

BOOK REVIEWS

TRADITIO. Studies in Ancient and Medieval History, Thought and Religion. Vol. I. Edited by Johannes Quasten and Stephan Kuttner. New York: Cosmopolitan Science and Art Service Co., 1943. Pp. vii+418. Subscription Price \$6.50. Single copies \$7.50.

American scholars in the fields of ancient and medieval research will warmly welcome this first volume of a new periodical because it makes its appearance at a time when American scholarship is almost entirely cut off from publication in learned European magazines, and the pertinent American periodicals, restricted in number, are no longer able to give an adequate account of the steadily rising scholarly production on this continent. Thus, far from entering into competition with any other established magazine, the new periodical will help greatly to alleviate a grave situation caused by the present war. For their new enterprise the editors have aptly chosen the name *Traditio*, a title which reveals the comprehensive program they have in mind, namely, to investigate the past and to transmit to modern man its cultural and living forces, so as to offer a vital contribution to the making of a stable civilization for tomorrow. Accordingly, they offer, in this first volume, contributions from many departments of scholarship: classical and Christian antiquity, liturgy and patrology, historiography, Scholasticism, canonical jurisprudence, and political theory. The simple elegance and typographical clearness which the publisher has chosen for the periodical is an additional recommendation for the new enterprise.

J. C. Plumpe ("Vivum saxum, vivi lapides," pp. 1-14) discusses the concept of "living stone" in classical and Christian antiquity. It is noteworthy that the phrase *vivum saxum* first occurs in the poetry of the beginning Roman empire, i.e., at a time when Roman artists as well as poets loved to picture the peculiar charm and the primitively idyllic beauty of country sceneries left untouched by urban civilization. It is in describing such scenes that Vergil and Ovid make frequent use of the metaphor *vivum saxum* (twice we find *pumice* instead of *saxo*); in Roman prose, on the other hand, it occurs only once (Tac., *Ann.*, 4, 55), and this passage may well be a Vergilian reminiscence. To those poets the solid and immobile rock (*saxum*) is not something dead, but alive (*vivum*). It has grown out of the earth, and still grows because it is kept alive by its root (Ovid, *Met.*, 14, 713: *adhuc vivum radice tenetur*) deeply anchored in the womb of the earth. Far from being detached from its source of life, the *vivum saxum* is one with the mountain (*Met.*, 13, 810: *pars montis*). As an interesting parallel to this

latter idea we might add an illustration from Ovid, *Fasti* 5, 149 f., where he speaks of the temple of the *Diva Bona*:

est moles nativa loco, res nomina fecit:

appellat saxum; pars bona montis ea est.

On p. 7, Father Plümpe touches upon an interesting question, namely, whether the concept of "living rock" might not have its origin in primitive Italian animism. He finds such an origin quite possible in parallel concepts such as *aqua viva*, *lapis vivus* (fire-producing flint), *sulphur vivum* (free sulphur), *calx viva* (quicklime), etc. But the concept of *vivum saxum* he considers a metaphor created by "a poet's observation and imagination"; moreover, this poetical fiction did not become popular, because Vergil's commentator Servius felt the necessity of explaining at its first occurrence in the *Aeneid* (1, 167) that *vivo* has the meaning of *naturali*. We regret somewhat that the author has not given more space to this highly interesting problem in his otherwise excellent study. In Vergil's works, strong feeling for the countryside and religion are inseparable, and the poet himself was affectionately devoted to the old animistic religion of the Italians. It is certainly noteworthy that, in all the Vergilian and Ovidian passages examined, the *vivum saxum* is found in exactly such places which the old rural religion of Rome used to populate with *numina*. Furthermore, Ovid (*Met.*, 1, 381 ff.) narrates at full length the story of Deucalion and Pyrrha who, consulting the oracle of Themis at Delphi after the flood, were told to repopulate the earth with men by throwing the bones (*ossa*) of their great mother (*magnae parentis*) behind them. The meaning of the oracle, however, was this: "Magna parens terra est: lapides in corpore terrae ossa reor dici." Ovid emphasizes the *vetustas* of the story. As a matter of fact, the legend is first mentioned by Pindar (*Olymp.*, 9, 44 f.), but the idea of the origin of the human race from rock is much older, and seems to have been as familiar to ancient man as that of the origin from mother earth itself. It had become a common saying: "For thou art not sprung from oak or rock (ἐκ πέτρης) whereof old tales tell" (*Odyssey*, 19, 163; cf. E. Samter, *Volkskunde im altsprachlichen Unterricht*, I [Berlin, 1923], 17 ff., who gives many cases of men born from trees or rocks). In connection with the story of Deucalion and Pyrrha we mention also the popular etymology (cf. Pindar, *loc. cit.*; *Etymologicum Magnum*, s.v. λαός; Theophil., *Ad Autolyicum*, 3, 18) which brings together λαός (people) and λᾶας (stone). Also certain mythical figures like Tages, Mithras, his son Diorphus, Sol Invictus, and Agdistis are thought of as being born from rock (cf. *Publi Vergili Maronis Aeneidos Liber Quartus*, ed. A. S. Pease [Cambridge, Mass.: Harvard Univ. Press,

1935], pp. 316-17). This may suffice to show that the concept of life in rock was not so unfamiliar to the ancient mind, and that Vergil and Ovid could well have used this relic of old animistic beliefs which lent itself so well to poetical diction. For the interpretation of *lapis vivus* Father Plumpe turns to Christianity. St. Peter in his First Epistle 2:4 f. uses the picture of the building of a house to describe the intimate union of the faithful with Christ. As Christ is the living and life-giving cornerstone, supporting the whole edifice, so the faithful are the living stones, who, animated by one faith and one love, are built upon the same cornerstone, Christ, and harmoniously joined together to form a spiritual edifice, the Church. The Latin Church Fathers, especially St. Augustine, have again and again used and developed St. Peter's beautiful metaphor. Father Plumpe concludes his interesting study by comparing the version of the Augustan poets and the Christian writers: "There is all the difference of the natural and the supernatural."

Th. A. Audet's article ("Orientations théologiques chez saint Irénée," pp. 15-54), which is the first chapter of a larger work in preparation by the author, *Idée d'évolution chez S. Irénée*, can best be appraised by terming it an exhaustive commentary on the *Adversus haereses*. By a minute study of the text and by placing the work of the Bishop of Lyons into its proper historical and psychological milieu, Father Audet makes an exceedingly valuable contribution to patrology as well as to the history of dogmas.

J. Quasten ("Oriental Influence in the Gallican Liturgy," pp. 55-78) studies the Gallican liturgy of the Mass as found in the so-called *Expositio Brevis Antiquae Liturgiae Gallicanae* which is the most important source for our knowledge of the Gallican liturgy. The *Expositio* is preserved in a unique manuscript of the Seminary of Autun and has been edited by Father Quasten himself (*Expositio antiquae liturgiae Gallicanae Germano Parisiensi ascripta*, Münster, 1934). The author's sound, methodical, and minute analysis establishes beyond any doubt the fact that the Oriental liturgies, especially the Syriac, have exercised the greatest influence on the liturgy of Gaul.

