ildefonsus, *De Viris Illustribus*, *Liber de Cognitione Baptismi*, *Liber de Itinere Deserti*, *Liber de Virginitate Beatae Mariae*, are treated in so many chapters. For each there is a discussion of the state of the text, the sources of the doctrine, and an analysis of content and method. A concluding chapter examines the doubtful or spurious works, and a long bibliography, after the German university fashion, rounds out the dissertation in a truly scientific manner. Incidentally, a theologian's curiosity may be aroused at the listing of the third edition of such a standard work of reference as Hurter's *Nomenclator* in the bibliography, while earlier editions are used in footnote citations.

The author is alive to the significance of important parts of Saint Ildefonsus's text and their bearing on theological problems. Worthy of special note is the exposition of that section of the *De Cognitione Baptismi* which contains the saint's description of the post-baptismal anointing, the imposition of the hand and the giving of the Holy Spirit. The author points out the relation of this description to the controversy concerning the matter of confirmation. But she does not take sides. She prudently does not wish to play the role of theologian. She is content to say that "Ildefonsus is not clear in his presentation as to what constitutes the matter of the sacrament of confirmation."

At the end of a long account of Saint Ildefonsus's book on the *Perpetual Virginity of Mary* the author confesses: "If this treatise is the greatest of the works of Ildefonsus, it is far from being a really great work. It is a product of its time, itself a period of decline." Nevertheless the work is considered important for its influence on the development of devotion to Mary in Spain. Apparently it contains nothing that would indicate the mind of the saint concerning the Immaculate Conception or the Coredemption. One passage is pointed out (p. 145) as asserting "Mary's position as mediatrix." It is not clear that Sister Athanasius understands the text in the sense of present-day doctrine on Mary's mediation. But its meaning seems to be nothing more than that contained in one sentence of the context: "God came through this virgin."

All in all, Sister Athanasius is to be congratulated on a thoroughly scientific piece of historical research in the field of Christian literature. Her

dissertation gives abundant evidence of her mastery of the historian's technique.

St. Mary of the Lake Seminary

THOMAS J. MOTHERWAY, S.J.

A COMPANION TO THE SUMMA, Vol. IV: The Way of Life. By Walter Farrell, O.P. New York: Sheed & Ward, 1942. Pp. viii + 464. \$3.75.

An effort to evaluate this work must be made in view of the author's purpose in writing the series of volumes of which this is the last. We find this purpose expressed in the foreword to Volume II, the first of the series to appear.

These volumes trace their origin to a series of lectures given some years ago in New York under the auspices of the Catholic Thought Association. The author writes for the layman who is not a professional philosopher or theologian. He takes him through the *Summa Theologica* of St. Thomas Aquinas, the Three Parts and Supplement, question by question. Father Farrell's style is not academic but popular. His illustrations are decidedly up to the minute, if not later. His applications are to problems that concern the layman in his effort to bring light to thought and life in the night we call twentieth century civilization. To realize this, Father Farrell draws his illumination and inspiration from the greatest work of the greatest luminary among Christian philosophers.

What the author wrote in his second volume can be applied in a measure to all four: "This then is the double purpose of this book: to furnish a rational defence of his faith for the ordinary Catholic and to open St. Thomas to the layman who has no professional philosophical or theological knowledge. It is not, then, intended only for the very learned, nor for a text book. If it must be described in a phrase, it might best be called an easy guide book to St. Thomas' greatest work" (Vol. II, vii).

Each chapter is preceded by a schematic outline which gives an analysis both of the contents of the author's chapter and, therefore, the substance of St. Thomas' thought found in the corresponding questions of the *Summa*. Each volume has an index—a rare occurrence in Sheed and Ward books.

The author placed before himself a very difficult project with a most admirable purpose. To simplify the penetrating philosophical and theological insights of St. Thomas Aquinas, and to make them digestible and enjoyable to the untrained layman is a task that demands understanding and ingenuity. To say that Father Farrell has completed his task perfectly would be absurd; to say that he has done it very well is an understatement.

The author is to be congratulated, first, because he has done his part to bring the Christian wisdom of St. Thomas Aquinas to a large public. He

tells us that these volumes were written for those "hungry for God." He therefore writes for all. He brings to a sick modern mind, the "Apostle of Our Times," who has the only cure, the Truth that is Charity.

It is a benign Providence that has stimulated so much interest in the Christian wisdom of Saint Thomas among lay folk on whom so much will depend in the immediate future. The writings and lectures of laymen like Maritain, Gilson, Yves Simon, Anton Pegis, and others bring St. Thomas to the learned world. Father Farrell would enlist an army of intelligent lay folk, whose vocation is not scholarship, under the guidance of the same Angelic Doctor for the renovation of man and society.