A. Strittmatter ("Missa Grecorum. Missa Sancti Johannis Crisostomi," pp. 79-137) publishes for the first time the oldest Latin version known of the Byzantine liturgies of St. Basil and St. John Chrysostom, discovered by the late Dom André Wilmart. The circumspect discussion of the probable date and place of the translation and the thorough description of its peculiar character is a model of an introduction, filled with an astonishing wealth of bibliographical, liturgical, and philological erudition. The edition

itself is again followed by extensive notes dealing with special textual and rubrical problems.

Prince Cyril Toumanoff's article ("Medieval Georgian Historical Literature," pp. 139-82) will be especially welcome to scholars in the West where so little is known of the history and culture of the Georgian nation. The author presents a systematic account, based on the latest research, of Georgian historical literature from the seventh to the fifteenth century A.D., divided into two groups: that outside *The Georgian Annals* and that contained in them. In the introduction to this study, Prince Toumanoff gives a concise and lucid outline of the historical background reflected in the literature examined. We call the reader's attention, especially, to the footnotes of this introduction with their extraordinary fund of bibliographical, historical, and philological information.

A. Landgraf contributes two studies to the history of the twelfth century. The first ("Nominalismus in den theologischen Werken der zweiten Hälfte des zwölften Jahrhunderts," pp. 183-210) deals with the presence of Nominalism in this period. The conclusion the author draws is that, though there can be found clear traces of theological Nominalism in individual writers of the second half of the twelfth century, there did not exist an organized Nominalistic school in theology. In his second contribution ("Literarhistorische Bemerkungen zu den Sentenzen des Robertus Pullus," pp. 210-22) Prof. Landgraf studies the influences and the date of the *Sententiae* of Robert Pullus. His findings can be summarized as follows: the *Sententiae* show some influences of Peter Abelard; on the other hand, Peter Lombard could have known the *Sententiae*. The work must, therefore, have been written before the Sentences of Peter Lombard, i.e., before 1150, and probably after the second redaction of Abelard's *Theologia* which for the first time contained the third book of this work.

Ph. Böhner's contribution ("The Notitia Intuitiva of Non-existents according to William Okham, with a critical study of the text of Okham's Reportatio and a revised edition of Rep. II, Q. 14-15," pp. 223-75) concerns an interesting and important problem of the fourteenth century Scholasticism, and will certainly lead to further investigation, and, probably, animated discussion. It is precisely Okham's teaching on the *notitia intuitiva* as regards non-existents which earned him the title of a skeptic. In his study Father Böhner tries to show how Okham has been misunderstood by his critics, and to clear the *Venerabilis Inceptor* of this charge of skepticism and of being a destroyer of Scholasticism. In order to substantiate his interpretation, the author gives also a revised edition of *Reportatio*, II, q. 14-15,

a key text for the understanding of Okham's teaching on this particular point. For a more detailed description of the manuscripts used in this edition, and their evaluation, Father Böhner's article, "The Text Tradition of Okham's *Ordinatio*" (*The New Scholasticism*, XVI, 1942, 203-41), has to be consulted. On p. 241 (*Traditio*), Father Böhner seems to misunderstand Father Pelster, S.J. According to Father Pelster (*Gregorianum*, XVIII, 1937, 310), MS. Padova, Bibl. Anton. 237, contains two commentaries on the Second Book of Peter Lombard. Whereas one (by William of Alnwick?) is a commentary on the whole second book, the other, by Okham, treats only *distinctio* 14 to the end. In other words, the 14th distinction, to which Father Pelster refers, is not a subdivision in Okham's commentary on Peter Lombard, but in the text of Peter Lombard.

S. Kuttner's study ("Bernardus Compostellanus Antiquus. A study in the Glossators of the Canon Law," pp. 277-340) is a scholarly contribution to the little explored history of the medieval canon law glossators. With exceptional skill and admirable thoroughness, the author reconstructs, chiefly from his own discoveries in canonical manuscripts, the *oeuvre* of the Spanish canonist Bernard of Compostella, namely, his glosses on the *Decreta* of Gratian, on the *Compilatio Prima*, and his *Quaestiones Disputatae*. But, it is not only the figure and the work of this half-forgotten member of the Canon Law School of Bologna in the early thirteenth century that Prof. Kuttner brings back to life; in his "Introduction" he gives, for the first time, a succinct account of the Bolognese canonists and of Bernard's colleagues in particular. Since the publication of the first volume of the author's reference work (*Repertorium der Kanonistik [1140-1234]; Prodromus Corporis Glossarum*, I; *Studi e testi*, LXXI, Citta del Vaticano, 1937) many new discoveries concerning medieval canonists have been made. Because of the present war conditions, continuation of this reference work had to be suspended, and Prof. Kuttner has recorded the results of these latest researches in the temporary form of numerous footnotes.

R. Arbesmann ("Jordanus of Saxony's *Vita S. Augustini* the Source of John Capgrave's *Life of St. Augustine*," pp. 341-53) offers a comparative study of two lives of St. Augustine. The first, in Latin, was written by the German Augustinian Jordanus of Saxony in the first half of the fourteenth century; the other, in Middle-English, by his English brother in religion, John Capgrave, in 1450-51. Since the editor of Capgrave's *Life of St. Augustine*, J. J. Munro (*Early English Text Society Publications*, No. 140, London, 1910) did not know of any Latin life corresponding to Capgrave's text, he concluded that the author's statement of having translated this *Life* "treuly oute of Latyn" referred only to the translation of certain

passages from the works of St. Augustine. The same opinion was repeated by Gordon H. Gerould, *Saints' Legends* (Boston-New York, 1916), p. 285. An analysis of the two biographies, however, shows that Capgrave's source for the greater part of his *Life* was Jordanus of Saxony's *Vita S. Augustini*. We add a correction to pp. 350-51: Capgrave's direct source for his lengthy discussion of the etymology and significance of the name Augustine was Jacob of Voragine's *Legenda aurea* (cf. G. Sanderlin, *Speculum*, XVIII, 1943, 358, n. 4).

Gaines Post ("Plena Potestas and Consent in Medieval Assemblies. A study in Romano-Canonical Procedure and the Rise of Representation, 1150-1325," pp. 355-408) examines, for the first time, the meaning of the *plena potestas* or "full power" formula in the light of thirteenth-century legal theory and procedure. By studying how legists and canonists interpreted this formula he finds a new approach to the problem of medieval consent. Prof. Post's methodical analysis, which is always based on accurate and ample documentation, shows how the *plena potestas*—like all thirteenth-century mandates for proctors and representatives—was taken directly from the Roman law, then generally applied by legists and canonists not only to representation in courts and ordinary business transactions, but also to ambassadors appointed by princes and cities, royal procurators, and papal legates as administrators, to representation in diets, parliaments, Cortes and States General, Church Councils, cathedral and monastic chapters, and in judicial procedure. Prof. Post's final conclusion is that *plena potestas*, in the period studied, meant "the acceptance of the right and power of the ruler to summon, ask for information, and demand consent to measures decided for the common good and safety"; moreover, "the right of the communities to be summoned, to elect representatives and instruct them on how to defend local rights, to negotiate for a reasonable subsidy or beneficial statute, and to consent to the decisions of the king and his council." The *plena potestas* was not, as it has been maintained, one of the roots of the legal sovereignty of modern parliaments, since it was interpreted by the royal court and the delegates could oppose the wishes of the government only by judicial means and not by delaying action in referring matters back to the constituents. On the other hand, however, it was a check to absolutism since in favorable circumstances it was "a means of defending local liberties and individual rights, and an essential part of a system of judicial and conciliar representation based on that law of the land by which the prince must rule."