One element in these volumes that appeals especially to the reviewer is the fact that the wisdom of St. Thomas is presented as the motive for vital Christian action. Father Farrell has discovered the real Angelic Doctor. Too often, the Saint is introduced to students as an icy intellectualist, whose Christian heart has been cooled by a frigid rationalism. The place of sympathetic knowledge in the realism of St. Thomas is usually a forgotten page in the treatment of his epistemology and psychology. In Father Farrell's presentation the Christian wisdom of Saint Thomas is warm because alive and real. It is concrete and dynamic.

This becomes especially evident in Volume IV, corresponding to the Third Part and Supplement of the *Summa*. The central theme of this volume is the Incarnation of the Son of God, Who, as Truth and Way, becomes our Life. The theology of the Incarnation, the redemption, the sacraments and the last things are not so many detached dogmas but throbbing truths. In these pages our Lord lives, our Lady lives, the Sacraments are channels of life, man's last end is life.

Conspicuous in this volume is the awareness of the author that devotion should find inspiration and direction in dogma. Like Tanqueray's little books, *Les Dogmes générateurs de la piété*, the Way of Life should be a source of healthful nourishment for those who would live in and for God, and thus become divinely human according to the human heart of God's Son.

The entire series and especially this volume should be in the hands of religious, whose piety ever runs the danger of undogmatic sentimentalism. It should be available in the novitiates of all religious communities.

It would be pedantic indeed to comb a volume such as this for possible points of disagreement on mooted theological or philosophical questions. This would be unfair in the light of the author's expressed intention in the composition of these books. We have preferred to comment on the volume in its totality.

The reader will, of course, observe the defects of any method of popularization. The style is at times jarringly jazzy. The reviewer feels that these

literary devices occasionally harm rather than help. I do not like such expressions as "vivisection of the mystical body of Christ" (p. 389); "shooting the supernatural Santa Claus precisely at Christmas time" (p. 390); "Sanctifying grace has an apostolic flavor" (p. 383); "The special grace of Holy Orders comes to a priest as a million dollar legacy to a pauper; he hardly knows what to do with it" (p. 383); "If he [the priest] stands before them [the people] not in a divine dignity but rather as a clown, an ogre or a sloven . . ." (p. 388). The passion and death of Christ in terms of a light rain-coat for women seems bad taste (p. 208). Such illustrations could be multiplied. The reviewer also dislikes the frequent reference to St. Thomas Aquinas as Thomas.

The general effect of this volume will be excellent on those for whom it was written. It will be helpful for all, especially those who go, after reading it, directly to the *Summa* and then to St. Thomas Aquinas himself. In him they will understand what it means to do the truth in charity, and why Father Farrell entitles this volume, "The Way of Life."

Dunwoodie, N. Y.

JOHN S. MIDDLETON

A DETECTION OF AUMBRIES, WITH OTHER NOTES ON THE HISTORY OF RESERVATION. By Gregory Dix. Westminster: Dacre, 1942. Pp. 72. Paper, 3s.6d.

This very welcome little booklet was prepared in the first instance as an Appendix to a volume on *The Shape of the Liturgy* not yet published. It is written by an Anglican monk of Nashdom Abbey, for the sake of convincing Anglican clergymen that features they object to in the extra-liturgical cultus of the Eucharist are of native English origin. If it comes to their notice, the booklet should find its most interested readers among Catholic priests in all English-speaking countries. While based for the most part on published and standard source-books, it is such a compact and picturesque and masterly synthesis of features of current Eucharistic practice seldom s d ed separately that it should find a warm welcome in many a priest's study. The historical evidence for reservation of the Eucharist in homes, on the person, the reasons for the change from the open-pyx type of "northern" reservation to the lock-and-key tabernacle of the "southern" reservation, the basic constituents of Eucharistic "reverence" in both types of piety—these are among the things competently dealt with. The author has a minor dogmatic misconception, on the "definition" of transubstantiation at the Fourth Lateran Council, but this in no way detracts from the interest or value of the pamphlet. This sample makes one hope that *The Shape of the Liturgy* will live up to this promise.

St. Mary's College

GERALD ELLARD, S.J.

CORRESPONDENCE

EDITOR:

... I am very glad that you are conducting in the *Studies* an inquest into the theological, historical, and practical aspects of the extremely important, but undoubtedly difficult, problem of inter-faith co-operation, and the articles by yourself, Father LaFarge, and Father Bouscaren, which I have read with much interest, attest the comprehensiveness and objectiveness of the inquest. The promised forthcoming article by Father Parsons will also be, I am sure, very illuminating and helpful.

It is a source of deep regret to me that any words of mine should have given rise to misunderstanding or to suspicion of heresy. Everything I have ever said or written touching on faith or morals I unreservedly submit to the superior judgment of ecclesiastical authority.

Let me assure you, and through you Father Francis J. Connell, that I wish most ardently and pray constantly that all human beings were practicing members of the One Holy Catholic and Apostolic Roman Church, which alone the God-Man Jesus Christ founded. I utterly reject any such doctrine as Father Connell has imputed to me that "we should strive to keep some people outside the Catholic Church." I have some missionary zeal myself.