A miscellany and some book reviews fill the remaining pages of the volume. If the standards here set can be maintained in the future, scholarship all

over the world will be exceedingly grateful to the editors and publisher of this promising new periodical.

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RUDOLPH ARBESMANN

Race, Nation, Person. Social Aspects of the Race Problem. A Symposium. Edited by George Barry O'Toole. New York: Barnes & Noble, Inc., 1944. Pp. 436. \$3.75.

Symposia make notoriously difficult reviewing, even when they hinge on subjects that admit of convenient division. In the present volume, ever present difficulties, such as unevenness, have been added to by the adventitious difficulties of assembling papers from contributors in warring nations.

The first essay, one of three by undisclosed authors, is perhaps the best. It treats of "Racism, Law and Religion," and seems to come from the hand of a French or possibly a German scholar. It deals with the anti-Christian bias of National Socialist concepts of law, both municipal and international, and within the compass of thirty-five pages leaves little to be desired. It is clear and orderly; it reveals how damaging to a properly human and Christian type of social organization National Socialist jurisprudence and law have become; and it points out that the doctrines stigmatized as evidence of Nazi paganism were adopted as official doctrines by official spokesmen. The Germans have built a political system on malformed principles of what constitutes "the people" (*Volk*) as a juridical group, what constitutes legitimate authority (*Führung*, the leadership-principle in their ideology), what constitutes law ("the spirit of the people" or *Volkgeist*, as intuited by the *Führer*), what constitutes international law (*Völkerrecht*), as deformed by the German assumptions of *Herrenvolk* and *Lebensraum*.

In this system, the *fons et origo* of law, both municipal and international, is not *ratio practica* in the Thomistic sense of a prudential application of the principles of the natural law, accumulating in the form of custom to form a way of social and political life ordered by morality and intelligence through responsible organs of public authority. It is "the spirit of the race," the spirit of an inherently superior race, subordinating "impure" elements within the State and expanding its "rightful" supremacy over other States by brutal military might.

Even at this late day, one is sobered by the attentive reading of this paper. To confront the National Socialist system of racism, as set forth here in its political implications, is to have answered for oneself the ever-recurring question, "What are we fighting for?"

The next paper is on "The Rights of the Human Person *vis-à-vis* the State

and the Race," by the well known Dominican scholar, Père Joseph T. Delos. The subject is inherently complicated. Père Delos does well to disentangle the biological from the psychological or social meaning of the term "race," noting at the same time that the confusion of the two meanings is not limited to the unlearned but is found among scientists themselves. They often pass from one meaning of the term to the other, without even being conscious of doing so. In his analysis, totalitarianism must always spring from a racial doctrine. He is thinking of a coherent *theory* of totalitarianism, which may quite possibly have to have recourse to racism for the sake of ideological consistency. Certainly, racial doctrine can pacify class-conflicts¹ and unify a population into a homogeneous totality in a way that no society based on such an acquired characteristic as membership in the working classes can equal. But it is quite possible that the author has overlooked the unifying power of an intensified feeling of nationality—unless, indeed, he uses the term "racism" in the ethnic sense in his proposition. In that case he has not avoided the confusion of meanings against which he warns us.

The most challenging paper is that by Don Luigi Sturzo on "Nationalism." The author brings to his subject great scholarly attainments, including above all a comprehensive grasp of history, and his lifelong experience in dealing with actual political and social questions. He packs into his essay an ambitious analysis of the concept of the idea of "nation" as it has been germinated in epochal historical "affirmations" and "negations" (which he submits to what he calls "the dialectic of sociology"), as well as a more conventional study of the aberrations of nationalism itself. His style in the earlier and more original section of the paper is sometimes elusive, and not free from the obscurity which inheres in the concepts which he handles and upon which he imposes his own meanings.

He lays great stress upon "national consciousness" as the mainspring of the "collective personality" of the nation. This phenomenon he follows through the three great "affirmations" of the French Revolution, the peculiar evolution of German nationhood into Prussianism, and the general nineteenth century "principle of nationality" or right of national self-determination. His interest in this part of his paper is mostly sociological. It is the traditional, historical, cultural, linguistic, and religious roots of nationhood that occupy his attention. This emphasis explains the impression he gives of describing the natural growth of national consciousness as if it were a glacial movement bearing all else before its onward progress.

That such has been the course of national movements historically, at least in Europe, must be admitted. Don Sturzo seems, however, and the present reviewer is not alone in this judgment, to ascribe to this historical

uniformity more than a mere historical value. He seems to consider it in the nature of human societies. He seems, in the early part of the essay, to chime in with the proponents of a rather extreme nationalism.

In the first place, one wonders why he began with the French Revolution. Carlton J. H. Hayes, for example, traces the growth of modern nationalism by beginning with eighteenth-century Britain. And to understand the possibility of a development of "national consciousness" allowing for a satisfactory adjustment both of its sociological and its political elements, it would be necessary to devote considerable attention to the formation of the United States of America. Hayes lays at the door of the nationalism of the French Revolution the blame for much of the pernicious excess of the bellicose, egotistical, and uncompromising spirit of national self-aggrandizement that has torn Europe and the world apart in the great wars of the last several generations. Unless Catholics can free themselves of this European-bred concept of the inevitable and exclusive political selfhood of nationality, we shall not be able to make much of a contribution to the better political organization of ethnic groups. The example of the United States, rather than that of France, should be our starting point.

For this reason one cannot but feel disappointment that this volume, which aims to instruct American Catholics in such fundamental concepts as those of race, nation, and person, should have been composed without any contributions by American Catholic specialists in the social sciences. Dr. Anton C. Pegis has a paper on the irrationalism of John Dewey, and the late Dr. George Barry O'Toole one on "The Pantheism Latent in Totalitarian Absolutism," but neither centers on the radical issues upon which the symposium hinges. Add to this the circumstance that Europeans handle their materials in a very intellectualistic manner, and one is reluctantly forced to the conclusion that *Race, Nation, Person* will appeal to a far too limited public to attain its praiseworthy purpose.

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ROBERT C. HARTNETT, S.J.

THE FOUR GOSPELS. By Dom John Chapman, O.S.B. New York: Sheed and Ward, 1944. Pp. vi + 85. \$1.25.