What confronts us now, and therefore what nowadays inspires throughout historic Christendom just such movements as the "Sword of the Spirit," "Esprit," and the "National Conference of Christians and Jews," is not a theory but a fact. The fact is that, far from all men, or a majority of men, being Catholic, and far from all traditional Catholics practicing their religion, multitudes are actually being lured away from historic, supernatural religion, whether Catholic, Protestant, or Jewish (or Moslem), to some kind or other of *Ersatz* religion, Marxian or Nietzschean (Communist or Nazi), which is not theistic but pagan, which is not supernatural but materialistic, which, in a word, is absolutely antithetical to the Catholic faith and quite inimical to its practice. In my humble opinion, true religion, that of the Catholic Church, faces a greater crisis now than ever before—greater even than in the time of Nero or Diocletian, when the masses were at least *groping* for the spiritual instead of, as now, for the material, and hence were *potential* converts to Catholicism rather than to its antithesis.

It is also a fact, however regrettable, that there is now not a single "Catholic nation" (as the phrase was used in the Middle Ages and early

modern times). There are a few nations in which almost everyone is baptized a Catholic (e.g., Spain, Portugal, Italy), but within such nations the actual number of non-practicing and indifferent Catholics and of "anti-clerical" and outright anti-Christian persons is truly alarming. On the other hand, there are a few nations in which almost everyone is accounted "Protestant" (e.g., Sweden, Finland, Denmark), but it is common knowledge that in this accounting a large proportion of agnostics and practicing pagans are included. Most contemporary nations have hardly a semblance of religious unity, being compounded, in varying amounts, of practicing Catholics, of Catholics who don't practice, of practicing Protestants, of Protestants who don't practice, of practicing Jews, of Jews who don't practice, of indifferent persons, of agnostics, of Communists, of fanatical anti-Semites, of fanatical anti-Christians, etc., etc.

What is to be done in the face of these facts? I hazard the guess that we shall be doing something less than nothing if we shut ourselves off from fellow citizens who have *part* of the whole truth and if we confine our efforts to indiscriminate suspicion and denunciation of everyone who differs from us in any degree, including everyone in our own midst who differs about ways and means. This certainly was not the tactic of St. Paul or St. Augustine. Aside from the basic consideration that it offends against Christian charity, it seems to me, in the present crucial circumstances, to be a peculiarly shortsighted policy. It tends to deny us any possible allies in the contemporary conflict between religion and irreligion, to put us strictly on the defensive, and to contract our moral influence on the course of events at home and abroad.

I grant that the words of mine which were quoted by Father LaFarge (Vol. III, p. 326), and to which Father Connell has objected (Vol. III, p. 621), if taken from their context and without attention to the particular occasion and circumstances of the utterance, are susceptible of being misunderstood. I addressed them to the National Conference of Christians and Jews, and I cannot believe that the members of the Conference present on that occasion misunderstood me. They had too often heard me proclaim my uncompromising Catholic faith. Moreover, it should be borne in mind that the majority of the Conference, as of the population of the United States, is Protestant—at least in name and tradition—and that many of them are especially tempted to believe that our national frictions and difficulties would be eased, and probably ended, if only some common denominator could be applied to religions and races in America, preferably, of course, in the form of an "Anglo-Saxon" Modernist Protestant or "Ethical Culture." This belief I am continually combating, for both Catholic

and patriotic reasons. It is obviously contrary to Catholic teaching. It is also, in my opinion, contrary to our national welfare. As I argued on the occasion in question, the realization of any such project would lead inevitably to nationalistic state totalitarianism, akin to that in contemporary Germany or Japan, with all the evils it is inflicting upon the world. On the other hand, if we Americans will recognize and respect the rights of minorities as well as of majorities, if we will frankly accept the *fact* of cultural pluralism among us, we shall be the better able to escape any centralizing tyranny, to enjoy the liberty of reasonable discussion and persuasion, and to persevere in what I conceive to be the true "American way of life."

The National Conference of Christians and Jews is, first and foremost, a civic organization. It seeks to promote good citizenship through co-operation of Catholic, Protestant, Jewish Americans and the allaying of prejudice and intolerance among them. It recognizes their religious differences and expressly eschews any attempt or desire to unite them in creed or worship. Its Protestant and Jewish leaders—and I as a Catholic—are firmly convinced, however, that friendly association and civic co-operation of believers in God, in the supernatural order, and in the moral law of the Decalogue, are essential and can only be useful to our country internally and externally. Furthermore, I personally believe that the Catholic Church in America will thereby benefit. It would appear that "better practicing Protestants" and "better practicing Jews" might provide greater incentive for "better practicing Catholics" than would more and worse pagans.

CARLTON J. H. HAYES
EMBASSY OF THE UNITED STATES OF AMERICA
MADRID, SPAIN