Some six years before his death in 1933 Dom Chapman delivered four conferences on the Gospels to the Catholic undergraduates at Cambridge. With but minor alterations they are here published, with an appendix by the revisor "in which are set out (1) the chief Patristic texts bearing on the authorship, date of composition, and mutual relationship of the Gospels, and (2) the Replies of the Pontifical Biblical Commission on these and similar

questions." The texts in question are the rather well-known ones of Papias, Irenaeus, the Muratorian Fragment, Clement of Alexandria (quoted by Eusebius, *E.H.*, VI, 14), Origen (quoted in *E.H.*, VI, 25), Tertullian (*Adv. Marcionem*, IV, 4), Eusebius of Caesarea (*E.H.*, III, 24), St. Jerome (from the Prologue to the *Commentaries* on the Gospel of St. Matthew and from the *Catalogue of Ecclesiastical Writers*), and St. Augustine (*De Consensu Evangeliorum*, I, 2). The decisions of the Biblical Commission are those contained in Denzinger-Bannwart, 2110-12 and 2148-65.

In this rare little volume, in which genuine scholarship and Catholic piety are mingled, there is very much to be praised. It is evident from the extreme brevity of the individual chapters that conclusions must sometimes be stated without the cumulative evidence on which they rest. For that reason the scholar will no doubt find the book insufficient for his purposes unless he has at hand Abbot Chapman's detailed study of the Synoptic problem (*Matthew, Mark, and Luke*, posthumously edited by Msgr. John M. T. Barton, Longmans, 1937). But it is the reviewer's opinion that all the main points held and defended by Dom Chapman on the synoptic question are clearly enunciated in the course of these lectures.

In the chapter on Matthew he insists on the Aramaic original; in that on Mark, arguing from Mark's median position between Matthew and Luke in the "triple tradition," he states the conclusion that "Matthew wrote first, so that Mark's Gospel is really (as St. Augustine says) an abbreviation or extract from Matthew, and that lastly Luke used Mark as his principal authority." But the internal evidence which renders this conclusion more likely than the alternative that both Matthew and Luke used Mark, had to be omitted in the lectures as he gave them. To meet the difficulty of reconciling the theory that Mark used Matthew and the theory that Mark committed to writing the oral teaching of St. Peter, the editor in a lengthy footnote adds Chapman's solution (stated in his *Matthew, Mark, and Luke*) that "Mark appears to be Peter's reading aloud of Matthew taken down in shorthand by Mark."

In the chapter on Luke the author discusses and disposes of *Q*, briefly indicating the three lines of argumentation by which he rejects this hypothetical collection. But the Catholic undergraduates at Cambridge must have been exceptional young men if they could follow so succinct a presentation of arguments that constantly weave back and forth through the intricacies of the problem of Synoptic interdependence.

Perhaps the chief charm of these lectures lies in the recurrence of arguments that would escape the scholar who failed to study the Gospels with his heart as well as with his head. We note again and again (and it is one

of the principal merits of Chapman's work) the sympathy of this critic who is one with those four in the fellowship of the saints. It may be at times that this sympathy carries the lecturer somewhat afield. To cite the outstanding instance: in his lecture on the second Gospel we find the following paragraph: "The Venetians built for St. Mark the famous Church, covered with precious mosaics, which stands by the side of their Doge's Palace; and since the time of Napoleon it has been the Cathedral of Venice. When one says Mass at the High Altar over the body of St. Mark, as I have often done, if the Gospel of the Mass is from St. Mark, it is the rule to say, not: *Sequentia sancti Evangelii secundum Marcum*, but, with a bow to the Altar: *Sequentia sancti Evangelii secundum istum*. The feast of St. Mark is on April 25th, which is the latest day on which Easter can fall; this occurs scarcely once in a hundred years." In so brief a lecture on the Second Gospel this may appear mere chitchat, but is it surprising that the Catholic critic should refuse so to bury himself in the Gospel written by Mark that he should manifest no interest in the Mark who wrote the Gospel?

The cautious scholar may object to Chapman's occasionally strong language. The arguments of "liberals" against the genuinity of our Gospels are dismissed as "muddle-headed" and such as to move no one "who did not already wish to doubt because he already disbelieved or doubted the Incarnation." Again, in regard to Matthew's *logia*, of which Papias speaks, the author remarks that " 'Liberal' critics have done their best to explain away this testimony by mistranslation of *logia* to mean 'discourse,' and by then wildly referring these words to some lost collection of discourses of Matthew." In the lecture on the fourth Gospel, apropos of Wellhausen's theory that the Gospel is a compilation consisting of a *Grundschrift* altered and added to by a series of editors, Dom Chapman remarks, "This absolutely idiotic theory—I think that no milder word will suit it—passes over the fact that the style of St. John in Gospel and Epistles is so easily recognisable and unique that one could identify almost any individual verse taken alone as being by him."

In passing, one may note that the reference to "verbal inspiration," taught by Protestants from the sixteenth century onwards, may be misleading, since the Protestant theory is in no way distinguished by author or editor from the Catholic theory of verbal inspiration defended by many able Catholic theologians. There is, too, some difference of opinion about the origin of the symbol *Q*, not all allowing that it is to be understood as the first letter of the German *Quelle*.

All in all the book merits a place in the sacerdotal library and can be confidently placed in the hands of the educated laity. All will find in it not

only the conclusions of an acknowledged Catholic scholar on the points around which the Synoptic battle has revolved, but also a series of brilliant observations on the individual merits of the Evangelists.

West Baden College

STEPHEN E. DONLON, S.J.

THEOLOGIA NATURALIS. By Raphael Martínez del Campo, S.J. Mexico City: Aloysius Alvarez y Alvarez de la Cadena, 1943. Pp. xxvii+430. \$2.00.

Father Martínez del Campo has a strong admiration for the massive *Praelectiones Theologiae Naturalis* of Pedro Descoqs, S.J. This admiration he expresses openly, as when he says of that work: "Qui unus pluribus eruditione, profunditate et sinceritate aequivalet" (p. xxvi). The general tone of the volume is no less faithful to the inspiration of Father Descoqs. Those, therefore, who are acquainted with the text of Father Descoqs will have an idea of the present book. They will find an eclectic spirit in metaphysics, a critical attitude towards certain tendencies in modern Thomism, for example, towards the theories of Maréchal (pp. 195-203), and Billot (pp. 307-8). This will be accompanied by a vast erudition in the whole field of philosophy.

However, one must not conclude that this work is a mere slavish repetition of the more formidable *Praelectiones*. On the contrary, the author disagrees, on occasion, with Descoqs himself, and his critical tone is much more reserved than that of his predecessor. For this latter trait we can only express our gratitude.

The present volume is the sixth part of the *Cursus Philosophicus*, which is being published by the Jesuit Fathers of Ysleta College in Texas. The outline is that which is now traditional in natural theology. The first part is devoted to the demonstration of the existence of God, and offers an excellent division of the arguments. They are grouped according to the principles under which they fall: that of efficient causality, that of exemplary causality, that of final causality, and that of testimony. Father Martínez del Campo is well acquainted with the varying modern approaches to the traditional demonstrations, and one will find the divergencies fairly presented. It may be something of a disappointment to discover that the recent critique of Mortimer Adler finds no place here.

The arguments, as they appear finally, are judicious and safe. At times, however, they may seem a bit involved by the device of the multiple syllogism, necessitating proofs of first and second majors, first and second antecedents. A simpler format might have been adopted, without any

particular loss of effectiveness. Further, the author elects to suppose from ontology the validity and the analytic nature of the principle of efficient causality, which procedure is, of course, completely justified. For our own part, however, we should have liked a more thorough analysis of this principle, perhaps in some such fashion as has been attempted by Grégoire in his *Immanence et Transcendance*.

It is particularly in sections like the second of the first part, "De viae Semitae ad Deum," that the erudition of the author is especially valuable. There one will find a treatment of practically all the faulty methods, from the ontological argument of Saint Anselm to the phenomenology of Husserl and the action philosophy of Blondel. In addition to good bibliographies, there is a rather complete summary and a criticism. The treatise is a tribute to the grasp which Father Martínez del Campo has of the literature of the entire field.

The second part of the book deals with the nature and the absolute attributes of God. The theses are brief and pointed. The whole section has as its foundation the metaphysical identity of essence and existence as exclusive to God; and by the same token, there is rejected as a foundation "nuda identitas physica inter essentiam et esse, ut exclusiva Dei . . ." (n. 343, p. 246). Many will find this terminology unsatisfactory, since it seems to disregard the fact that many modern Thomists will speak of a real, metaphysical distinction between created essence and existence. In justice, however, to Father Martínez del Campo, it must be noted that he gives a clear explanation of his own terminology in the thesis on the simplicity of God (pp. 257 ff.), and that he has promised another volume on this thorny question. At any rate, much more important than the difference in terminology is the difference in ideas involved; to many, they will not be acceptable.

The third part of the book deals with the action of God, in His knowledge, His will, and His omnipotence. There is a fairly long treatment of the media of the divine cognition and of the co-operation of God with the actions of creatures. This section is helpful in the attempt to reconcile among themselves varying modern expressions of Molinism.

For the sake of utility, the book has been divided into theses, assertions, and scholia. A triple type font was used to indicate the difference between the essential, the useful, and the complementary. If any criticism can be made of this division in the text, it is that the type chosen for the complementary is a trifle too small. In addition, Father Martínez del Campo has added qualifications to his theses, pointing out the grade of certitude. There will be a difference of opinion as to the wisdom of this method; but those

who do not like it can easily ignore it without prejudice to the book as a whole. There are also several printing errors, but all of these are of minor importance.

In our final opinion, the book of Father Martínez del Campo is one which every professor of philosophy will find very useful for its copious references, and for its neat summaries of modern controversies. The work, however, was principally intended by the author as a textbook (p. iii). Those who will be content with the metaphysical principles which Father Martínez del Campo proposes may well find here the solution of the problem of a modern manual in natural theology. Others, who may desire a course in theodicy more in accord with neo-Thomistic investigations and principles, will seek elsewhere. Even they, however, will need the present work as an invaluable secondary source for themselves and for their students.

Woodstock College

RALPH O. DATES, S.J.

SPIRIT OF FLAME. By E. Allison Peers. New York: Morehouse-Gorham Co., 1944. Pp. xii+214. \$2.00.

This brief but very satisfactory study of St. John of the Cross promises to do much to further a better understanding of the true spiritual significance of this sixteenth-century friar.

After a survey of the life and writings of St. John, Dr. Peers analyzes in considerable detail the main objections, or stumbling blocks, to his teachings. The severity of the Mystic Doctor's principles have invariably appalled the average Christian reader. His demands for a complete and radical renunciation as a prerequisite for all authentic and high spirituality have made him the object of much bitter criticism. He has been accused of distorting the genuine ideals of the Gospel with his insistence upon an unnatural and impossible way of life.

These prejudices, Dr. Peers contends, arise from this, that the casual student of St. John does not always advert to the fact that he proposes his doctrine not for the average and mediocre soul but for those already far advanced or at least for those ambitious to advance at any cost. And underlying the inability to appreciate the true spiritual beauty of the Spanish Carmelite's rigid doctrine of self-denial is the failure on the part of the average Christian to grasp something of the immeasurable and transcendent majesty of God as the supreme and infinite Being and the utter nothingness of all created things in comparison with Him.

In the basic quest of his soul to find the fullness of life in the possession of God, man can rise up to a certain point through creatures. But there-

after created things begin to impede the soul's progress and the clinging of the soul to them must be relentlessly suppressed.

This, of course, is true where there is question of natural or purely self-regarding attachments not only to physical or material things but even to spiritual experiences. But, in this present life, there never comes a point in the development of the soul where it can claim complete independence of all external things. Nor is there any height of Christian perfection where the humanity of the Incarnate Word does not belong in a very essential relationship to the soul and its spiritual life.

It is interesting to note that this most appreciative modern presentation of the life and teachings of a Spanish mystic of Counter-Reformation days should be written by a professor in an English University, a layman, and, as it would seem, a member of the English Established Church.

Brooklyn Preparatory School

FRANCIS E. KEENAN, S.J.

TWO BASIC SOCIAL ENCYCLICALS. Leo XIII, *On the Condition of Workers*; Pius XI, *Forty Years After: On Reconstructing Social Order*. Washington, D. C.: The Catholic University of America Press, 1943. Distributed through Benziger Bros., New York City. Pp. 195. \$2.50.

In his introductory letter, the Apostolic Delegate, the Most Reverend Amleto Giovanni Cicognani, approves of these translations "as English translations authorized by the Holy See." Apart from this high distinction, the intrinsic value of the translations lies in their literal adherence to the original Latin text. One definite advantage gained thereby is the retention of the concrete and specific Latin expression lost to a great extent in previous translations.

Notable in this translation are several more exact renditions: "those who furnish material things and those who furnish work," for "Capital and Labor"; "the unbridled greed of competitors," for the "greed of unrestrained competition"; "unnumbered masses of non-owning workers," for "masses of the poor"; "the agitators of revolution," for "the forces of revolution"; "throws government into utter confusion," for "cause complete confusion in the community"; "Industries and Professions," for "the various ranks of society." Two of these translations are particularly felicitous. The first, "non-owning workers" for "proletariate," not only succinctly and concretely emphasizes the principal maladjustment of the present social order, but also removes the indiscriminate rendition of "the poor," "the laboring classes," and "the proletariat" for the same term *proletaria* in the Latin. The second rendition, "Industries and Professions" for *ordines*, is in like manner preferable to "the various ranks of society" and "vocational groups."

Out of their context the differences in translation of these and companion phrases may seem to some to be more subtle than real. But, when constantly read in the text itself, the discovery is made that the fundamental concept of social justice is not so vague and elusive as in previous translations. If the material cause of social justice is the organization of social ways of procuring the temporal goods of life, then the rendition of persons engaged in social institutions instead of the institutions themselves points the obligation of social justice in a much more intelligible fashion.

Woodstock College

JOHN M. CORRIDAN, S.J.

THE EUCHARIST. By François Mauriac. Translated by Marie-Louise Dufrenoy. New York: Longmans, Green and Co., 1944. Pp. 75. \$1.50.

Called by the author a meditation on the mystery of Holy Thursday, his volume is the fifth in the series of Golden Measure Books. M. Mauriac, modestly disclaiming the ability to give an ordered theological explanation of his subject, directs these thoughts to "the non-Christian reader, . . . the hostile or indifferent man who, perhaps, will thumb this little book only because my name is known to him." For such a reader, this act of faith will doubtless prove more challenging and inspiring than an objective didactic treatise. Even the well instructed Catholic will find in these pages stimulus to renewed devotion to the Eucharist.

These mature recollections of the Holy Thursday experiences of childhood in France lead the author to reaffirm, often in moving terms, his faith in the Eucharist. Some scenes naturally impressed the child more deeply than others. As a consequence, this presentation of the main dogmatic and liturgical aspects of Holy Thursday is almost necessarily uneven in quality. Chapters which go beyond the faithful reflection of early experiences, but find their justification in the author's purpose are those on Transubstantiation, the Jewish Passover, and Holy Orders. In the opinion of this reviewer, the last mentioned is perhaps the best chapter in the book for the audience to whom these considerations are primarily addressed.

Woodstock College

J. F. MURPHY, S.J.

HUMANITY: WHAT? WHENCE? WHITHER? By Rev. W. E. Orchard, D.D. Milwaukee: The Bruce Publishing Company, 1944. Pp. ix + 184. \$2.00.

Any fruitful discussion of a just world order or of social reconstruction should logically suppose a clear and adequate concept of man's nature, origin, and destiny. Father Orchard's latest book will prove of no little assistance to one seeking a concise, accurate introduction to the traditional

Scholastic view of man. After a rapid survey of the spiritual experiences, achievements, and desires of the human species, the author sketches the inadequacy of some of the more familiar primitive explanations of man and the failure of modern evolutionary theories. Notable throughout these chapters is his insistence upon the proper hierarchical relationship between science, philosophy, and religion and upon the fundamental distinction between fact and hypothesis. The basic principles of the *philosophia perennis*, together with the revealed facts of man's creation and supernatural destiny, are presented in answer to the need for a new synthesis. The final chapter urges a return to union with God through prayer. Though clear and frequently stimulating, the style is overcautious in parts and labors under needlessly heavy sentence structure. A less ambitious scope for such a short work might also have avoided certain over-simplifications, particularly with regard to Aristotle's concept of the Prime Mover, the formation of the human body, and the validity of arguments from reason on the eternity of Hell. Nevertheless, this book will be a useful addition to the social order shelf.

Woodstock College

WILLIAM J. DEVLIN, S.J.

THE LIFE OF SAINT DOMINIC IN OLD FRENCH VERSE. Critically edited by Warren Francis Manning. Harvard Studies in Romance Languages, 20. Cambridge, Mass.: Harvard University Press, 1944. Pp. xiii + 358. \$4.00.

Professor Manning's work is the result of an exhaustive study of the Paris and Arras manuscripts of the *Vie saint Dominique*, both copies of a manuscript depending on an unknown original. These texts are copies of the only verse life of the saint in Old French and probably of the first life of the great preacher to be written in any vernacular language. The vernacular was used for the sake of those who did not understand Latin (verses 178-81).

The editor's work falls naturally into two parts. The second part contains the text with variant readings, and the first, a complete review of the critical and literary apparatus. In this first section Professor Manning combines all the functions of paleographer, textual critic, and linguistic expert.

Both manuscripts, the one in the Municipal Library at Arras and the other in the Bibliothèque Nationale, are thoroughly described: folios, miniatures, mutilations, the three hands distinguishable in them. After demonstrating the relationship of the *Vie saint Dominique* to seven previous Latin lives written by such men as Vincent of Beauvais, Jordan of Saxony, and Jean

de Mailly, Professor Manning definitely establishes, as its source, the *Legenda sancti Dominici* of Petrus Ferrandi, a true *legenda* being a work that was assigned for reading aloud in choir or in the refectory.

The establishment of a *terminus ad quem* and a *terminus a quo* from extrinsic and intrinsic data fixes the date of composition between 1256 and 1259. Internal evidence reveals that the two scribes came from Picardy and the Walloon border, and that the author was a religious and a Dominican, perhaps from the community of Saint Jacques in Paris.

In linguistics, the editor follows the Schwan-Behrens classification for the paradigms, and he has treated every notable morphological variation in the text. Hiatus, elision, enclisis, versification, rhyme, assonance, enjambement, also come in for their share of scholarly investigation. In brief, there is not one of the 5386 octosyllabic couplets that has not been thoroughly combed for whatever fragments of information it could yield. The notes, glossary, index of proper names and a classification of thirteen later prose lives from the fourteenth and fifteenth centuries, and a mystery play round out a perfect piece of work. The Harvard University Press is to be commended on its excellent management of a difficult task.

Woodstock College

VICTOR R. YANITELLI, S.J.

THE YOUNG SEMINARIAN. By B. F. Marcetteau, S.S. Paterson, N. J.: St. Anthony Guild Press, 1943. Pp. xv+536. \$1.50.

This book is the result of the desire of the author, spiritual director of the Theological College of the Catholic University of America, to put into the hands of the young seminarian his own *vade mecum* of piety. The four sections, "Prayers and Devotions," "The Holy Sacrifice," "Rules and Counsels," and "Instructions," aim at keeping the student of the preparatory seminary aware of his priestly vocation. This is an antidote to the early discouragements of the boy who is frequently in the throes of adjusting boyhood dreams to the prosy reality of a new discipline and to the daily grind of studies that seem remote from priesthood.

Many of the counsels and instructions will bear directly on the solid formation of the seminarian, based as they are on familiarity with his needs. Adverse criticism can stress only inadequacies of style and content. Perhaps originality of style is not to be looked for in a manual which is rather directional than inspirational. As for the matter, one regrets the lack of any explicit attraction to social ideals indispensable to the mid-twentieth-century apostle. For example, emphasis on the corporate nature of eucharistic worship is lacking; mention of the place of the Mystical Body in spiritual development, as outlined in the second part of the encyclical

Mystici Corporis, would lessen the impression of a somewhat self-enclosed piety. The solicitous direction urged upon seminary directors in the encyclical *Ad Catholici Sacerdotii* (here not mentioned) would no doubt supply this defect, as it must supplement any manual, even more careful ones than this surely is.

T. C., S.J.

ORIGEN, HIS LIFE AT ALEXANDRIA. By René Cadiou. Translated by John A. Southwell. St. Louis, Mo.: B. Herder Book Co., 1944. Pp. xiii + 338. \$3.25.

In 1935, René Cadiou offered to historical theology *La jeunesse d'Origène: histoire de l'école d'Alexandrie au début du III^e siècle* (Paris: Beauchesne). Its sound scholarship heralded by the distinguished author's previous studies on Origen, this latest volume was enthusiastically welcomed in England and on the continent. More comprehensive than the story of his "youth," it culminates in Origen's dismissal at forty-five from the Church of Alexandria and his deposition from the priesthood. More extensive than the story of a man, it recreates, true to its subtitle, the history of a school, the mother of Christian universities. Beyond both, it is a *Geistesgeschichte*, for it unfolds the genesis of Origen's work by revealing the internal psychology and the external environment, pagan and Christian, orthodox and heretical, at play in the molding of his thought, his lectures, and his literary productions.

Son of a martyr, head of Alexandria's catechetical school at seventeen, the pupil of Clement consecrates his life to a Christian gnosis, a progressive initiation of his students into a knowledge of the divine, a plan of perfection for the élite through a higher learning. The method is symbolism, the spiritual interpretation of Scripture that looks behind the inspired letter for a mystical meaning. But the Valentinian-Marcionite brand of gnosis in the Alexandrian air shows Origen the need of a sound philosophy to justify the Christian message. Discarding as insufficient the eclecticism of Clement, he turns to Neoplatonism. His ancestor here is Philo; his masters, Numenius and Ammonius Saccas, who teaches him to temper Plato with Aristotle; his fellow-disciples, Amelius and Plotinus. A philosophy that would harmonize the Bible and classical antiquity, Plato and Saint John, Neoplatonism influences him even as he seeks to escape its imperfections. To express his crystallized thought he publishes his masterpiece, *De Principiis*. A philosophical study of Christian dogma rather than a work of biblical exegesis, at once a cosmology and an ascetical treatise, it investigates the first causes of existence, of knowledge and virtue, the obstacles

encountered by the Good and the manner of its triumph. To impart to a friend the loftier knowledge to which every "spiritual" Christian is entitled, he writes his *Commentary on the Gospel of Saint John*. But, even allowing for the unbridled enthusiasm of his disciples and the malicious falsifications of his enemies, Origen is bold to the point of rashness. Unorthodox speculations on the genesis of sin, the resurrection of the body, and universal salvation lead to synods which, without formally denouncing his doctrine, deem him unworthy of the teaching office and even of the priesthood. *La jeunesse d'Origène* ends in exile in Caesarea.

René Cadiou's study is unusually valuable for a careful analysis of the Alexandrian works of Origen, a thorough synthesis of the essence of early Neoplatonism and Origen's indebtedness to Ammonius Saccas, a sensible, scholarly preference for the identity of the so-called "pagan Origen" and Origen Adamantius, and, above all, a sympathetic understanding of, and an intimate insight into, the many-sided character who produced a system which, with the philosophy of Aquinas, "represents the most candid intellectualism that could be born of the Gospel."

A translation, however, must rest on its own merits. The English version of *La jeunesse d'Origène*, under the pen name of John A. Southwell, has certain unquestionable qualities to recommend it. The vocabulary is uniformly rich and colorful. Slavish fidelity to the precise style of the original has been rejected, apparently in favor of interest and clarity. Necessary interpretations of Cadiou's thought are often enlightening, and the translator not infrequently gives evidence of having consulted the primary sources.

It is, therefore, regrettable that *Origen, His Life at Alexandria* contains scores of passages where, through omission, insertion, or mistranslation the thought of the original is understated, obscured, or misrepresented. True, some of the mistakes are no more than irritating. Thus, Cadiou actually says that Origen writes of God and the soul "comme les plus grands spirituels," not "as the most important of all spiritual entities" (p. v.). Origen's remark on the perfection conferred by baptism, literally rendered "L'enfance dans le Christ est déjà une perfection," becomes "The perfect Word, born of the perfect Father, was begotten in perfection" (p. 10). The reader will hardly realize that martyrdom "montre l'oeuvre consommée de l'amour" in "The proof of the value of the work is the love that inspires it" (p. 13). Moreover, "les assomptions d'Hénoch et d'Élie" do not refer to Origen's "assumptions in regard to Enoch or Elias" (p. 94); "l'encratisme" is not "filth" (p. 107); "reconnaissable" does not mean "reasonable" (p. 182); "les âmes" are not "angels" (p. 271). And it is hard to see why the trans-

lator substitutes the words of Rom. 9:16 for Cadiou's use of Phil. 2:13 (p. 261), on the question of divine grace.

Serious objection, however, is in order when the translation gives rise to historical inaccuracies. By a misunderstanding of the trend of Cadiou's thought, Origen is made the author of the *Dialogue with Tryphon* (p. 29). The "learned commentaries" on p. 39 were written "pour," not "by" Origen's advanced pupils. The sentences quoted as Harnack's (pp. 48, 63) are really the words of Origen as reproduced in *Texte und Untersuchungen*. In the study of a mystery Origen lacked not "reverence" (p. 60), but "réserve." The general term "monarchianism" (p. 52) does not convey the exact implications of "le monarchianisme dynamique." "From this time onward Origen touched Alexandrian idealism without reforming it" (p. 73) simply contradicts "Désormais Origène ne s'inspira jamais de l'idéalisme alexandrin sans le réformer." Rufinus minimized Origen's rashness "en écoutant l'exposé," not "by an effort to forestall possible objections" (p. 210). The translator misses the point of Cadiou's argumentation in favor of Origen's visit to Mamaea (p. 277): the proof has lost all force. "Hermas" (p. 106) should be "Hermes"; "fourth" century (p. 153) should be "fifth"; "A.D. 200" (p. 166) is a mistake for "220"; and "221" (p. 199) ought to read "222."

Worse still, the translation interpolates theological errors. Clement called his conversion "l'acte par lequel on décide d'être sauvé," not precisely "the act by which his salvation was assured" (p. 2). The bishop appointed a catechist "sans lui imposer les mains," not "without tying his hands in any way" (p. 22). Apparently, "la délectation victorieuse" is a translation of Augustine's "delectatio victrix," unrecognizable in "the sense of satisfaction that spiritual victory brings" (p. 258). Nor do "les missions divines" imply "the missions of the *three* divine persons" (p. 286; italics mine).

The list of corrigenda could be lengthened, but to little purpose. One outstanding criticism remains. For the scholarly reader the translation is seriously impoverished by its treatment of footnotes. Cadiou's lengthier notes, if included at all, are emasculated beyond recognition. Bibliographical references are omitted altogether. The only primary sources cited are the *Patrologia Graeca* and *Patrologia Latina* of Migne; Koetschau and Klostermann, Preuschen, Schwartz, and Staehlin are simply barred from the translation. Even the original references to Migne are included or rejected on an arbitrary basis. And, of course, citations such as "Gregory Thaumaturgus, XV" (p. 55) have little of sense or value.

There is evidence of faulty proofreading; for example, "suggests" for

"suggest" (p. 91, n. 5); "basing" for "based" (p. 96); "lead" for "leads" (p. 118); "intellectual" (p. 126); "of reconcile" (p. 200); "Herenius" for "Herennius" (p. 205); a garbled sentence (pp. 205-206); "is" for "of" (p. 207); "Redpenning" for "Redepenning" (p. 220); "distinctions" for "distinction" (p. 227); "on the other hand" for "on the one hand" (p. 284); "itme" for "time" (p. 309); and others.

It is regrettable that the attractive format of so worthwhile a project should conceal so many objectionable features. The translation demands careful revision, if only in justice to René Cadiou.

Carroll House
Washington, D. C.

WALTER J. BURGHARDT, S.J.

THE VITA CHRISTI OF LUDOLPHUS THE CARTHUSIAN. By Sister Mary Immaculate Bodenstedt, S.N.D., A.M. Studies in Medieval and Renaissance Latin Language and Literature, Vol. XVI. Washington, D. C.: The Catholic University of America Press, 1944. Pp. v + 160.

Allowing for a section on the passion of Christ edited by Henry J. Cole-ridge, S. J. (1872), there has been no modern English translation of one of the most influential devotional writings of the late Middle Ages, the *Vita Christi* of Ludolphus. The monograph under review cannot but sharpen the hope that such a translation may be made available for the interested faithful of our own day. Under the direction of Dr. Aloysius K. Ziegler, Professor of History of Catholic University, the author has spared no pains in presenting in scholarly form a study of the *Vita Christi*. For the casual reader this narrative will be of absorbing interest, but for the student a straight path is charted into the realm of ascetical writers and commentators of the past four centuries. There is scarcely a statement made by the author which is not substantiated in footnote by some authority. An extraordinary amount of reading has been covered in the preparation of this work.

A rigorous gleaning from every available source enables the author to present in her first chapter satisfying data on the little known life of Ludolphus and on some of his extant writings. He is valued as a man of conspicuous holiness. The one false attack upon his reputation, his alleged opposition to ecclesiastical authority as chronicled by Specklin, is briefly detailed, as well as the convincing argument of Denifle against the veracity of that account. His laborious habits of study, his knowledge of profane and sacred literature, and his eloquence as a preacher derive from twenty-six years or more as a Dominican friar before his entrance into the Order

of St. Bruno near Strasbourg in 1340. His contemplative spirit and his attitude toward the spiritual life find characteristic growth in the cell of the Chartreuse until his death in 1377. Minor treatises and sermons are attributed to Ludolphus. His fame as a writer, however, rests primarily upon his *Expositio in Psalterium* and upon his masterpiece, the *Vita Christi*, the popularity of which is attested to in the exhaustive survey of the numerous manuscripts, printed editions, and translations. Since 1472 more than sixty editions of the *Vita* have been printed, and most of these date from the fifteenth and sixteenth centuries.

Four chapters are given to a close study of the *Vita Christi*. It is not a simple biography. In the form of an historical narrative, equivalent in bulk to about five octavo volumes of some five hundred pages, Ludolphus assembled the main teachings of the Fathers and medieval theologians. The author, therefore, assumed no easy task in her second chapter in identifying with toilsome analysis the more than one hundred sources from which Ludolphus drew heavily in compiling his devout meditations. Still finer work, indicative of general literary culture and ascetical knowledge, is evidenced in Chapters Four and Five, where Ludolphus is considered in the light of his *Vita Christi* as a theologian, exegete, preacher, and master of the science of prayer.

An anonymous Carthusian wrote a century or so after the death of Ludolphus that the *Vita* was known throughout the world. The statement would seem to fall short of hyperbole as one reads in the author's third chapter the careful discussion of the more important writers in whom the influence of Ludolphus can be traced. The spiritual thought revealed in outstanding works of the fourteenth and succeeding centuries in Germany, Scotland, Spain, France, and Italy is sufficient proof. The metrical version of Walter Kennedy, the writings of Teresa of Avila, Francis de Sales, Jane Frances de Chantal, Pierre de Bérulle, Mary Magdalene de' Pazzi, Robert Bellarmine, and Alphonsus Liguori bear unmistakable marks of the Carthusian's spiritual treasury. Of particular interest to the present reviewer are pages 75-79, which summarize the relation of the religious thought content of the *Vita* and the *Exercises* of St. Ignatius. Father Watrigant's study (*La genèse des exercices de saint Ignace*, 1897) and that of the editors of the *Monumenta Ignatiana*, who are not in complete agreement with Father Watrigant (Series Secunda, 1919, pp. 54-94), warrant the moderate judgment of the author, "that without any loss of honor to the creative ability of Ignatius it can be said that his personal experience was enriched through the thoughtful reading and copying of the *Vita Christi* at the crisis of his life." With this Père Paul Duden, in his *Saint Ignace de Loyola* (1934), pp. 263-64, is in

full accord. "Mais c'est fort mal mesurer l'action de l'ouvrage de Ludolphe sur l'âme d'Inigo que d'arrêter une liste d'endroits parallèles et de phrases décalquées. Encore une fois, ce que le converti de Loyola doit au chartreux saxon, c'est une orientation évangélique de la vie, un programme de considérations saintes, une manière de faire l'oraison et l'idée même que la méditation quotidienne est la clé de l'ascèse chrétienne."

Auriesville, New York

LEO M. WEBER, S.J.

DESCRIPTIVE NOTICES

NATIONAL PATRIOTISM IN PAPAL TEACHING. By Rev. John J. Wright. Westminster, Md.: The Newman Book Shop, 1943. Pp. liii+358. \$3.50.

The reissuing of this book by the Newman Book Shop will undoubtedly prove most welcome. Rev. John C. Ford, S.J., reviewed the book when it was first published in 1942. This notice of it may be found in the December issue of THEOLOGICAL STUDIES for 1942 under Father Ford's "Notes on Moral Theology, 1942," page 583.

SUMMARIUM THEOLOGIAE MORALIS. By Antonio Arregui, S.J. Westminster, Md.: Newman Bookshop, 1944. Pp. xvii + 689. \$2.50.

ST. FRANCIS DE SALES' LETTERS TO PERSONS IN RELIGION. Translated by Rev. Henry Benedict Mackey, O.S.B. Westminster, Md.: Newman Bookshop, 1943. Pp. xxxvi + 443. \$2.75.

THE ETERNAL PRIESTHOOD. By Cardinal Manning. Westminster, Md.: Newman Bookshop, 1944. Pp. viii + 286. \$1.50.

ALL FOR JESUS. By Frederick William Faber, D.D. Westminster, Md.: Newman Bookshop, 1944. Pp. vii + 454. \$2.50.

THE RITE OF ORDINATION. By J. S. M. Lynch. Fourth Edition, Revised and Enlarged, with Appendix. Westminster, Md.: Newman Bookshop, 1944. Pp. 102 + 39. \$1.50.

Due to the war it has been impossible for some time to secure Fr. Arregui's compact *Summarium*, and for that reason priests and seminarians will welcome the reprinting of the thirteenth edition (1937) of this classic manual.

St. Francis de Sales' Letters to Persons in Religion, Cardinal Manning's *The Eternal Priesthood*, Father Faber's *All for Jesus* are all spiritual classics too well known to require any comment save that their reappearance will be pleasing to all.

Msgr. Lynch's edition, in both Latin and English, of the ordination rites according to the Roman Pontifical first appeared in 1892. It contains the text and rubrics for all the minor and major ordination rites; the appendix contains the *Proprium Missarum Ordinationis* for the diverse seasons. This reprinting of the fourth edition is a welcome addition to the growing number of liturgical texts.